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Unknown Author

THE BIBLE

AND

HOLY SCRIPTURES

CONTEXTED IN

THE OLDE AND NEWE

Testament.

TRANSLATED ACCOR-

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

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

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

Great are the troubles of the righteous:

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

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

AT GENEVA.

PRINTED BY ROULAND HALL

M. D. L. X.

The Holy Bible – Geneva Edition

15th Printing, 16th Edition in 1560

Given back to the people so all may understand

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

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

James Bible came out... it retained more than 90% of the exact wording of the Geneva Bible.

Fede my f hepe.

TO THE MOSTEVER

TVOVS AND NOBLE QVENE ELI-

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

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

When Zerubbabel went about to builde the material Temple, according to the commandement of the Lord, what difficulties and stayes || daily arofe to hinder his worthy indeuours, & bookes of Ezra & Esdras playnely witneffe: how that not on ly he and the people of God were fore molested with foreyn aduersaries, (whereof some maliciously || warred against them, and corrupted the Kings officers: and o- thers craftely practised vnder || pretence of religion) but also at home with dome- ftical enemies, as || false Prophetes, || crafte worldlings, faint hearted soldiers, and || oppressors of their brethren, who asvel by false doctrine and lyes, as by subtil counfel, cowardies, and extortion, discouraged the heartes almoft of all: so that the Lords worke was not only interrupted and left of for || a long tyme, but scarcely at the length with great labour and danger after a || sort brought to paffe.

Which thing when we weigh aright, and consider earnestly how much greater charge God hath laid vpon you in making you a builder of his spiritual Tem- ple. we can not but partely feare, || knowing the crafte and force of Satan our spi- ritual enemy, and the weakenes and vnabilitie of this our nature: and partely be feruent in our prayers toward God that he wolde bring to perfection this noble worke which he hath begon by you: and therefore we indeuour our selues by all meanes to ayde, & to beftowe our whole force vnder your graces ftadard, whome God hath made as our Zerubbabel for the erecting of this moft excellent Tem- ple, and to plant and maynteyn his

holy worde to the aduancement of his glorie, for your owne honour and saluatio of your foule, and for the singuler comfort of that great flocke which Christ Iesus the || great shepherd hath boght with his || pre- cious blood, and committed vnto your charge to be fed both in body and foule.

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

1. Cor. 3.17.

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

Ezra, 4.

1. Esdr. 2.16.

Ezra 4.7 Ezra 4.2

Nehem. 6.10 Nehem. 6.18

Nehem. 5.1

Id. 2.20 Ezra 3.12

2. Cor. 2.13

Ebr. 23.20 1. Para. 29 The enemies w labour to stay religion.

Ezra 4.1 2. Tim. 4.10 Amos 7.12 3. Idem 9 All 29.24 The
necef- stie of gods worde for & reformig of religion.

- o 11.

Idem 4.12

2. John 4.8 Jer. 23.29

Ebr. 4.12

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

2. King. 23.16

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

4. Chro. 35.22

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

6. Chro. 12.8

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

1. King. 3.9

2. chro. 1.10 Eud. 31.1

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

4. Chro. 34.25

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

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

the good stones of this building must be framed, and the euil tried out and rejected.

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

And if these zealous begynnings seme dangerous and to brede disquietnes in your dominions, yet by the storie of King Asait is manifest, that the quietnes and peace of kingdomes standeth in the vtter abolishing of idolatrie, and in aduancing of true religion: for in his dayes Iudah lyued in rest and quietnes for

the space of fyue and thirtie yere, til at length he began to be colde in the zeale of the Lord, feared the power of man, imprisoned the Prophet of God, and oppressed the people: then the Lord sent him warres, & at length toke him away by death.

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

Moreouer the maruelous diligence and zeale of Iehohaphat, Iofiah, and Heze- kiah are by the singuler prouidence of God left as an example to all godly rulers to reforme their countreys and to establish the worde of God with all spede, lest the |wrath of the Lord fall vpon them for the neglecting thereof. For these excellent Kings did not onely imbrace the worde promptly and joyfully, but also procu- red earnestly and

commanded the fame to be taught, preached and maynteyned through all their countreys and dominions, |bynding them and all their subiectes bothe great and smale with solemne protestations and couenantes before God to obey the worde, and to walke after the waies of the Lord. Yea and in the daies of

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

thing without his worde, | but aflone as he hath reueiled his wil, immediately to put it in execution.

Now as concerning the maner of this building, it is not according to man, nor after the wifdome of the fleih, but of the Spirit, & according to the worde of God, whose | wais are diueis fiom mans wais. For if it was not lawful for Mofes to builde the mateia: Tabernacle after any other forte then God had fhewed him by a | patern, nether to prefcribe any other | ceremonies & lawes then fuche as the Lord had expi efly commâded: how can it be lawful to procede in this fpiritual building any other waies, then Iefus Chrft the Sonne of God, who is bothe the fundacion, head and chief corner itone thereof, hath commanded by his worde? And for afmuch as he hath eftablifhed and left an order in his Church for the building vp of his body, | appointing fome to be Apoftles, fome Prophetes, others Euangeliftes, fome pafors, and teachers, he fignifeth that euery one according as he is placed in this body which is the Church, oght to inquire of his miniftes concerning the wil of the Lord, which is reueiled in his worde. For thei are, faieth | Ieremiah, as the mouth of the Lord: yea he | promifeth to be with their mouth, & that their | fippes fhall kepe knollage, & that the trueth & the law fi ilbe in their mouth. For it is their office chefely to vnderftand the Scriptures & teache them. For this caufe the people of Ifrael in matters of difficultie vfed to | afke the Lord ether by the | Prophets, or by the meanes of the hie | Prieft, who bare Vrim & Thummim,

which were tokens of light & knollage, of holines & perfectō which shulde be in the hie Prieft. Therefore when Iehofhaphat toke this ouder in the Church of Ifrael, he appointed Amariah to be the chief concerning the worde of God, becaufe he was moſte expert in the law of the Lord, and colde gyue cofifel and gouerne according vnto the fame. Els there is no degre or office which may haue that autoritie and priuiledge to decife concerning Gods worde, except withall he hath the Spirit of God, and fufficient knollage and iudgement to define according thereunto. And as euery one is indued of God with greater giftes, fo ought he to be herein cheſely heard, or at leaſt that without the expi effe worde none be heard: for he that hathe not the worde, | ſpeaketh not by the mouthe of the Lord. Agayne, what danger it is to do any thing, feme it neuer fo godly or neceffarie, without conſulting with Gods mouth, the examples of the Ifraelites, | deceiued hereby through the Gibeonites: and of | Saul, whoſe intention ſemed good and neceffarie: and of | Iofiah alſo, who for great confiderations was moued for the defence of true religion & his people, to right againſt Pharaoh Necho King of Egypt, may ſufficiently admoniſh vs.

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

- iii.

Aftid 224 gainft tui that obeic not Gads worde. 2.Chr.17.7. Gr
 19.5 What poli eie muft be vfed for the plating of religio.
 Dent.6.0.6 n.6 Gods wor- de muft go before, or els we buil de
 in vaine We muft firft cofult with God. Ifa.10.2 The ma- ner of
 buil ding is as God hathe prefcribed by his wor- de. Ifa.15.8
 Exod.25 4 alt.7.44 str.8.5 Dent.5.12 Ephif.4.2 Of whome we
 muft in quire con cerning the wil of the Lord and knollage of
 his worde. Ier.15.19 Exod.4.12 Mal 2.7. Judg.1.1 & 20 1
 2.Sam.10.22 2.Sam.9.9 2.Apg 22.13 Exod.28.30 What is re
 quiite in them that muft giue counfel by Gods wor- de. Ier.23
 16 Iff.9.24 2.Sam.13.12 2.Chr.35.20 The fetting vp of the
 building.

Eph/5.3.27 Gen. 26.12 John 2.25

1. Pet. 2.5

2. Cor. 12.12

3. Pet. 1.10 Eph/5.4.1

Rom. 2.12

2. Thess. 2.7

3. Tim. 3.45

Rom. 12.9

Eph/5.4.27

and rearing vp of the worke, two things are necessarie, First, that we haue a 1yu. 6/1224 & stedfast faith in Christ Iesus, who muste wel in our heartes, as the only meant and assurance of our saluation: for he is the | ladder that reacheth from the earth to heauen: he lifteth vp his Church and setteth it in the heavenly places: he maketh vs|lyuely stones and buildeth vs vpon him selfe: he ioyneth vs to him selfe as the me bres and body to the head: yea he maketh him selfe and his Church one|Christ. The next is, that our faith bring forth the good fruites, so that our godly conuersation may serue vs as a witnes to | confirme our ele&ion, and be an example to all others to | walke as apperteyneth to the vocation whereunto they are called: lest the worde of God be|cuil spoken of, and this building be stayed to growe vp to a iust height, which can not be without the great prouocation of Gods iuste vengeance and discouraging of many thousandes through all the worlde, if they shulde see that our life were not holy and agreeable to our profession. For the eyes of all that feare God in all places beholde your countryes as an| example to all that beleue, and the prayers of all the godly at all tymes are directed to God for the preferuation of your maiestie. For considering Gods wonderful mercies toward you at all seasons, who hath pulled you out of the mouth of the Lyons, and how that from your | youth you haue bene brought vp in the holy Scriptures, the hope of all men is so increased, that they can not but looke that God shulde bring to passe some wonderful worke by your grace to the

vniuersal comfort of his Church. Therefore euen aboue
strength, you must shewe your selfe strong and bolde in Gods
matters: and though Satan lay all his power and craft together to
hurt and hinder the Lorders building: yet be you assured that
God wil fight from heauen against this great dragon, the
ancient serpent, which is called the deuill and Satan. til he
haue accomplished the whole worke and made his Church
glorious to him selfe, without spot or winkle. For albeit all
other kingdomes and monarchies, as the Babylonians,
Persians, Grecians & Romans haue fallen & taken end: yet the
Church of Christ euen vnder the Crosse hath from the
beginning of the worlde bene victorious, and shalbe
euerlastingly. Trueth it is, that some tyme it seemeth to be
shadowed with a cloude, or diuen with a stormie perfection,
yet suddenly the beames of Christ the sunne of iustice shine and
bring it to light and libertie If for a tyme it be couered with
cloudes, yet it is quickly kindled agayne by the wynde of Gods
Spirit: though it seme drowned in the sea, or parched and pyned
in the wilderness, yet God giueth euer good successe. for he
punisheth the enemies, and deliuereth his, nourisheth them and
still preserueth the vnder his wyngs. This Lord of lorders &
King of kings who hath euer defended his, strengthen, comfort
and preserue your maiestie, that you may be able to builde vp
the ruines of Gods house to his glorie, the discharge of your
conscience, and to the comfort of all them that loue the

comming of Chrift Iefus our Lord. From Geneua. 10. April.
1560.

The creation of the worlde.

I 7/1224

THE FIRST BOKE OF

Mosés, called * Genesis.

THE ARGUMENT.

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

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

called them continually to repentance) as length to destroye
the whole

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

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

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

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

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

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

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

Psal. 1.48.4. g That is, the region of the eyes, and all & is
about us. The 2. day. Psal. 33.7. & 39.12. h So that we se is the

o- vely power of Gods worde that maketh & earth fruitful,
which is as- mostly is be- ven.

world. Thirdly, he assueth us by the example, of Abraham, I.
K. bak, I. a. c. & the rest of the Patriarchs, that his merces
never saile them, whom he chuse to be his Church, and to
profess his Name in earth, but in all their afflictions and
persecutions he ever afflicted: them, sendeth comfort, &
delivereth them. And because the beginning, increas, &
preservation and success thereof might be only attributed to
God, Moses sheweth by the examples of K. kin, I. shmael, E.
fua and others, which were noble in many judgments, that this
Church dependeth not on the estimation and nobility of the
worlde; and also by the few men of them, which have at all
times worshiped him purely according to his worde, that it
standeth not in the multitude, but in the poore and disposed, in
the foule flock; and like number, that man in his wisdom might
be confounded, & the Name of God ever more praised.

CHAP. I.

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

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

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

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

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

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

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

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

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

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

Then God said, Let the earth budde

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

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

So the euening and the morning were the third date.

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

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

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

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

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

So the euening and the morning were the fourth date.

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

Then God created the great whales, & euery thing liuing &
moving, & the waters brought forth the in abundance, according
to their kinde, & euery feathered fowle according to his kinde: &
God saw that it was good.

1 This sentence is so oft repeated, so light for & that mo- de
all his creatures so fettered to his grave, & in the pro- fit of
man: but for sinne: that were excited, yet to & elect, by Christ
they are restored & fettered to their wish.

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

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

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

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

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

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

2.1.

The creation of man.

Genesis. The creation of woman. 1224

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

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

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

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

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

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

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

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

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

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

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

CHAP. II

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Or, pre, as Chap. 21, 25.

d God enely spounth the heauens and thurtrth the, he fendeth drought and raine accor-ding to his good pleafure. He theweth whereof mans bodye was created, as the tence that ma shalde not glo vie in the ex-celferce of his owne natto. This was the name of a ple-ce, as fone thike, in Mella-porama, moah pleafant & a-bundant in all drugs.

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

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

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

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

2 So that man might know there was a fo were: gas Lord, to whom he owed obededede. "Elo. in the day in By this death he

maneth the fipa-ration of man fell God, who is our life and
their felicitis: and also that our diobedef-ze is the eaufe
thereof."

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

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

Then

The woman seduced.

Genesis.

2 Cor 11.8.

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

Mat 19.2. mar 10.7.

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

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

24 "Therefore shal man leave p his father

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

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

THE SITVACION OF THE GARDEN OF EDEN.

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

La grand Am- enzie Or, Armenia the great

Tirre de Haul lah Or, land of Haullah

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

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

Wisdo 2.25 a As Satan of change him selfe into an Angel of light, so did he ab- wixt the wildo- me of the ser- pent to de exa- ve man b God sufe- red Satan to make the ser- pent his

instru- ment and to speake in him. c In dunning of Gods chre-
soning the yel- ded to Satan.

CHAP. III.

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

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

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

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

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

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

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

8 Afterwarde they heard the voyce of all.

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

The promised fede.

Genesis.

Hábel Slayne 1224

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

3 And the Lord God said, 3 Beholde, the man is become as one of vs, to knowe good and euil. And now left he put forth his

hand, and 4 take also of the tre of life and eat and liue for euer,

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

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

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

CHAP. III.

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

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

And in process of time it came to pas- se, that Káin broght an
6 oblation vnto the Lord of the frate of the ground.

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

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

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

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

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

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

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

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

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

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

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

15 Then the Lord said vnto him, Doutees whosoeuer shayeth Káin, he shalbe a puni- shed feuen folde. And y Lord set a 6 mar- ke vpon Káin, left anie man finding him shulde kill him.

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

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

a Manu namre, the flate of ma ringe, & Gods blessing were not utterly abolished through fume, but the quali- tie or conditio thereof was changed

b This is, ac- cording to the I oror promies, as chyp 1, 11 fume trad. To the Lord, 12 renovring for y fume, 13 the had home, who me the walde offet to y Lord as the first fra- tes of his birth

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

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

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

f Since shal fell normel thy conscience

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

Wifil 10.3. mar. 23.35. e 108 3.15.

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

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

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

Religion restored.

Genesis.

Nóah.

3 11/1224

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

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

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

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

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

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

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

Or, firft and piper.

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

† His wiues feing that all me hated him for his cruel-tie, were
alras-ed: therefore he braggeth ¶ there is none fo lufly that
were able to rifft, although he were alrea-dy wounded. He

mocked at Gods inf-ferfice to Káin, ieftig as though God woide
fuffe none to punill him, & yet gue him licfice to mur-ther
others. In these dayes God be-gate to moue ¶ hearts of the
goalie to refte re r.l.ftion, & along time by ¶ wicked had bene
fupprei-fed

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

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

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

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

CHAP. V.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

15 ¶ Mahalaleél alfo liued fixty & fiue ye-res and begate Íered.

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

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

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

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

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

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

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

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

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

25 Methufhélah alfo liued an hundreth eighty and feuen yeres, and begate Lá-mech.

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

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

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

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

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

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

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

Eccl 44.25. abr.21.5.

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

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

h Lámec had respott to the promes, Chap. 1:11, and defi-red
to fe the delinerer, & ftulde be fene, & yet fawelue a figure the
reot. he alfo fpake this by the Spirit of prophecie, be caute
Nóah deliored the Church, and preftued it by his obo-dience.

a.iii.

Nóah.

Genesis.

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

CHAP. VI.

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

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

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

Therefore the Lord said, My Spirit shal not alway 9 striue with
man, because he is but flesh, & his dayes shal be an 10 hun-

dreth and twentie yeres.

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

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

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

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

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

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

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

19 The earth also was corrupt before God:

for the earth was filled with 20 crueltye.

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

21 And God said vnto Nôah, 'An end of all flesh is come
before me: for the earth is filled with crueltye through them:
and beholde, I will destroye them with the earth.

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

26 And 27 thus shalt thou make it: The length of the Arke shall
be three hundredth cubites, the breadth of it fiftie cubites, and
the height of it thirtie cubites.

28 A windowe shalt thou make in the Arke, and in a cubite
shalt thou finish it aboue, and the dore of the Arke shalt thou set
in the side thereof: thou shalt make it with the 29 lower,
feeder and third rume.

30 And I, beholde, I will bring a flood of waters vpon the
earth to destroye all flesh, wherein is 31 breath of life vnder
the heaven: all that is in the earth shall perish.

32 But with thee will I 33 establish my covenant, & thou shalt
go into the Arke, thou, and thy sonnes, and thy wife, and thy
sonnes wives with thee.

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

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

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

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

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

"The Gopher. "The wife.

"Or, of this meta- fore.

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

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

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

A. B. The length thre hundredth cu- bites

A. C. The breadth fir- ry

D. E. The height thre ry

E. The win- dowe ac- bite long.

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

The flood.

Genesis.

CHAP. VII.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

18 The waters also waxed strong, and were

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

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

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

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

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

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

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

CHAP. VIII.

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

promised that all things shall continue in their first order.

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

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

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

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

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

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

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

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

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

The wandre very wight.

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

b. That is, God.

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

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

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

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

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

"Eleras the end of fourty dayes.

The rauens is fent forth & returneth.

The feuneth the doue.

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

a.iiii.

Nóah.

Genesis.

The covenant

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

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

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

Chap 1,22. & p.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAP. 12.

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

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

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

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

given you all things.

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

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

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

7 But bring ye forth the fruit and multiply: grow plentifully in the earth, and increase the seed.

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

9 Behold, I, even I establish my covenant with you, and with your seed after you,

10 And with every living creature that is with you, with the fowle, with the cattel, & with every beast of the earth with you, from all that go out of the Ark, unto every beast of the earth.

11 * And my covenant will I establish with you, that from henceforth the all flesh shall not be rooted out by the waters of the flood, neither shall there be a flood to destroy the earth any more.

12 Then God said, This is the token of the covenant which I make betwene me and you, & betwene every living thing, that is with you unto perpetual generations.

13 I have set my bow in the cloud, and it shall be for a signe of the covenant betwene me and the earth.

14 And when I shall cover the earth with a cloud, and the bow shall be seen in the cloud,

15 Then will I remember my covenant, which is betwene me and you, & betwene every living thing in all flesh, & there shall be

no more waters of a flood to deftroy all flesh.

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

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

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

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

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

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

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

23 Then toke Shemand Íápheth a garmet

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

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

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

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

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

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

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

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

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

and

Nóah.

Genesis.

He pronoseth as a Pro-plex the cursed God against all the,
that honour not their parents: for Ham and his position were
accursed That is, a mode vile father Or, enlarge, or, easy to
require He declareth that the Gentiles, which father of
Iapheth & were separated from the Church, should be to
you to the time by the persuasion of Gods spirits and pre-
aching of the Gospel

a These generations are here recited partly to declare the
marvellous increase in to make a time, and also to set forth
their great for persuasion of Gods, graces toward their fathers
b Of Modái, & Iauán came the Meder and Greek c The Jews
so call all cisterns & are separated from the by sea, as Grecia,
Italia, &c & were given to the children of Iapheth, of whome
came the Gentiles. d Of Cush & Mizráim came the Eutropiás
& Egyptians e Meaning, a equal approacher & tyrant f His
tyrannus came into a goes be as hated both of God and man;
for he passed not to commit cruelise and in Gods preface. g
For there was another citie in Egypt called also Ba-bel Or, the
Brewer of the citie.

h Of had came the Lydians

Or, the Cappocians.

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

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

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

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

27 God 's persuaue Iápheth, that he may dwel in the tentes of Shem, and let Ca- náan be his seruant.

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

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

CHAP. X.

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

Now these are the 3 generations of 4 sonnes of Nóah, Shem, Ham & Iá- pheth: vnto whome sonnes were borne af- ter the flood.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

16 And Iebusi, and Emorí, and Gírgashi,

17 And Hiui, and Atki, and Sini,

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

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

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

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

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

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

27 Also Arpachshád begate Shélah, and Shélah begate Eber.

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

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

30 And Hadorám, & Vzál, and Dickláh,

31 And Obál, & Abimaél, and Shébá,

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

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

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

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

CHAP. XI.

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

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

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

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

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

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

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

2 Of whome came the E- brewes or lewes

3 Chro. 1,17.

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

Or, of these can be dim or ac- cees

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

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

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

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

b i

Abrám.

Genetis.

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

h He spea- kech, as though he is the co- led with his owne wifidone and power to wit, with the Sone and holy God; ignifying the greatness and consensus of punishment. By this great plague of the confusion of thigors, appea- rech Gods hot rithleudgemet against man pride and vas- ne glorie. Or, in

feſio. 2 Cloro. 1, 17. h He reme- meth to g ge- nealogie of Shem, to come to the hifnere of Abrám, wherein the Church of God is defen- bed, which is Moſes princi- pal purpoſe.

2 Cloro 1, 19.

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

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

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

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

Therefore the name of it was called 'Ba- bél, becauſe the Lord did there confounde the language of all the earth: fró then- ce then did the Lord ſcatter them vpon all the earth.

9 Theſe are the generacions of Shem: Shem w an hūdreth yere olde, and begate Arpachſhád two yere after the flood.

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

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

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

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

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

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

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

And Péleg lhued thirty yeres, and begate Reú.

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

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

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

Moreover Serúg lhued thirty yeres, and begate Nahór.

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

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

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

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

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

Then Harán dyed before Térah his fa-

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

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

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

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

CHAP. XII.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Because of the troubles that he had among that wretched
people.

And foferred g true God & convinced all idolatry.

Thus g children of God may hide for no reft in this worlde,
but melt waire for g haueflie reft and opntnes.

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

Abrám.

Genesis.

famine in the land.

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

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

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

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

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

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

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

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

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

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

CHAP. XIII.

1 Abrám departeth out of Egypt. 21 Lot departem from him. 13 The wickedness of the Sodom. 14 The promes made to Abram is remued. 13 Abram buyldeth an altar to the Lord.

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

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

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

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

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

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

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

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

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

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

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

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

Perizzites dwelled at that time in v lád)

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

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

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

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

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

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

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

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

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

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

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

CHAP. XIII.

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

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

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

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

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

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

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

f Abrám refigeth with his owne right to his peace.

g Which was f Idé, chap 2.10

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

i Lot thinking to g: t paradise found hel.

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

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

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

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

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

b. ii.

Abrám.

Genesis.

Orphæia

Orphæia

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

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

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

The Danifra.

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

Or, I have Juman.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAP. XV.

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

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

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

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

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

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

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

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

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

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

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

birdes diu- ded he not.

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

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

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

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

15 But y fhalt go vnto thy fathers in peace, and fhalt be buried in a good age.

16 And in the 'fouizhe generacio thei fhall come

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

Orphaeia In the Ahram Xam. 12, 6.

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

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

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

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

Or, after fome hundred yeres

Abrám.

Genesis.

Ifhmaél.

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

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

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

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

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

18 * In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, * from the river of Egypt unto the great river, the river! Euphrates.

19 The Kenites, & the Kenizzites, & the Kadmonites,

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

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

CHAP. XVI.

2 Sarai being barren, gave Hagar to Abram. 4 Which comforted & delivered her maid: And being ill handled led forth? The Angel comforted her 11,12 The name and manners of her sons 13 She calleth upon the Lord, whom she findeth true.

a It cometh that she had respect to Gods promises, which could not be accomplished without time b She faltereth in binding Gods power to the common order of nature, as though God

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

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

Or. pinn

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAP. XVII.

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

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

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

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

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

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

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

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

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

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

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

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

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

b.iii.

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

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

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

Chap 13,11.

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

Abrahám.

Genesis.

The thre Angels 1224

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

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

Chap 18,10. and,21,2.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAP. XVIII.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Ebr 13,2. "Or, any gone

a That is, thre Angels to mans shape.

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

Ebr 24:10

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

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

Or lod.

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

Chap 22,25. and 22,27.

the

Lot.

Genesis.

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

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

"Rie de judg- ment"

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

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

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

the earth shall be blessed in him?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAP. XIX

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Chap. 18, 4

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

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

2 Pet. 2, 7.

Wifde. 19, 24.

"Rie. fuding.

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

"ve, th a or ma- rie

"Rie while are found.

b. iii.

Lot.

Genesis.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

33 So thel made their father drinke wine y

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

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

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

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

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

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

CHAP. XX.

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

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

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

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

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

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

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

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

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

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

"Sir, bye al's.

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

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

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

a Which was toward Egypt.

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

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

f Not thinkig to do any man harme.

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

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

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

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

10 So

Abrahám.

Genesis.

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

- Or, is at thy renown with

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

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

Chap 17, 12.

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

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

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

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

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

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

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

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

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

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

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

CHAP. XXI.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

16 Then she went and fate her ouer against him a farre of about a bowe shote: for she said, I wil not se the death of the

childe, and she fate downe ouer against him, and lift vp her voyce and wept.

17 Then God sheard the voyce of the chil- de, and the Angel of God called to Ha- gár from heauen, and said vnto her, What alieth thee, Hagár's feare not, for God hath heard y voyce of the childe where he is.

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

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

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

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

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

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

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

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

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

28 And Abrahám set seuen lambes of the

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

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

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

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

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

C.1.

Abrahám.

Genesis.

flocke by them felues.

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

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

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

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

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

34 And Abrahám was a stranger in the Phi- listims land a long feafon.

CHAP. XXII.

1.2 The faith of Abraham is proved in offering his feme Izhák, a Izhák, a figure of Christ. 20 The genera- tion of Nahór Abrahams brother, of whom á cameth Rebekáh.

The smell of the whole, of fruit, meaning flakes 20 That we fe that y godlie, as touchig out warde things, may make pea ce wch y wie hid y knowe not the true God 20 That is, he worshiped God in all points of true religion

Ebr. 11,17.

Ebr. 1,1.

a Which figui forth the feate of God, in the which place he was houn- zed: and zalo- nd afterward buyk the em- ple b Herein fin- de y chieftest point of his of tenum, feing he was command- ed to offrey him in whom God had pro- duced to blef- fe all the in- tions of the world. c He doused not, but God couldn accom- plish his pro- mes: though he sholds fueris- ce his fonne.

d The onely vay to over- come all ten- nations is to rech vp's Gods prominence. e But it is li- ke y his father had declared to him Gods chance: hence whereunto he shewed him self obedient Iom. 2,21.

1 And after thefe thigs God did proue Abrahám, & faid vnto hi, Abrahám. Who answered, 'Here am I.

2 And he faid, Take now thine onely fonne Izhák whome thou loueft, & get thee vn- to the lande of a Moriáh, and b offre him there for a burnt offering vpon one of the mountaines, which I wil shewe thee.

3 Then Abrahám rofe vp early in the mor- ning, and fadled his afle, and toke two of his feruants with him, and Izhák his fonne, and cloue wood for the burnt offering, and tofe vp and went to the place, which God had tolde him.

4 Then y third day Abrahám lift vp his eies, and fawe the place a farre of,

5 And faid vnto his feruants, Abide you he- re w the afle: for I & the childe wil go y o- der & worfhip, & e come againe vnto you.

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

7 Then fpake Izhák vnto Abrahám his fa- ther, & faid, My father. And he answered, Here am I, my fonne. And he faid, Behol- de the fire & the wood, but where is the lambe for the burnt offing?

8 The Abrahám answered, My fonne, God wil d prouide him a lambe for a burnt of- fring: fo they went bothe together.

9 Whé they came to y place w God had she wed hi, Abrahám buylded an altar there, & couched y wood, & e houd Izhák his fo ne* & laied him on y altar vpon y wood.

10 And Abrahám stretching forthe his hand, toke the knife to kil his fonne.

11 But y Angel of the Lord called vnto him from heaue, faying, Abrahám, Abrahám.

And he anfwered, Here am I.

12 Then he faid, Lay not thine hand vpon the childe, nether do anie thing vnto him: for now I knowe that thou fea: eft God, feing for my fake thou haft not fpared thine onely fonne.

13 And Abrahám lifting vp his eies, loked: & beholde, there was a ram behinde him caught by y hornes in a bufhe, then Abra- hám wét & toke the ram & offred him vp for a burnt offering in y ftede of his fonne.

14 And Abrahám called the name of that place, 'Lehouáh-inéh. as it is faid this day. In the mount wil the Lord s be fene.

15 And the Angel of the Lord cryed vnto Abrahám fi om heauen the feconde time,

16 And faid, By b my feife haue I fwoine (faith y Lord) becaufe thou haft done this thig, & haft not fpared thine onely fonne,

17 Therefore wil I furely bleffe thee, and wil greatly multiplie thy fede, as y ftarres of the heauen, and as y fande which is vp- on the feafhore, and thy fede fhall poffe- fe the gate of his ennemies.

18 And in thy fede fhall all y naciós of the earth be bleffed, becaufe thou haft obeyed my voyce.

19 Then turned Abrahám againe vnto his feruants, and they rofe vp and went toge- ther to Beer-sheba: and Abrahám dwelt at Beer-sheba.

20 And after thefe thigs one tolde Abra- hám, fayig, Beholde Milcáh, she harhe alfo borne children vnto thy brother Nahór:

21 To wit, Vz his eldest fonne, & Buz his bro- ther, & Kemué the father of 'Arám,

22 And Chéfed and Hazó, & Pildáh, & Iid láph, and Bethuél.

23 And Bethuél begate Rebekáh: thefe eighe did Milcáh beare to Nahór Abra- hams brother.

24 And his cfeubine called Reumáh, she bare alfo Tébah, & Gáhan & Tháhafh & Maacháh. CHAP. XXIII.

1. Abraham lamenteth the death of Saráh 4 He hieth a field, to bury her of the Hittites. 15 The equate of Abrahám. 15 Saráh is buryed in Machpelah.

1 When Saráh was an hüdreth twen- ty and feuen yere olde
("fo long liued she)

2 Then Saráh dyed in Kiriath-arbá: the fame is Hebrón in the
land of Canáan. & Abrahám came to mourne for Saráh and to
wepe for her.

3 Then Abrahám e rofe vp fió y fight of his corps, & talked w
the 'Hittites, faying,

4 I am a stranger, & a foriner among you, glue me a poffeision
of buryal with you, that I may bury my dead out of my fight.

5 Then the Hittites anfwered Abrahám, faying vnto him,

6 Heare vs, my Lord: thou art a prince b of God among vs: in
the chieftest of our fepul chres

f That is, by thy true obe- cience thou haft declared thy lausin
faun Or, and haft not withheld on them, norle feue from me.

Or, The Lord wil fe, or pr. mi- do g The name is changed, to
shewe y God donne both fe & prouide fe- cerely for his, and
alfo cu- dently is fe- ue and felt in tune chornife is Signifying,
that there is no greater the he.

Or, holder Chap 12,3,6 12,12. seclef. 4,4,21. aif. 3,21. gal. 3,2.

Or, of the 2/11 one.

Concubine is oftenest taken in the good part of the women which were inferior to the wines.

The the yere of the life of Sa- rah 2. That is whé he had mourn- ed: fo y god- lie may mourn on, if they peffe not menfure: mo y natural affection is co- mandable. The, fures of the 3. That is, god- lie or excelfe, for y Efrem- es fo fpake of all things that are nota- ble, becaufe all excellence cometh of God.

Abrahám.

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"She in your feeds

Or, double ca- ne, because we was unable to achie "She in full fat war

4 Meaning, all the citizens & substitutes.

4 To Sowe he had them in good china tion and com- ience

a The command shekeli is a- bour to pice, so the 400 the kels mount to 11 li 6 shill & 8 peace, after 5 shill feel. the ouer.

An, an, an.

f That is, all the people co firmed y tale.

"The true love deyes.

chres bury thy dead: none of vs shal for- bid thee his
sepulchre, but thou manest bury thy dead therein.

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

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

9 That he wolde giue me y cause of Machpe láh, which he
hathe in the end of his field: y he wolde giue it me for as much
"mo- ney as it is worth, for a possession to bu- ry in among
you.

10 (For Ephrón dwelt among y Hittites) Then Ephrón the
Hittite answered Abra- hám in the audience of all the Hittites y
went in at the gates of his citre, saying,

11 No, my lord, heate me: the field giue I thee, and the cause,
that thee ein is, I giue it thee: men in the presence of the
sonnes of my people giue I it thee, to bury thy dead.

12 Then Abrahám bowed him self befo- re the people of the
land,

13 And spake vnto Ephrón in the audience of the people of the
country, saying, Seing y wilt giue it, I praye thee, heate me, I

wil giue y price of the field: receiue it of me, and I wil bury my dead there.

14 Ephrón then answered Abrahám, saying vnto him,

15 My Lord, hearké vnto me: y land is worth four hudreth shekels of siluer: what is y be twene me & thee: bury thee fore thy dead.

16 So Abrahám hearkened vnto Ephrón, & Abrahám weyed to Ephrón the siluer, which he had named, in the audience of the Hittites, men foure hudreth siluer she- kels of currant money among marchátes.

17 So y field of Ephrón which was in Mach- peláh, & ouer against Mamré, even y field & the cause y was therein, and all the trees y were in the field, which were in all the borders roundabout, was made sure

18 Vnto Abrahám for a possession, in the sight of the Hittites, even of all that went in at the gates of his citre.

19 And after this, Abrahám buryed Saráh his wife in the cause of the field of Machpe láh ouer against Mamré: the same is He- brón in the land of Canáan.

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

CHAP. XXIII.

2 Abrahám causeth his seruant to swear to take a wife for Izhák, in his time buried. 13 The seruant prayeth to God. 34 His fidelities towards his master. 50 The friends of Rebekáh commit the master to God. 52 They ask her consent and she agreeeth, 67 and so married to Izhák.

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

Abrahám in all things.

2 Therefore Abrahám said vnto his eldest seruant of his house, which had the rule o- uer all that he had, 3 Put now thine hand vnder my thigh,

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

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

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

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

7 The Lord God of heauen, who toke me from my fathers house, & from y lād whe re I was bonne, and that spake vnto me, & that sware vnto me, saying, 8 Vnto thy sede wil I giue this land, he shal send his Angel before thee, and thou shalt take a wife vnto my sonne from thence.

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

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

10 So the seruant toke ten camels of the camels of his master, and departed: for he had all his masters goods in his hād, & so he arose, and went to Ariám Naharáim, vn to the citre of Nahór.

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

12 And he said, O Lord God of my ma- ster Abrahám, I besche thee, send me go- od spede this day, and shewe mercie vnto my master Abrahám.

13 Lo, I stan by the well of water, whiles the més daughters of this citre come out to drawe water.

14 8 Grant that y maide, to whome I saie, Bowe downe thy
pitcher, I pray thee, that I may drinke: if she say, Drinke, and I
wil giue thy camels drinke also: may be she y thou hast
ordeined for thy seruant Izhák: & thereby shal I knowey thou
hast shew- ed mercie on my master.

15 Now yer he had left speaking, beholde, Rebekáh came out,
the daughters of Be- thuel, sonne of Milcáh the wife of Nahór
Abrahams brother, and her pitcher vpon her shuldre.

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

Chap 47.23. a Which cert- monie decla- ron y seruans
obedience to- wards his ma- ster, and y ma- sters power o- uer
the foresh. b This the- werth that an estue may be required in a
law for confec- tion. He wolde not y his son- ne shulde ma- ry
out of the godic fami- lies for the in- continents y come by ma-
rying with the vignolls are for for the in- condice places of the
Scripps res d Left he shul de: Iose the in- heritance pro- mised
Chap 12.7. & 13.11. & 15. 16. & 16.4.

25. inourea.

Or, Nefspua- man, 1, 2, 3 of the two foudice was, of Tygm and
Suphrance. 4 That is, to Chirán "Sir to bear their forces

He groüderh his prayer vpú Gods promise made to his master
Or, canfe we were.

The seruans moved by Gods Spirit de- fired to be af- fured by
a fi- gue, whether God prolipe- red his son- ney or no.

b God geneth good success to all things are vnder- taken for
the glore of his Name and at- cording to his words.

c.ii.

Abrahám.

Genesis.

Here is declared God over beareth the prayers of his, and
great-eth these requestes

She my Lord

Ely, have mentioned of drinking

Preparing to God permitted manne things both in apparel,
and other things & are now forbid special ly when they
appreciate not to our mortification The golden shaked in here
ment and not that of silver.

He beareth not his good fortune (as do the wicked) him
about- geth that God hath dealt mercifully with his mother
in keeping promises.

For he well- red on Gods hand, who had now heard his prayer
o To wit, Labá The gentle intervenants of strangers v- fed
among the god his fathers The fidelitie thus servants owe to
their masters, em- seth them to perform their masters befitting to
their owne nature. To blesse, signifieth here to entice, or
mercede with fukhame, as f mets in f feme verfe desla- reth.

the i went downe to the well, and filled her pitches, and came
vp.

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

18 And the faid, Drinke fyr: and the hafted, & let downe her pitcher vpon her hand & gave him drinke.

19 And when the had giuen him drinke, the faid, I wil drawe water for thy camels al- so vntil thei"haue dronken ynough.

20 And the pou ed out her pitches into the tough fpedely, and ianne againe vnto the well to drawe water, and the drewe for all his camels.

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

22 And when the camels had left drinking, the man toke a golden b abillement of I halfe a fhedel weight, & two bracelettes for her hâds, of te fhekels weight of golde: 23 And he faid, Whofe daughter art thou tel me, I praie thee, Is there rouse in thy fathers house for vs to lodge in?

24 Then the faid to him, I am f daughter of Bethuel the sonne of Milcah whome the bare vnto Nahór.

25 Morcouer the faid vnto him, We haue lytter alfo and prouander ynough, and rouse to lodge in.

26 And the man bowed him felfe and wor- shipped the Lord,

27 And faid, Bleffed be the Lord God of my master Abrahám, wh haehe not with- drawn his mercie and his trueth from my

master: for whé I was in f waie, f Lord brought me to my
masters brethie houfe.

28 And the maide ran & tolde them of her mothers houfe
according to thee wordes.

29 Now Rebekáh had a brother called La bán, & Labán ran
vnto f má to the well.

30 For when he had fene the earrings & the bracelettes in his
fifters hands, & when he heard the wordes of Rebekáh his
fifter, faying, Thus faid the man vnto me, then he went to the
man, & lo he ftode by the camels at the well.

31 And he faid, Come i f bleffed of f Lord: wherfore ftandeft f
without, feing I haue prepared the houfe, & rouse for f
camels?

32 Then f man came into f houfe, and he vnfaded the camels
and broght lytter & prouander for the camels, and water to
waehe his fete, & the mens fete that were with him.

33 Afterward the meat was fet before him: but he faid, It wil
not eat, vntil I haue faid my meffage: And he faid, Speake on.

34 Then he faid, I am Abrahams feruant, 35 And the Lord
hae he bleffed my master wonderfully, that he is become great:
for he hae he giuen him fhepe, and beues, & fil-

uer, and golde, and men, feruantes, & maide feruantes, and camels, and affes.

36 And Sarah my masters wife haehe borne a fonne to my master, whe the was olde, & vnto him haehe he giue all that he haehe.

37 Now my master made me fweare, faying, Thou fhalt not take a wife to my fonne of the daughters of the Canaanites, in whofe land I dwel:

38 But thou fhalt go vnto my fathers hou- fe and to my kinred, and take a wife vnto my fonne.

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

40 Who answered me. The Lord, before whome I walke, wil fend his Angel with thee, and prosper thy iourney, and thou fhalt take a wife for my fonne of my kid- red and my fathers houfe.

41 Then fhalt f be difchanged of mine othe, when thou commett to my kinred, and if thei giue thee not one, thou fhalt be fre from mine othe.

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

43 Beholde, I ftand by the well of water: when a virgine commeth forthe to drawe water, & I faie to her, Giue me, I praie thee, a little water of thy pitcher to drinke,

44 And the faie to me, Drinke f, and I wil alfo drawe for thy camels, let her be the wife, which the Lord haehe prepared for my masters fonne.

45 And before I had made an end of fpeakig in mine heaat, beholde, Rebekáh came forthe, and her pitcher on her fhuldre, & the went downe vnto the well, and drewe water. The I faid vnto her, Giue me drike, I praie thee.

46 And the made haehe, and toke downe her pitcher from her fhulder, and faid, Drinke, & I wil giue thy camels drinke alfo. So I dranke, & the gaue the camels drinke alfo.

47 Then I afled her, & faid, Whofe daugh- ter art f And the anfwered, The daugh- ter of Bethuel Nahors fonne, whome Mil- cah bare vnto him. Then I put the abille- ment vpon her face, and the bracelettes vpon her handes:

48 And I bowed downe & worfhipped f Lord, and bleffed the Lord God of my master Abrahám, which had broght me f right waie to take my masters brother daughter vnto his fonne.

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

50 Then answered Labán and Bethuel, & faid, This thing is
proceeded of the Lord: we can not therefore faie vnto thee,
nether euil not good.

The Canaanites were ac- cur'd & ther- fore the god- lie colde:
not none with the in marriage Morning, a- mong his kifo
folkes, as ver- 40

Which by manomorite I cauded thee to make.

Or, wale.

v. 6. 15.

Or, f read.

Signifying f that prayer was not fpoue by the mouth, but amely
mo- dines to his heast.

He fneweth what is our ductie, when we haue recei ned ante
be- nefite of the Lord.

She, re she wale of trueth

If you w- frely & faie h fully giue your daughter to my masters
fonne.

a That is, f I must preuide els where.

b So fone as thea perenne that it is God ordinance thei yelde.

5 Be-

Abrahám.

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'Or, at thy own moderator. 'Or, it is said.

51 Beholde, Rebekáh, before thee, take her & go, that she may be thy masters sonnes wife, even as the Lord hath said.

52 And when Abrahams servant heard their wordes, he bowed him self to towarde the earth unto the Lord.

53 Then the servant toke for the jewels of sil- uer, & jewels of gold, & raiment, & gaue to Rebekáh: also unto her brother and to her mother he gaue gifts.

54 Afterward: the they did eat & drink, but e he, and the men that were with him, and taried all night, and when they rose up in the morning, he said, Let me depart vn- to my master.

55 Then her brother and her mother answered, Let the maide abide with vs, at the least ten days: then shall she go.

56 But he said unto the, Hicre you me not, seig y Lord hath prospered my journey: send me away, y I may go to my master.

57 Then they said, We wil call the maide, and aske her content.

58 And they called Rebekáh, and said vnto her, Wilt thou go with this man? And she answered, I wil go.

59 So they let Rebekáh their sister go, and her nourse, with Abrahams servant and his men.

60 And then blessed Rebekáh, and said vn- to her, Thou art our sister, growe into thousand thousand, and thy sede possesse the state of his enemies.

61 Then Rebekáh arose, and her maides, & rode upon the camels, and followed y ma & y servant toke Rebekáh, & departed.

62 Now Izhák came from the way of Be- ér-lahái-roi, (for he dwelt in the South country)

63 And Izhák went out to pray in the field toward the evening: who lift up his eies, and loke, and beholde, the camels came.

64 Also Rebekáh lift up her eies, and when she sawe Izhák, she lighted down from the camel.

65 (For she had said to the servant, Who is yonder man, that commeth in the field to mere vs? And the servant had said, It is my master.) So she toke a vail and cou- tered her.

66 And the servant tolde Izhák all things, that he had done.

67 Afterward Izhák brought her into the tent of Sarah his mother, & he toke Rebekáh, & she was his wife, & he loued her: so Izhák was comforted after his mothers death.

CHAP. XXV. 1 Abraham taketh Keturáh to visit, and getteth many children. 6 Abraham giveth all his goods to Izhák. 12 The genealogy of Ishmaél 25 The birth of Izakáh and sau. 20 Sáu felleth his birth right for a mess of petage.

2 Which bare him Zimán, & Iokshán, & Medán, & Mideán, & Ishbák, and Shúah.

3 And Iokshán begate Sheba & Dedán: * And the sonnes of Dedán were Asshu- rim, & Letushim, and Leummim.

4 Also the sonnes of Mideán were Epháh, & Ephér, & Hanóch, & Abidá, and Eldá- ah. all these were the sonnes of Keturáh.

5 ¶ And Abraham gaue all his goods to Izhák,

6 But vnto the sonnes of the concubines, which Abraham had, Abraham gaue gif- tes, and sent them away from Izhák his sonne (while he yet lived) Eastward to the East country.

7 And this is the age of Abrahams life, which he lived, an hundredth seventy and five yere.

8 The Abraham yelded the spirit, & dyed in a good age, an olde man, and of great yeres, and was gathered to his people.

9 And his sonnes, Izhák and Ishmaél buried him in the cause of Machpeláh in the field of Ephrón sonne of Zóhaí the Hittite, before Mamré.

10 Which field Abraham bought of the Hittites, where Abraham was buried w Sarah his wife.

11 ¶ And after the death of Abraham God blessed Izhák his sonne, and Izhák dwelt by Beér-lahái-roi.

12 ¶ Now these are the generations of Ish- maél Abrahams sonne, whome Hagár the Egyptian Sarahs handmaide bare vnto A- brahám.

13 * And these are y names of the sonnes of Ishmaél, name by name, accordig to their kindreds: the "eldest sonne of Ishmaél was Nebaióth, then Kedár, & Adbeél, & Mibáim,

14 And Mishmá, & Dumáh, & Masá, 15 Hadár, & Temá, Ietúr, Naphísh, & Ké- demah.

16 These are the sonnes of Ishmaél, and the- se are their names, by their townes and by their castels: to wit, twelve princes of their nations.

17 (And these are y yers of the life of Ish- maél, an hundredth thirty and seven yere, and he yelded the spirit, and dyed, & was gathered vnto his people)

18 And they dwelt fró l'Auialáh vnto Shur, that is towards
Egypt, as thou goest to Asshú: Ishmaél dwelt s in the presence
of all his brethren.

19 ¶ Likewise these are the generations of Izhák Abrahams
sonne. Abraham begate Izhák,

20 And Izhák was fourty y ere olde, when he toke Rebekáh to
wife, the daughter of Bethuél the Aramite of Pañán Arám, and
sister to Labán the Aramite.

21 And Izhák prayed vnto the Lord for his c. iii.

Izhák.

Genesis.

We, here are an other.

b That is, I childe, being one shall de- strue one- ther. For that
is the only re- age in all our matures Rom 9,16.

Ex 9.12.3. Mat 4,6.

The a man of the field Or, simple and inverse The verifies in
his number.

Or, fede or velly

2 The repro- ber chemo not Gods benefits except they feel
them pre- ferely, & ther- fore they pre- ferre preient pleasures

6:17 12,16. 1 Thus I wic- hed preferere their woelde- lie chondities to Gods lysti- nal graces: but I childer of God do the contrary.

a in the land of Canam.

b Gods proul- dice eluvius wasteth to direct I wines of his children

Chap. 13, 15. & 22,16.

wife, because she was baren: and the Lord was intreated of him, and Rebekah his wife conceived,

But the children's troue together within her: therefore she said, Seign is so, why am I thus: wherefore she went to aske I Lord.

And the Lord said to her, two nations are in thy wombe, and two maner of peo- ple shalbe deuded out of thy bowels, and the one people shalbe mightier then the other, and the elder shalferue I yonger.

24 Therefore when her time of deliuer- ace was fulfilled, beholde; twinnes were in her wombe.

25 So he that came out first was red, and he was all out as a rough garment, and they called his name fisau.

26 And afterwarde came his brother out, and his hand held Esau by the hole: there- fore his name was called Izakob. Now

Izhák was thre score yere olde when Re- bekáh bare them.

27 And the boyes grewe, & Esau was a cun- ning hunter, & "liued in I fields: but Iza- kób was a 'plaine man, and dwelt in retes.

28 And Izhák loued Esau, for "venifon was his meat, but Rebekáh loued Izakób.

29 Now Izakób fodde pottage, & Esau ca- me from the field and was wearie.

30 Then Esau said to Izakób, Let me eat, I play thee, of I pottage so red, for I am wea- ry. Therefore was his name called Edóm.

31 And Izakób said, Selme euen now thy birthright.

32 And Esau said, Lo, I am almoft dead, what is then thus birthright to me?

33 Izakób then said, Sweare to me eue now. And he fware to him, & I folde his birth- right vnto Izakób.

34 Then Izakób gaue Esau bread and pot- tage of lentiles: and he did eat and drinke and rose vp, & went his way: So Esau có- temned his birthright.

CHAP. XXVI.

1 God preuldeþ for Izhák in the famine 2 He ranneth his
promes 3 The king blamed him for denying his wife. 4 The
Philistims hate him for his riches, 5 Stoppe his wellers, 6 And
drive him away, 7 God comforteth him, 8 He maketh alliance
with Abimelech.

A Nd there was a famine in the land besides the first famine
that was in the dayes of Abrahám, wherefore Izhák went to
Abimélech King of the Phili- stims vnto Gerár.

2 For the Lord appeared vnto him, & said, Go not downe unto
Egypt, but abide in the land which I shal shewe vnto thee.

3 Dwel in this land, & I wil be with thee, and wil blesse thee:
for to thee, and to thy fede I wil giue all these "countries: and I
wil performe the othe which I fware vn- to Abrahám thy
father.

4 Also I wil cause thy fede to multiplies the starres of heaven,
and wil giue vnto

thy fede all these countries: & in thy fede shal all the naciós of
the earth be blessed,

5 Because that Abrahám "obied my voy- ce and kept mine"
ordinance, my com- mandemétes, my statutes, and my Lawes.

6 So Izhák dwelt in Gerár.

7 And the men of the place asked him of his wife, & he said,
She is my sister: for he heard to say, She is my wife, left said
he, the men of the place shulde kilme, be- cause of Rebekah:
for she was beautiful to the eie.

8 So after he had bene there long time, A- bimélech King of
the Philistims loked out at a windowe, and lo, he sawe Izhák
spouting with Rebekáh his wife.

9 Then Abimélech called Izhák, and said, Lo, she is of a
suretie thy wife, & why sai- dest I, She is my sister: To whome
Izhák answered, Because I thought this, It mate be that I shal
die for her.

10 Then Abimélech said, Why hast thou done this vnto vs? one
of the people had almoft lien by thy wife, so shuldest thou
haue broght sinne vpon vs.

11 The Abimélech charged all his people, saying, He that
toucheth this man, or his wife, shal die the death.

12 Afterward Izhák sowed in that land, and founde in the same
yere an hüdreth folde by estimation: and so I Lord blessed
him.

13 And the man waxed mightie, and "til increased, til he was
exceeding great,

14 For he had flockes of shepe, and herdes of cattel, and a mightie housholde: therefore the Philistims had s enuie at him,

15 In so muche that I Philistims stopped & filled vp with earth all the wells which his fathers seruants digged in his father Abra- hams time.

16 Then Abimélech said vnto Izhák, Get thee from vs, for thou art mightier then we a great deale.

17 Therefore Izhák departed these & pitched his tent in the valley of Gerár, and dwelt there.

18 And Izhák returning, digged the wells of water, which they had digged in the dayes of Abrahám his father: for the Philistims had stopped them after the death of Abrahám, & he gaue them the same names, which his father gaue them.

19 Izhaks seruants then digged in the valley, & found there a well of liuing water.

20 But the herd men of Gerár did strive w Izhaks herd mensayig, The water is ours: therefore called he the name of the well Esck, because they were at strife w him.

21 Afterward they digged another well, and stroue for that also, and he called the name of it 'Simah.

22 Then he removed thence, & digged another well, for the w this stroue not: there-

Chap. 12, 17. and 15, 18. & 22, 19. and 23. 24.

e He commen- deth Abrahás obedience be- cause Izhák shulde
be the more rendie to follow I like: for as God ma- de this
gnees of his fre mer- ce, so doeth I confirmation thereof peace
of the same famosine. "Sir my ke- ping

4 Whereby we so I scare and distrust it found in I ma- he
faithful e Oi shewing some familiar signs of love, whereby it
might be know was that she was his wife.

f In all ages men were per- funded I Gods vignate shul- de
light vpon wells: he- shers.

Or, an hüdreth welfare.

Sir he went for the going de- serving.

g The malici- out cause al- ways the gra- ces of God in others.

h The Ebrews werde signifi- eth a flood, or vallei, where water
at any time ranneth.

Or, bringing.

Or, Caucasian, strife

Or, barred.

Izhák.

Genesis.

Or, lungenes, cause.

God aforeseth Izhák against all tears by rehering the premier made to Abraham. To signify that he would serve none o- ther God, but the God of his father Abra- ham.

1 The Ebro- wer in twan- ing begin re- manly w If, h understand y rest y is that God shall po- nise him that breaketh the other here the wicked shews that they are atraid left y come to them y that wolle do to other.

Or, else. Or, the well of the else.

Chap. 27, ad. 9, diphoditis and rebellious.

2 Sir. 5, 1.

fore called he the name of it 'Rehoboth, & said, Because y Lord, hath now made vs rouse, we shall encrease vpon y earth.

23 So he went vphence to Beer-sheba.

24 And the Lord appeared vnto him the same night, and said, I am the God of A- braham thy father: feare not, for I am with thee, and wil blesse thee and multiplie thy seed for my seruants Abrahams sake.

25 Thie he buylt an altar there, and called vpon the name of the Lord, & there spread his tent: where also Izhaks seruants

dig- ged a well.

26 Then came Abimelech to him fro Ge rar, and Ahuzzath one of his friends, and Phichol the captaine of his armie.

27 To whome Izhák said, Wherefore co- meye to me, sing ye hate me and haue put me awaie from you?

28 Who answered, We sawe certainly that the Lord was with thee, and we thought thus, Let there be now an othe betwene vs, men betwene vs and thee, and let vs make a couenant with thee.

29 Thou 1 shalt do vs no hurt, as we haue not touched thee, and as we haue done vn to thee nothing but good, and sent thee awaie in peace: thou now, the blessed of the Lord, do thus.

30 Then he made them a feast, & thei did eat and drinke.

31 And thei rose vp betimes in the mot- ning, and sware one to an other: then Iz- hák let them go, and thei departed from him in peace.

32 And that same daye Izhaks seruants ca- me & tolde him of a well, which thei had digged, & said vnto him, We haue found water.

33 So he called it 'Shibáh: therefore the na- me of the citre is called 'Beer-sheba vn- to this daye.

34 Now when Esau was fourtie yere olde, he toke to wife
Iudith, the daughter of Beeri an Hittite, & Bashemáth y daugh-
ter of Elon an Hittite also.

35 And thei were a grief of minde to Iz- hák and to Rebekáh.

CHAP. XXVII.

1 Izakób getreth the blessing from Esau by his mo- thers
counsel. 2 Esau by vopong moneth his father to prize him. 3
Esau hatoth Izakób and throataneth his death. 4 Rebekáh
sendeth Izakób awaie.

1 A Na when Izhák was olde, & his eies were dimme (so that
he colde not se) he called Esau his eldest sonne, and said vnto
him, My sonne. And he answered him, "I am here.

2 Then he said, Beholde, I am now olde and knowe not the
daie of my death:

3 Wherefore now, I praie thee take thine instruments, thy quier
and thy bowe, & get thee to the field, that thou maies

"take me some venison.

4 Then make me sauourie meat, such as I loue, and bring it me
that I maie eat, and y my soule maie blesle thee, before I dye.

5 (Now Rebekáh heard, when Izhák spake to Esau his sonne)
and Esau went into the field to hunt for venison, and to bring
it.

6 Then Rebekáh spake vnto Izakób her sonne, saying,
Beholde, I haue heard thy father talking w Esau thy brother,
saying,

7 Bring me venison, and make me sauou- rie meat, that I maie
eat and blesle thee before the Lord, afore my death.

8 Now therefore, my sonne, heare my voy- ce in that which I
commande thee.

9 b Get thee now to the flocke, & bring me thence two good
kyds of the goates, that I maie make pleasant meat of them for
thy father, such as he louch.

10 Then thou shalt bring it to thy father, and he shal eat, to the
intent, that he maie blesle thee before his death.

11 But Izakób said to Rebekáh his mother, Beholde, Esau my
brother m rough, and I am smothe.

12 My father maie possibly fele me, and I shal some to him to
be a 'mocker: so shal I bring a curse vpon me, and not a bless-
ing.

13 But his mother said vnto him, "Vpo me be thy curse, my
sonne: onely heare my voyce, and go and bring me them.

14 So he went and fet them, and broght them to his mother:
and his mother made plea- sant meat, such as his father loued.

15 And Rebekáh toke faire clothes of her elder sonne Esau,
which were in her hou- se, and clothed Izakób her yonger
sonne:

16 And she couered his hands and the smo- the of his necke
with the skinnnes of the kyds of the goates.

17 Afterwarde she put the pleasant meat and bread, which she
had prepared, in the hand of her sonne Izakób.

18 And whe he came to his father, he said, My father. Who
answered, I am here: who art thou, my sonne?

19 And Izakób said to his father, "I am Es- sau thy first borne,
I haue done as y badest me, arise, I praie thee: sit vp and eat of
my venison, that thy soule maie blesle me.

20 Then Izhák said vnto his sonne, How haft thou sounde it so
quickly my sonne? Who said, Because the Lord thy God
broght it to mine hand.

21 Againe said Izhák vnto Izakób, Come nere now, that I maie
fele thee, my sonne, whether thou be that my sonne Esau or
not.

22 Then Izakób came nere to Izhák his father, and he felt him
and said, The voyce m Izakóbs voyce, but the háds are the

handes of Esau.

"Sir. 5, 1.

a The earnest essent, which he haue to his sonne, made sour
forget y which God spake to his wife. Chap. 27, 4.

b This substi- tue is blame- worn in bo- cause the shalde haue
tored till God had performed his promise.

Sir. before his ees. Or, as vong I wilde decree him Or, I wil
take the danger to me. c The affur- ance of Gods decre made
her holde.

d Although Iza- kób was af- ured of this blessing by faith: put
he did evil to take n by lies and the more because he absolutely
Gods Name thermo- to.

e This decea- reth that he suspected some- thing, yet God
wilde not have his decea- reth.

c. iii.

Izhák.

Genesis.

Ex. 1.40.

23 (For he knew him not, because his handes were rough as
his brother Esau handes: wherefore he blessed him)

24 Again he said, Art thou that my sonne Esau Who answered,
"Yea.

25 Then said he, Bring it me hether, and I wil eat of my sonnes
venison, that my soule may bless thee. And he brought it to his
and he ate: also he brought him wine, and he drank.

26 Afterwards his father Izhák said vnto him, Come nere now,
and kiss me, my sonne.

27 And he came nere and kissed him. Then he smelled the
sauour of his garments, & blessed him, and said, Beholde, the
smel of my sonne as the smel of a field, which y Lord hath
blessed.

Ex. 11.20.

28 * God giue thee therefore of the dewe of heauen, and the
farnes of the earth, and plentue of wheat and wine.

29 Let people be thy secuanes, and nacians bowe vnto thee: be
lord ouer thy brethres, and let thy mothers childre honour thee,
cursed be he that curseth thee, and blessed be he that blesseth
thee.

30 And when Izhák had made an end of blessing Iaakób, and
Iaakób was scace gone out from the presence of Izhák his
father, then came Esau his brother from his hunting,

31 And he also prepared sauouric meat and brought it to his father, and said vnto his father, Let my father arise, and eat of his sonnes venison, that thy soule may bless me.

32 But his father Izhák said vnto him, Who art thou? And he answered, I am thy sonne, euen thy first borne Esau.

† In perceiving his error, by approving his heyer against Gods sentence pronounced before. Or, sufficiently.

33 Then Izhák was stricken with a meruelous great scare, & said, Who and where is he that hunted venison, and brought it me, and I haue eat of all before thou camest? and I haue blessed him, therefore he shall be blessed.

34 When Esau heard the wordes of his father, he cryed out on a great crye and bitter, out of measure, and said vnto his father, Blesse me, euen me also, my father.

35 Who answered, Thy brother came with subtilite, and hath taken away thy blessing.

† In the chap. 36. he was so called because he held his brother by y held, as though he would overthrow his & therefore he is here called anourethrower, or decy-ner. † For Izhák did this as he was the mus-ster and Pro-plet of God.

36 Then he said, Was he not iustely called a Iakób? for he hath deceived me these two times: he take my birthright, and

lo, now hath he taken my blessing. Also he said, Hast thou not reserved a blessing for me?

37 Then Izhák answered, and said vnto Esau, Beholde, I haue made him by lord, and all his brethren haue I made his seruantes: also with wheat and wine haue I furnished him, and vnto thee now what

shall I do, my sonne?

38 The Esau said vnto his father, Hast thou but one blessing my father bless me, euen me also, my father: and Esau kissed vp his voyce, and wept.

39 Then Izhák his father answered, and said vnto him, Beholde, the farnes of the earth shaibe thy dwelling place, and thou shalt haue of the dewe of heauen from aboue.

40 And by thy swords shalt thou liue, and shalt be thy brothers seruant. But it shall come to pass, whe thou shalt get the marriage, that thou shalt break his yoke from thy necke.

41 Therefore Esau hated Iaakób, because of y blessing, wherewith his father blessed him. And Esau thought in his mind, "The dayes of mourning for my father wil co-me shortly, then I wil slay my brother Iaakób.

42 And it was told to Rebekah of y wordes of Esau her elder sonne, and she sent to the called Iaakób her yonger sonne, and

said vnto him, Beholde, thy brother Esau "is comforted against thee, meaning to kill thee:

43 Now therefore my sonne, heare my voy-ce: arise, and flee thou to Harán to my brother Labán,

44 And tary with him a while vntil thy brothers fearcenes be swaged,

45 And til thy brothers wrath turne away from thee, and he forget the things, which thou hast done to him: then wil I send and take thee from thence: why shulde I be deprived of you bothe in one day?

46 Also Rebekah said to Izhák, "I am weary of my life, for the daughters of Heth. If Iaakób take a wife of the daughters of Heth like these of the daughters of the land, what auaieth it me to liue?

CHAP. XXVIII.

1 Izhák forbideth Iaakób to take a wife of the Caná-entes. 2 Sau taketh a wife of the daughters of Ishmael against his fathers wil. 3 Iaakób in the way to Harán seeth a ladder reaching to heauen. 4 Christ is proms-sed. 5 Iaakób afketh of God only meat and clothing.

1 Then Izhák called Iaakób and a bles-sed him, and charged him, and said vnto him, Take not a wife of the daugh-ters of

Canáan.

2 Arise, "get thee to" Padán Arám to the house of Bethuel thy mothers father, and thence take thee a wife of the daughters of Labán thy mothers brother.

3 And God all sufficiér bless thee, & ma-ke thee to encrease, & multiplied thee, that thou maiest be a multitude of people,

4 And giue thee the blessing of Abra-hám, euen to thee & to thy scie with thee, that thou maiest inherit the lad (wherein thou art a stranger) which God gaue vnto Abrahám.

Or, I am also (by sin)

Ex. 12.16.

1 Because the enemies shaibe roume abou thee. 2 Which was futilised in his power: the leuands who were tributaries for a time to Israel, and after came to Liberia.

Abd. 1.10. 1 Hypocrites only shizine from doing evil for scare of men.

10 He hath good hope to recover his birthright by killing thee.

9 For y wie-sed sonne wil kill the godin: & y pligue of God wil after-ward light on y wicked sonne. Chap. 26.31. 9 Which were Esau wines. 9 Hereby the persuaded Ia-hák to agree to Iaakóbs depar-ing.

5 This secede blessing was to sublime Isa-kob faith, lest he should think he y his father had given it without Gods motion.

Or, 5.22.19. Chap. 24.10. Or, all might-

5 The godin fathers were put on mind continually, y they were but Strangers I thus wouldn't rel-ish that shulde lift vp their o-yes to y heaues where they shulde haue a sore dwelling.

Thus

Iaakób.

Genesis.

13 31/1224

so, beside the wine

e Thinkig be- reby to have reconcified his folle to his fa- ther, but all in vume; for he taketh not anise the is of the suit.

d Christ is the ladder where- by God and me are joined together, and by whom the Angels must- fire unto us; all graces by him are given unto us, & we by him afcen- de into heaue Chap 11,2. and 28,3. e He felt the force of this promes only by faith; for all his life ti- me he was but a stranger in this land Deus 12, 20. and 19,14. Chap 12, 31. and 12,18. & 22,16 and 26, 4.

f He was tou- ched with a godlie feare & soucrence.

g To be a re- membrance o- nely of y visio shewed unto him
or, house of God h He bandeth not God under this condition
but acknowledge- eth his infer- ments, and pro- mifeth to be
thankful

5 Thus Izhák fent forthe Iaakób, and he went to Padán Arám
vnto Labán fonne of Bethuél the Aramite, brother to Re-
bekáh, Iaakobs and Efaus mother.

6 ¶Whé Efaú fawe that Izhák had blesfed Iaakób, and fent him
to Padán Arám, to fet him a wife thence, and giuen him a
charge when he blesfed him, faying, Thou fhalt not take a wife
of the daughters of Canáan,

7 And that Iaakób had obeied his father & his mother, & was
gone to Padán Arám:

8 Alfo Efaú feing y the daughters of Ca- náan displeafed Izhák
his father,

9 Then went Efaú to Ithmaél, & toke vnto y wiues, which he
had, Mahaláth the daugh- ter of Ithmaél Abrahams fonne, the
fi- fter of Nabaióth, to be his wife.

10 ¶Now Iaakób departed fró Beer-fhé- ba, and went to Harán,

11 And he came vnto a centeine place, & ta- ried there all
night, becaufe y fonne was downe, and toke of the ftones of

the place and laied vnder his head and flept in the same place.

12 Then he dreamed, and beholde, there ftode a ladder vpon the earth and the top of it reached vp to heauen: and lo, the Angels of God went vp and downe by tt.

13 ¶ And beholde, the Lord ftode aboue it, and faid, I am the Lord God of Abrahám thy father, & the God of Izhák: the land, vpon the which thou flepeft, e wil I giue thee and thy fede.

14 And thy fede fhall be as the duft of the earth, and thou fhalt fpreade abroad to y Weft, and to the East, and to the North, and to the South, and in thee and in thy fede fhall all the families of the earth be blesfed.

15 And lo, I am with thee, & wil kepe thee whitethrough thou goeft, and wil bring thee againe into this land: for I wil not forfake thee vntill I haue performe that, that I haue promised thee.

16 ¶ Then Iaakób awoke out of his flepe, and faid, Surely the Lord is in this place, and I was not aware.

17 And he was affraid and faid, How fearful is this place: this is none other but the house of God, and this is the gate of heauen.

18 Then Iaakób rofe vp early in the mor- ning, and toke the ftonne that he had laied vnder his head, and s fet it vp as a piiler, and powred oyle vpon the top of it.

19 And he called the name of that place Beth-él: notwithstanding the name of the citie was at the firft calle I Luy.

20 Then Iaakób vowed a vowe, faying, If God wil be with me, an wil kepe me in this journey which I go, and wil giue me bread to eat, and clothes to put on:

21 So that I come againe vnto my fathers house in fafezy, then fhall the Lord be my God.

22 And this ftonne, w I haue fet vp as a pil- ler, fhall be Gods house: & of all that y fhalt giue me, wil I giue the tenth vnto thee.

CHAP. XXIX.

23 Iaakób commeth to Labán and ferueth feuen yere fro Rahél.

24 Laah broght to ha bed in Hede of Rahél. 25 He ferueth feuen yere more for Rahél. 26 Laah concei- neth and beareth feure feous.

1 ¶Then Iaakób a lift vp his fete, and ca- me into the "Eaft" countries.

2 And as he loked about, beholde there was a well in the field,
b and lo, thie flockes of fhepe lay thereby (for at that well
were y flockes watered) and there was a great fto- ne vpon the
welles mouthe.

3 And thither were all y flockes gathered, and they rolled the
ftonne from the welles mouthe, and watered the fhepe, and put
the ftonne againe vpon the welles mouthe in his place.

4 And Iaakób faid vnto them, My e bre- theren, whence be ye
5 And they anfweted, We are of Harán.

5 Then he faid vnto them, Knowe ye La- bán the fonne of
Nahór? Who faid, We knowe him.

6 Againe he faid vnto them, 7 Is he I good heith? And they
anfweted, He is in good heith, and beholde, his daughter Rahél
commeth with the fhepe.

7 The he faid, Lo, is yet hie day, nether is is time y the cattel
fhalde be gathered to- gether: watter ye the fhepe & go fede
thé.

8 But they faid, We may not vntil all the flockes be broght
together, & til that men rolle the ftonne fró the welles mouth,
that we may watter the fhepe.

9 ¶While he talked with them, Rahél alfo came w her fathers
fhepe, for the kept thé.

10 And affone as Iaakób fawe Rahél the daughter of Labán his mothers brother, and the shepe of Labán his mothers brother, the c... akób nere, and rolled the ftone from the welles mouth, and watered the flocke of Labán his mothers brother.

11 And Iaakób kissed Rahél, and lift vp his voyce and wept.

12 (For Iaakób tolde Rahél, that he was her fathers brother, & that he was Rebekahs fonne) then the ran and tolde her father.

13 And whé Laban head tel of Iaakób his filters fonne, he ran to mete him, and em- brafed him and kissed him, & broght him to his house: and he tolde Labán e all the- fe things.

14 To whome Labán faid, Wel, thou art my f bone and my flesh, and he abode with him the space of a moneth.

15 ¶For Labán faid vnto Iaakób, Thogh thou be my brother, fhaldeft thou there-

a That is, he wét forthe on his journey "Efc. is the I'd of the children of the Baft b Thus he was directed by y only promisé ce of God who broght hi alfo to Labán hou- fe.

e It ferueth y in thofe datee y coftouweas to call emfré gers beethrem.

d Or, Is he in peace? by the ir worde the Ebrewes figui be all profo- ceine

Or, my him.

e That is, the cause why he departed from his fathers house, &
what he fawe in y way. f That is, al my blood and kissed.

d. i.

Iaakób.

Genesis.

Reinterested

fore feue me for noghtœel me, what ſhal be thy wages?

16 Now Labán had two daughters, the el- der called Leáh, & y longer called Rahél.

17 And Leáh was tender eyed, but Rahél was beautiful and faire.

18 And Iaakób loued Rahél, and ſaid, I wil feue thee feuen yeres for Rahél thy yon- ger daughter.

19 Then Labán answered, It is better that I giue her thee, then that I ſhulde giue her to another man: abide with me.

20 And Iaakób ſerued feuen yeres for Ra- hél, and they ſemed vnto him but a a fewe dares, becauſe he loued her.

21 Then Iaakób ſaid to Labán, Giue me my wife that I mure go in to her: for my "teime is ended.

22 Wherefore Labán gathered together all the men of the place, and made a feaſt.

23 But whé the euening was come, he toke Leáh his daughter and broght her to him, and he went in vnto her.

24 And Labán gaue his maide Zilpáh to his daughter Leáh, to be her ſeruant.

25 But when the morning was come, behol- de, it was Leah.
Then said he to Labán, Wherefore haft thou done thus to me
did not I serue thee for Rahél; wherefore then haft thou
beguiled me?

26 And Labán answered, It is not the ma- ner of this place, to
giue the yonger befo- re the elder.

27 Fulfil feuen yeres for her, and we wil also giue thee this for
the seruice, which thou shalt serue me yet feuen yeres more.

28 The Iaakób did so, & fulfilled her feuen yeres, so he gaue
him Rahél his daugh- ter to be his wife.

29 Labán also gaue to Rahél his daughter Bilháh his maide to
be her seruant.

30 So entred he in to Rahél also, and loued also Rahél more
then Leah, and feued him yet feuen yeres mo.

31 When y Lord sawe that Leáh was def- pified, he "made her a
futeful: but Rahél was baren.

32 And Leáh conceiued and bare a sonne, and she called his
name Reubén: for she said, Because the Lord hathe looked vpon
my tribulacion, now therefore mine hous- band wil loue me.

33 And she conceiued againe and bare a sonne, and said,
Because the Lord heard that I was hated, he hathe therefore
giuen me this sonne also, and she called his name Simeón.

34 And she conceived againe and bare a sonne, and said, Now at this time wil my housbād kepe me companue, because I haue botne him thre sonnes: therefore was his name called Leui.

35 Moreover she conceived againe and ba-

te a sonne, saying, Now wil I praise the Lord: therefore she called his name Iu- dāh, and "left bearing.

Re. re. suff.

Mat. 1.2.

"the stute from bearing.

CHAP. XXX.

4 p. Rahél and Leáh being bothe baren giue their maide t vnto their housband, and they beare him children, 15 Leáh giueeth maide akes to Rahél that Iaakób moge lie with her 17 Labán is enrohed for Iaakóba sake 43 Iaakób to made very ruche.

1 And when Rahél sawe that she bare Iaakób nó children, Rahél enuted her sifter, and said vnto Iaakób, Giue me childt on, on els I dye.

2 The Iaakóba angre was kunded against Rahél, and he said, Am I in God's stede, which hath withholden fró thee the stute of the wombe?

3 And ſhe ſaid, Beholde my maide Bilháh, go in to her, and ſhe ſhal beare vpon my knees, & "I ſhal haue childré alſo by her.

4 Then ſhe gaue him Bilháh her maide to wife, and Iaakób went in to her.

5 So Bilháh conceiued and bare Iaakób a ſonne.

6 The ſaid Rahél, God hathe giuen ſentéce on my fide, & hathe alſo heard my voyce, and hathe giuen me a ſonne: therefore called ſhe his name, Dan.

7 And Bilháh Rahels maide conceiued a- gaine, and bare Iaakób the ſeconde ſonne.

8 Then Rahél ſaid, With "excellét wíeft- lings haue I wrefltled with my ſiſter and haue gôrt: in the vpper hand: and ſhe called his name, Naphtali.

9 And when Leah ſawe that ſhe had left bearing, ſhe toke Zilpáh her maide, and gaue her Iaakób to wife.

10 And Zilpáh Leahs maide bare Iaakób a ſonne.

11 Then ſaid Leáh, A companie cometh: and ſhe called his name, Gad.

12 Againe Zilpáh Leahs maide bare Iaa- kób anorher ſonne.

13 Then ſaid Leáh, Ah, bleſſed am I, for the daughters wil bleſſe me, and ſhe called his name, Aſhér.

14 Now Reubén went in the dayes of the wheat harueft and found mandrakes in the field & broght them vnto his mother Leáh. Then laid Rahél to Leáh, Giue me, I pray thee, of thy fonnes mandrakes.

15 But she answered her, Is it a female mat- ter for thee to take mine housbād, except thou take my fonnes madrakes also? The laid Rahél, Therefore he shal slepe with thee this night for thy fonnes mandrakes.

16 And Iaakób came from the field in the euening, and Leáh went out to mere him, & laid, Come in to me, for I haue "boght and payed for thee with my fonnes man- drakes: and he slept with her that night.

17 And God heard Leáh and she cóceiued, and bare vnto Iaakób the fift sonne.

a It is onefy God that un- hub barf and struteful, and therfue I am not in fame.

b I wil recei- ne her childré on me lappe, at chogh they were mine owne "fie I falle boylárd.

"fie wftillige y God The arrog- ece of mán- tice appeareth in that she co- nueth her sifter, after the such receiued this humfit of God to beare children

d That is, God doeth merrafe me & a multi- ude of chil- sten:
for fo Iaakób doeth exponde this name God, chap 49:9

e Which is a knode of herfhe a hufe roze such a certei- ne
liketou of figure of a man.

"fie lying a haue legle.

18 Then

2 Rehe speard her wande 3 This decla- reth, that oft times this,
we are delplied of men, are fa- oured of God I thereby ap-
peareth, that the had re- course God in her afflic- tion 4 For
children are a great con- fe of mutual loue between man and
wife.

15 Moreover fhe conceiued againe and ba-

Iaakób.

Genesis.

14 33/1224

f In Rede of acknowledging her taste, the boasteth as if God
had re- warded her therefore.

Or, made her frenful

g Because fru- terful came of Gods bless- ing, who said,
instead, and multiplier ba- per was counted as a curie.

Or, said by ex- perceive.

Or, with me.

"For as my fi- ne. The order of nature requi- ents that one- ize
one prous- de for his on- ne familie

Or, spares them

Or, and.

I That which shal hereafter be thus spot- ed I God shal re- fess
for my eighteous one- ling by re- warding my la- bans Or,
caused shaft.

Or, Iabán. !

Or, and, or, beware.

18 The said Leah, God hath given me my rewards, because I
gave my maiden to my houst and, & she called his name
Iffachár.

19 After, Leah conceived again, and bare Iaakób the six sonne.

20 The Leah said, God hath endowed me in a good dow. ie:
now wil mine houst and dwel with me, because I haue borne
him six sones: & she called his name Zebulán.

21 After that, she bare a daughter, and she called her name
Dináb.

22 ¶ And God remembered Rahél, and God heard her, and opened her wombe.

23 So she conceived and bare a sonne, and said, God hath taken away my trebuie.

24 And she called his name Ioseph. saying, The Lord wil giue me yet another sonne.

25 ¶ And asone as Rahél had borne Ioseph. Iaakób said to Labán, Sed me away that I may go vnto my place and to my country.

26 Giue me my wiues and my children, for whome I haue ferued thee, and let me go: for thou knowest what feruice I haue do- ne thee.

27 To whome Labán answered, If I haue now founde fauour in thy fight, said: I ha- ue percenued that the Lord hath blessed me for thy sake.

28 Also he said, Appoint vnto me thy wa- ges, and I wil giue it thee.

29 But he said vnto hi, Thou knowest, what feruice I haue done thee, and in what ta- king thy cattel hath bene vndet me.

30 For the little, that thou hadest before I came, is increased into a multitude: and the Lord hath blessed thee "by my coming: but now whe shal h I trauel for mi- ne owne houfe also

31 Then he said, What shal I giue thee: And Iaakób answers,
Thou shalt giue me no- thing at all: if thou wilt do this thing
for me, I wil eturne, fede, and kepe thy shepe.

32 I wil paste through all thy flockes this day, and separate
from them all the shepe with little spottes and great spottes, &
all blacke lambes among the shepe, and the great spotted, and
little spotted among the goates: and it shalbe my wages.

33 So shal my h righteousnesse answers for me hereafter, when
it shal come for my rewards before thy face, or euct ie one that
hath not little or great spottes among the goates, and blacke
among the shepe, the same shalbe theft with me.

34 Then Labán said, Go to, wolde God it might be according
to thy saying.

35 Therefore he toke out the same day the he goates that were
party coloured and with great spottes, and all the she goates
with little and great spottes, and all y had white in the, and all
the blacke among y shepe, & put the in y keping of his sonnes.

36 And he set thre dares iourney between him selfe and
Iaakób. & Iaakób kept the test of Labans shepe.

37 ¶ Then Iaakób t toke roddes of grene popular, and of hafel,
and of the cheshut tre, and pilled white strakes in them, and
made the white appeare in the roddes.

38 Then he put y roddes, which he had pil- led, in the gutters and watering troghes, when the shepe came to drinke, before y shepe: (for thei were in heate, when thei came to drinke)

39 And the shepe were in heate before the roddes, & afterward brought forth the yong of party colour, and with finale & great spottes.

40 And Iaakób parted these lambes, and turned the faces of the flocke towards these lambes party coloured and all maner of blacke, among the shepe of Labán: so he put his owne flockes by them selues, & put them not with Labans flocke.

41 And in euerie ramming tyme of the stronger shepe, Iaakób laied the roddes before the eues of the shepe in the gutters y thei might concenue before the roddes.

42 But when the shepe were feble, he put them not in and so y feble were Labans, and the stronger Iaakobs.

43 So the man encreased exceedingly, and had manie flockes, and maide fœuats, and men fœuants, and camels and asses.

CHAP. XXXI.

1 Labans children murmurs against Iaakób 2 God comandeth him to return to his country 3 The care of God for Iaakób. 4 Rahél Healeth her fathers idoles. 5 Labán followeth Iaakób. 6 The covenant between Labán and Iaakób.

1 Now he heard the wordes of Labás sonnes, saying, Iaakób hath take a- way all that was our fathers, and of our fa- ther goods hath he gotte all this honour.

2 Also Iaakób beheld the countenance of Labán, "that it was not towards him as in times past".

3 And the Lord had said vnto Iaakób, Tur ne againe into the land of thy fathers, and to thy kinred, and I wil be with thee.

4 Therefore Iaakób sent an called Rahél and Leah to the field vnto his flocke.

5 The said he vnto them, I se your fathers countenance, that it is not towards me as it was wonte, and the h God of my father hath be bene with me.

6 And ye knowe that I haue ferued your father with all my might.

7 But your father hath deceived me, and changed my wages' ten times: but God suffred him not to hurt me.

8 If he thus said, The spotted shalbe thy wa ges, the all the shepe bare spotted: & if he said thus, The patrie coloured shal be thy reward, the bare all y shepe past coloured.

d. ii.

I Iakob bene- in wed no de- cector it was God's counta-
dement as he declareth in y next chapter, ver y and it.

Or, ascertained.

m As they de- toke y ram a- bent lepefore, & brought for- the
about mar- ches for he fo- bler to mar- ches, & laubde in
September.

n The children vested in wor- des that & the father differ-
shald in heate. for y countens think y what- sonner thei ca not
fantech, is plush fro the "Eur and lo, not be with him, as y
Serday & yet y Serday.

b The God whome my fa- ther worship- ped.

Or, may since

Iaakób.

Genesis.

This declares rith that the thing, which Iaakób did before, was
by Gods obman- dement, & not through de- ceive. Or, passed

Thus hathe God taken awaie your fa- thers' fubftance, and
giuen it me.

For in ramming time I lifted vp mine eies and fawc in a
dreame, and beholde, the he goates leaped vpo the fhe goates,
that were partie coloured with little and great fpottes fpotted.

And the Angel of God faid to me in a dreame, Iaakób. And I answered, Lo, I am here.

And he faid, lift vp now thine eies, and fe all the he goates leaping vpon the fhe goates that are partie coloured, fpotted with little & great fpottes: for I haue fene all that Labán doeth vnto thee.

This Angel was Christ & appeared to Iaakób in Be- thel: & hereby appeareth he had taught his wutes & feare of God: for he talked as tho' they know this thing. Chap 32, 32. For they we re giuen to Iaakób in re- compence of his fermer: & was a hande of fide.

I am the God of Beth-él, where thou *anoointed y piller, where thou vowedft a vowe vnto me. Now arife, get thee out of this countrei & returne vnto the land where thou waft borne.

Then answered Rahél and Leáh, and faid vnto him, Haue we anie more porci- on and enheritance in our fathers houfe?

Doeth not he count vs as fitangers? for he hathe folde vs, and hathe eaten vp & confumed our mone.

Therefore all y riches, which God hathe taken from our father, is ours and our childrés: now then whatfoeuer God hathe faid vnto thee do it.

¶ The Iaakób rofe vp, and fet his fonnes and his wines vpon camels.

And he caried awaie all his flockes, and all his fubftance which he had gotten, to wit, his riches, which he had gotten in Padán Arám, for to go to Izhák his rather vnto the land of Canán.

When Labán was gone to there his fhepe, then Rahél ftale hef fathers' idoles.

Thus Iaakób ftale awaie the heart of Labán the Aramite: for he tolde him not that he fled.

So fled he with all that he had, & he rofe vp, and paffed the tiuer, and fet his face toward mount Gileád.

The third day after was it tolde Labán, that Iaakób fled.

Then he toke his brethren with him, & followed after him feuen dayes iourney, and ouertoke him at mount Gileád.

And God came to Labán the Aramite in a dreame by night, and faid vnto him, Take hede that thou fpeake not to Iaakób "oght faue good.

¶ Then Labán ouertoke Iaakób, & Iaa- kób had pitched his tent in the mount: & Labán alfo with his brethren pitched vp- on mount Gileád.

Then Labán faid to Iaakób, What haft thou done? thou haft euen ftollen away mine heart & caried away my daughters as thought they had bene taken captiues w the fworde.

Wherefore diddeft thou flee fo fecretly & ftale away from me, & diddeft not rel me, that I might haue fent thee forthe with mirth & with fongs, with timbrel & with harpe?

But thou haft not fuffered me to kiffe my fonnes and my daughters: now thou haft done foolifhly in doing fo.

I am "able to do you euil: but the s God of your father fpake vnto me yefter night, faying, Take hede that thou fpeake not to Iaakób oght faue good.

Now thought thou wenteft thy way, be- cause thou greatly longedft after thy fa- thers houfe: yet wherefore haft thou ftolle my gods?

Thé Iaakób anfwered, & faid to Labán, Because I was afraid, & thought that thou woldeft haue taken thy daughters from me.

But with whome thou findeft thy gods, 'let him not liue. Serche thou before our brethren what I haue of thine, and take it to thee (but Iaakób wiift not that Rahél had ftollen them)

Then came Labán into Iaakobs tent, & into Leahs tent, and vnto the two maides tentes, but founde them not, fo he wét out of Leahs tent, & entred into Rahels tent.

(Now Ranel had také the idoles & put them in the camels litter & fate downe vpon them) & Labán ferched all the tent, but founde them not.

Then faid fhe to her father, "My lord, be not angry that I cannot rife vp before thee: for the cuftome of womé a vpon me: fo he ferched, but found not the idoles.

¶ Thé Iaakób was wroth, & chode with Labán: Iaakób alfo anfwered and faid to Labán, What haue I tré: paced: what haue I offended, that thou haft put fued after me?

Seing thou haft ferched all my fluffe, what haft y founde of all thine houftolde fluffe? put it here before my brethren and thy brethren, that they may iudge be- twene vs bothe.

This twéty yere I haue bene with thee: thine ewes and thy goates haue not' caft their yong, & the rams of thy flocke haue I not eaten.

Whatfoeuer was torne of beafes, I broght it not vnto thee, but made it good my fel- fe: of mine háde diddeft thou require it, were it ftollen by day or ftollen by night.

I was in the day confumed with heat, and with froft in the night, and my 'flepe departed fiom mine eies.

Thus haue I bene twenty yere in thine houfe, and fetued thee foutréth yeres for thy two daughters, and fix yeres for thy

fhepe, and thou haft changed my wages ten times.

"His power is to come haid. He was an idolater, and therefore
wold not acknowledge the God of Iaakób for his God

"Or, he him d.y.

"Or, he him d.y.

"His let us anye he in the y of my lord.

"Or, he is here.

"or, I flepe my.

42 Except

For fo the words here fi- gutfeeth, becam is Labán cal- leth the
gods, verf jo. Or, were a way priunly from Labán Or,
Euphrates.

"Or, hluffet ye or firdde.

"Or, leyard with him.

"Efe, from god to rule.

"Or, unweighed thy fofe away guinely.

Iaakób.

Genesis.

b That is, the God whome Izhák did tea te & resurcie

42 Except the God of my father, the God of Abrahám, & the bfeare of Izhák had bene with me, surely thou haddest fent me a- way now empty: but God behelde my tri- bulacion, & the labour of mine handes, & rebuked thee yefter night.

43 Then Labán answered, & faid vnto Ia- akób, Thefe daughters ate my daughters, and thefe fonnes are my fonnes, and thefe shepe are my shepe, and all that thou felt, is mine, and what can I do this day vnto thefe my daughters, or to their fonnes which they haue borne?

I His confid- ce reproued him of his mif behonour toward Iza- kób and there fore immed his no lake peace

44 Now therefore come and let vs make a couenant, I and thou, which may be a wit- nes betwene me and thee.

45 Then toke Iaakób a ftone, and fet it vp as a pillar:

46 And Iaakób faid vnto his brethren, Ga- ther ftones: who broght ftones, and made an heape, and they did eat there vpon the heape.

47 The heape of witness b The one ex- meth the pla- ce in the Sy- rian tongue, & the other in the Ebrewa tongue 47 To ponifhe the trofpaeer

48 And Labán called it 'Iegár-fahaduthá, and Iaakób called it b Galeéd.

49 For Labán faid, This heape is witnes betwene me & thee this day: therefore he called the name of it Galeéd. Alfo he called it

50 'Mizpáh, becaufe he faid, The Lord llo- ke betwene me & thee, when we fhalbe de- parted one from another,

51 If y fhalt uexe my daughters, or fhalt take = wuues befiide my daughters: there is noman with vs, beholde, God is witnes be- twene me and thee.

52 If y fhalt uexe my daughters, or fhalt take = wuues befiide my daughters: there is noman with vs, beholde, God is witnes be- twene me and thee.

53 Moreouer Labán faid to Iaakób, Behol- de this heape, & beholde, the piller, which I haue fet betwene me and thee,

54 This heape fhall be witnes, and the piller fhall be witnes, y I wil not come ouer this heape to thee, and that y fhalt not paffe ouer this heape & this piller vnto me for euil.

55 The God of Abrahám, & the God of b Nahór, & y God of their father be iud- ge betwene vs but Iaakób fware by the bfeare of his father Izhák.

56 Then Iaakób did ofre a facrifice vpon the mount, and called his brethren to eat 'bread, and they did eat bread, & taried all night in the mount.

57 And early in the morning Labán rofe vp and kifed his fonnes & his daughters, & bleffed them, and Labán departing, went vnto his place againe.

CHAP. XXXII.

a Beholde, how the idols ters mingle the true God with their fay ned gods? b Meaning, by the true God whome Izhák worshipped. *Or, near.

p We fe that there is ouer fome fede of y huollege of God in y he- aries of the wicked.

a He acknolla goth Gods be- nefct: who foe the preferua- tion of his sin dech hoftes of Angels.

1 God coforteth Iaakób by his Angels. p. 10 He prefeeth vn to God confefing his Unwrechenes. 11 He feudeth pre- fenues vnto Efaú. 14 12 He wreflied vnto the Angel who nameth him ffyail.

Now Iaakób wét forthe on his iout- ney & the Angels of God met him. 2 And when Iaakób fawc them, he faid, a This is Gods hoft, & called the name of

the fame place 'Mahanáim.

3 Then Iaakób fent meffengers before him to Efaú his brother,
vnto the land of Seir into the countrey of Edóm:

4 To whome he gaue commandemét, fay- ing, Thus fhall ye
fpeake to my lord E- fau: Thy feruant Iaakób faith thus, I
haue bene a franger with Labán & taried vn- to this time.

5 I haue beues alfo & affes, shepe, & men feruantes, and
women feruantes, and haue fent to shewe my lord, that I may
finde grace in thy fight.

6 So the meffengers came againe to Ia- akób, faying, We came
vnto thy brother Efaú, and he alfo commeth againft thee and
foure hundreth men with him.

7 Then Iaakób was greatly afraid, and was fote troubled, &
deuided the people that was with him, and the shepe, and the
beues, and the camels into two copanies.

8 For he faid, if Efaú come to the one com- panie and fmite it,
the other companie fhall efcape.

9 Moreouer Iaakób faid, O God of my father Abrahám, and
God of my father Izhák: Lord, which faidest vnto me, Re-
turne vnto thy countrei & to thy kinred, and I wil do thee good,

10 I am not 'worthie of the leaft of all the mercies & all the
trueth, which thou haft fhewed vnto thy feruant: For w my d

ftaf- fe came I ouer this Iordén, and now ha- ue I gotten two bandes.

11 I pray thee, Deliuer me from the hand of my brother, from the hand of Efaú: for I feate him, left he wil come and fmite me, & the mother vpon the children.

12 For y faidest, I wil furely do thee good, and make thy fede as the fand of the fea, which can not be nóbred for multitude.

13 And he taried there the fame night, & toke of that which came to hand, a pre- fente for Efaú his brother:

14 Two hüdreth fhe goates and twenty he goates, two hundreth ewes and twentic rammes:

15 Thirty milche camels with their colres, fourtie kine, & ten bullockes, twétie fhe af- fes and ten foles.

16 So he deliuered them into the hand of his feruates, euerie droue by them felues, & faid vnto his feruants, Paffe before me, and put a fpace betwene droue & droue.

17 And he commanded the formeft, faying, If Efaú my brother mete thee, and affe thee, faying, Whofe feruants are thou? & whither goeft thou? and whofe are thefe before thee?

18 Then thou fhalt fay, they be thy feruant Iaakobs: it is a prefent fent vnto my lord Efaú: and beholde, he him felfe alfo is be- hinde vs.

For, Xrecd

b He rencen- ed his bro- ther in world- lic things, be cause he
chut- foly loked to be preferred to y fputual promis.

c Albeit he was cofurned by the Angels, yet the mired tse of y
felfe dochappeare.

d The I am lef. fe thre all thy wrecies.

d That is, po- re, & without all prouition.

e Meaning, he wil put all to deachithus pro- nerbe com- meth
of them which kilie the bride toge ther with her yong ones f
Not diftru- fing Gods af- fifhance, but vs fing fath mo- mes as
God had gnef hum.

d.iii.

Iaakób.

Genesis.

g He thought it no loose to de- parte & these goods, as the
little he might follow the ex- cession where God called him
"the reverse my face.

19 So likewise commanded he the seconde & the third, & all
that followed the dro- ues, saying, After this maner, ye shall
spea- ke vnto Esau, when ye finde him.

20 And ye shall say moreover, Beholde, thy feruant Iaakób commeth after vs (for he thought, I will appease his wrath with the present that goeth before me, and after- ward I will set his face: it may be that he will "accept me")

21 So went the present before him: but he taried that night with the companie.

22 And he rose vp the same night, and toke his two wines, and his two maides, and his eleue children, & went ouer the forde Iabók.

23 And he toke them, & sent them ouer the ruer, & sent ouer that he had.

24 ¶ What Iaakób was left him selfe alone, there wrestled a man with him vnto the breaking of the day.

25 And he sawe that he colde not preuaile against him: therefore he touched y ho- low of his thigh, & the hollow of Iaakobs thigh was lofed, as he wrestled with him.

26 And he said, Let me go, for y morning appeareth. Who answered, "I will not let thee go except thou bless me.

27 Then said he vnto him, What is thy na- me? And he said, Iaakób.

28 Then said he, "Thy name shall be called Iaakób no more, but Israel: because thou haft had power with God, thou shalt

also preuaile with men.

29 Then Iaakób demanded, saying, Tel me, I pray thee, thy name. And he said, Whe- refore now doest thou aske my name? And he blessed him there.

30 And Iaakób called the name of the pla- ce, Peniel: for, said he, I haue fene God fa- ce to face, and my life is preferued.

31 And the sume rose to him as he passed Peniel, and he halted vpon his thigh.

32 Therefore the children of Israel eat nor of the sinew that shianke in the hollow of the thigh, vnto this day: because he tou- ched the sinew that shianke in the hollow of Iaakobs thigh.

CHAP. XXXIII.

4. Esau and Iaakób mete and are agreed. 11. Esau retaineth his gifts. 10. Iaakób kyeth a possession,

5. And buildeth an altar.

1 And as Iaakób lift vp his eies, and lobed, beholde, Esau came, and with him foute hundredth men: and he deun- ded the children to Leah, and to Rahel, and to the two maides.

2. And he put the maides, & their children formost, and Leah and her children after, and Rahel, and Joseph hundredth.

3. So he went before thee and bowed him selfe to the grounde
seuen tames, vntil he came nete to his brother.

4 Then Esau ran to mete him and embra- ced him, and felon
his necke and kissed him, and thei wept.

5 And he lift vp his eies, and sawe the wo- men, and the
children, and said, Who are these with thee? And he answered,
The are y chindre whome God of his grace hath guen thy
feruant.

6 Then came y maides nere, thei, and their children, and
bowed them selues.

7 Leah also with her children came nere and made obeseance,
and after Joseph & Rahel drew nere and did reuerence.

8 Then he said, What meanest thou by all this droue, which I
met? Who answered, I haue se-nit, that I maue finde fauoir in
y sight of my lord.

9 And Esau said, I haue ynough, my bro- then: kepe that thou
halt to thy selfe.

10 But Iaakób answered, Nay, I pray thee: if I haue founde
grace now in thy sight, then recieue my present at mine hand:
for I haue fene thy face, as thoght I had fene the face of God,
because thou hast accep- ted me.

11 I praie thee take my blessing, that is bought thee: for God hath had mercie on me, & therefore I haue all things: so he compelled him, and he toke it.

12 And he said, Let vs take our journey & go, and I will go before thee.

13 Then he answered him, My lord know- eth, that the children are tendre, and the ewes & kine with yong vnder mine had: & if they shulde ouerdrue them one day, all the flocke wolde dye.

14 Let now my lord go before his feruat, and I will driue softly, according to the passe of the cartel, which is before me, and as the children be able to endure, vntil I come to my lord vnto Seir.

15 Then Esau said, I will leaue the some of my folke with thee. And he answered, What medeth this let me finde grace in the sight of my lord.

16 ¶ So Esau returned, and went his way that same day vnto Seir.

17 And Iaakób went forwarde towarde Succoth, & buylt him an house, and made boothes for his cartel: therefore he called the name of the place Succoth.

18 ¶ Afterwarde, Iaakób came safe to She- chem a citie, which is in the land of Ca- naan, when he came from Padan Aram, and pitched before the citie.

19 And there he boget a parcel of groude, where he pitched his tent, at the hand of the sonnes of Hamor Sh chems father, for an hundred pieces of money.

20 And he set vp there an altar, and called it, The mightie God of Israel.

CHAP. XXXIII.

2 Dinah u 'rawihed, 2 Mahor afketh her in mariage for

e Iaakób and his familie are the image of y Church, vnder the yoke of tyrants, & for some are brought to liba- tion.

4 In that that his brother embraced him so lovingly, contrary to his expectation, he accepted it as a plain figure of God pre- sence "to get, e by earnest increase.

f He promised that it (as fo- meth) his min- do was not to perform.

Or, Mofipna- ula.

Or, Mofipna- ula.

Or, Mofipna- ula.

g He called the sight the thing, which is signified, in token y
God had, may only delivered him.

h That is, God is fount of men I for God of, falleth his y the
one hand, & upholdeth them with the other

Or, f.12.4.

Chap. 31. 10.

k God gme Iaakób berhe power to our come & also y praise of
the victoria.

Or, fude.

l The fuchful fu omentone their refuion, that this fute the fount
the- reon, to the in- set that this funde our glo ne, but their
himilate

n That if the one part were afflicted, the o- ther might of- cape

b By this ge- fore he parely did reuerence so his brother, &
parely prai ed to God to marque Esau wreth.

Iaakób.

Genesis.

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for his sonne. 23 The Shechemates are circumcised as the
request of Iaakób's sonnes, and the persuasion of Hamór. 25

The whoredoms is renounced. 26 Iaakób reproach his sonnes.

a This example 1. which that to much a Lbertie is not to be given to youths " But I ambled her

"She Spake to the heart of the maide

b This preach that the consent of parets is requisite in marriage, being the very infidelous did also obiecte it as a thing occaffa-tic

Or, felf.

" Eke, and is fhall out be fe de te

40, marriages.

Or, gi me my requift.

"She multiply greatly the deury.

c They made the holy ordinance of God a means to co poffe their wicked palpo fe. d As it is abomination for them that are baptized to fome with infidels. e Their fense is the greater, in that they make religion a clofe for their craft.

1 Then Dináh the daughter of Leáh, which fhe bare vnto Iaakób, weft out to fe the daughters of that country.

2 Whome when Shechém the fonne of Hamór the Hiuite lord of that couètrie fawe, he toke her, and lay fi her, & " defiled her.

3 So his heart claue vnto Dináh fy daughter of Iaakób: and he loued the maide, & " fpake kindly vnto the maide.

4 Thé laid Shechém to his father Hamór, faying, b Get me this maide to wife.

5 (Now Iaakób heard that he had defiled Dináh his daughter, and his fonnes were with his cattel in fy field: therefore Iaakób helde his peace, vntil they were come)

6 Then Hamór the father of Shechém went out vnto Iaakób to commune with him.

7 And when the fonnes of Iaakób were come out of the field and heard it, it grieved the men, & they were very angry, becaufe he had wrought 'vilennie in Ifraél, in that he had lie with Iaakobs daughter: "which thing oght not to be done.

8 And Hamór cofmuned with them, faying, The foule of my fonne Shechém longeth for your daughter: giue her him to wife, I pray you.

9 So make affinitie fi vs: giue your daughters vnto vs, and take our daughters vnto you,

10 And ye fhall dwel with vs, and the land fhall be before you dwel, and do your bufines in it, and haue your poffeffions therein.

11 Shechém also said vnto her father and vnto her brethren, Let me finde fauour in your eyes, and I wil giue whaffocuer ye shal appoint me.

12 "Aske of me abundantly bothe dowrie and gifts, & I wil giue as ye appoint me, so that ye giue me the maide to wife.

13 Thé the fonnés of Iaakób answered Shechém and Hamór his father, talking among them selues deceitfully, because he had defiled Dináh their sifter,

14 And they said vnto them, We can not do this thing, to giue our sifter to an vn-circumcised man: for that were a reprofe vnto vs.

15 But in this wil we consent vnto you, if ye wil be as we are, that cue: ie ma childe among you be circumcised:

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

17 But if ye wil not hearken vnto vs to be circumcised, then wil we take our daughter & departe.

18 Now their wordes pleased Hamór, and Shechém Hamors sonne.

19 And the yong man deferred not to do the thing because he loued Iaakobs daughter: he was also the moste set by of all his

fathers houle.

20 Then Hamór and Shechém his sonne went vnto the gate of their citie, & commuted with the men of their citie, laying,

21 These men are peaceable with vs: & fy they may dwel in the land, and do their affayes therein (for beholde, the land harhe rounge ynough for them) let vs take their daughters to wuues, and giue them our daughters.

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

23 Shal not their flockes and their subftá-ce and all their cattel be ouufonely let vs consent herein vnto the, and they wil dwel with vs.

24 And vnto Hamór, & Shechém his sonne hearkened all that went out of the gate of his citie: and all the men children were circumcised, eun all that went out of the gate of his citie.

25 And on the third day (when thei were fore) two of the sonnes of Iaakób, Simeón and Leui, Dináhs brethren toke e-ther of them his fworde & went into the citie boldely, and flewe euerie male.

26 Thei flewe also Hamór and Shechém his sonne with the edge of the fworde, & toke Dináh out of Shechems houle, and

went their way.

27 Againe the other sonnes of Iaakób came vpon the dead, and spoiled the citie, becaufe they had defiled their fiter.

28 Thei toke their shepe, and their beues, and their affes, and whaffocuer was in the citie, and in the fields.

29 Alfo they caried away captiue and fpoiled all their goods, and all their children and their wuues, and all that was in the houfes.

30 Then Iaakób laid to Simeón and Leui, Ye haue troubled me, & made me flink among the inhabitants of the land, affuel the Canaanites, as the Perizzites, and I being fewe in nombre, they fhall gather them felues together againft me, and flay me, and fo fhall I, and my houle be deftroied.

31 And they answered, Shulde he abufe our fiter as a whore

CHAP. XXIV.

1 Iaakób as Gods commufdemens prech vp to Beth-l. 2 He reformeth his houfhalde a Debaráh dyesh. 23 The land of Canaan a premuffed him. 24 Rabál dyesh in Labour 25 Reubén lieth with his fathers ciscubine. 26 The dyesh of La-Joik.

f For the people vfed to affeffeffe there, and inflice was alfo man fired. g Thus many prefed to fpeake for a publick profit,

whd they only ſpeake for their owne private gains and commodities.

h Thus they lethe to kindle of persuasion, which preferre their owne commodities before the common wealth.

i For they were the chief of the eſpance.

Chap. 49.6. k The people are puniſhed with their wicked princes.
"She muſt be of the ſuorde.

Or, to be allſe red.

d.iiii.

Iaakób.

Genesis.

a God is that as hard to see your life in their troubles.

Chap. 21, 23.

b That by this out words are they should the we their in- wards
repe- sence.

c For therein was some signs of superstition as in tablets &
Agents deal.

d Thus, notwithstanding incommen- tance, came be- fore,
God deli- neered Iaakób.

Chap. 21, 23.

etc., etc. of Ia- acus.

Chap. 21, 23.

etc., alongside.

e As God is said to def- stand, when he throweth some signs of
his presence: so he is said to af- cede, when I vision it en- ded.

f The Ebrews words signi- forth as much grounds as o- ne may
go fr: beyse to bay- ce, & is said for halfe a days money.

Then God said to Iaakób, Arife, go vp to Beth-el & dwel there,
& make there an altar vnto God, that appeared vn to thee, whé
thou fleddest from Esáu thy brother.

a Then said Iaakób vnto his housholde & to all that were with him, Put away the stráge gods that are among you, & clenfe your selues, and change your garments:

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

4 And they gaue vnto Iaakób all the stran- ge gods, which were in their hands, and all their e earrings which were in their eares, and Iaakób hid them vnder an oke, which was by Shechém.

5 Then they went on their journey, and the feare of God was vpon the cities, that were round about them: so that they did not followe after the sonnes of Iaakób.

6 So came Iaakób to Luz, which is in the land of Canáan: (the same is Beth-el) he and all the people that was with him.

7 And he buyf there an altar, & had cal- led the place, The God of Beth-el, becau- fe that God appeared vnto him there, whé he fled from his brother.

8 Then Deborah Rebekahs nourfe dyed, and was buried beneth Beth-el vnder an oke: and he called the name of it Allón bachúth.

9 Againe God appeared vnto Iaakób, af- ter he came out of Padán Arám, and blef- sed him.

10 Moreouer God said vnto him, Thy name is Iaakób: thy name shal be no more called Iaakób, but Israel shalbe thy name: and he called his name Israel.

11 Againe God said vnto him, I am God all sufficiet, growe, & multiplie: a nation & a multitude of natiós shal sprig of thee, and Kings shal come out of thy loynes.

12 Also I wil giue land, which I gaue to A braham and Izhák, vnto thee: & vnto thy sede after thee wil I giue that land.

13 So God ascended from him in the pla- ce where he had talked with him.

14 And Iaakób set vp a pillar in the pla- ce where he talked with him, a pillar of sto ne, and powred drinke offering thereon: al- so he powred oyle thereon.

15 And Iaakób called the name of the pla- ce, where God spake with him, Beth-el.

16 Then they departed from Beth-el, & whé there was about halfe a daies journey of grounde to come to Ephráth, Rahél trauailed, and in transiling she was in peril.

17 And when she was in peines of her la- bour, the midwife said vnto her, Feare not: for thou shalt have this sonne also.

18 Then as she was about to yelde vp the goste (for she dyed) she called his name Ben-oni, but his father called him Benia-

min.

19 Thus dyed Rahél, & was buried in the way to Ephráth, which is Beth-léhem.

20 And Iaakób set a pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

21 The Israel went forward, & pitched his tent beyonde Migdaléder.

22 Now, when Israel dwelt in that land, Reubén went, and laye with Bilhán his fathers concubine, and it came to Israels eare. And Iaakób had twelve sonnes.

23 The sonnes of Leán: Reubén Iaakobs el deft sonne, and Simeón, & Leui, & Iudáh, & Isachár, & Zebulún.

24 The sonnes of Rahél: Ioséph and Ben- iamin.

25 And sonnes of Bilhán Rahels maide: Dan and Naphtali.

26 And the sonnes of Zilpáh Leahs maide: Gad and Athér. these are the sonnes of Iaakób, which were borne him in Padán Arám.

27 Then Iaakób came vnto Izhák his father to Mamré a citte of Arbán: this is Hebrón, where Abrahám and Izhák were strangers.

28 And the dayes of Izhák were an hundred and foure score yeres.

29 And Izhák gaue vp the goste and dyed, and was gathered vnto his people, being olde and full of daies: & his sonnes Esáu and Iaakób buryed him.

CHAP. XXXVI.

1 The wines of Esáu. 7 Iaakób and Esáu are riche. 2 The genealogies of Esáu. 24 The finding of mules.

1 Now these are the generations of Esáu, which is Edóm.

2 Esáu toke his wines of the daughters of Canáan: Adáh the daughter of Elón an Hittite, and Aholibamáh the daughter of Anáh, the daughter of Zibeón an Hiuite,

3 And toke Bašemáth Ishmaels daughter, sister of Nebaióth.

4 And Adáh bare vnto Esáu, Elipház: & Bašemáth bare Reuél.

5 Also Aholibamáh bare Ieúsh, & Iaalám, and Kórah: these are the sonnes of Esáu which were borne to him in the land of Canáan.

6 So Esáu toke his wines and his sonnes, & his daughters, & all the soules of his household, and his flockes, and all his cattel, and all his substance, which he had gotten in the land of

Canáan, & went into an other countreie from his brother
Iaakób.

7 For their riches were so great that they colde not dwel
together, & the land, whe- rein they were strangers, colde not
recei- ue them becaufe of their flockes.

g The ancient fathers: said this circum- ne to testify their hope
of the reintro- ction to come, which was not generally
revealed. h This ten- choth that the fathers were not chosen for
their merten, but by Gods only merten, whose elects by their
son- nes was not changed Chap. 41, 2.

Chap. 21, 23.

a This genes- sugar decla- teth that Es- áu was blef- sed
temporá- ly, & that his fathers blef- sing toke pla- ce to
worship things. b Besides tho- se wines wher of is spoken,
chap. 26, 14. 1. Chro. 1, 2, 3.

c Herein ap- pearseth Gods providence, which causeth the
wicked to goes place to the godlie Izakób might envoy Canáh
according to Gods promos-

8 There-

Ioséph.

Genesis.

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Ioh. 24, 4.

Or, the Edom.

2. Chro 1, 32.

Or, nephron.

Or, vice.

Or, chief men 4. 11 Gods pro ence be so sure rowards did,
which are not of his household, how much more will he
perform the same to viz Or, nephron.

Or, nephron.

2. Chro. 1, 32. Before that Esau did there inhabit.

3. Who not es- cended with those hides of breathes, which
God had crea- ted, found not the unfortunate generation of
mules brewe, ne the affe and the mate.

4. Therefore dwelt Esau in moût Scir: this Esau is Edom.

5. So these are the generaciós of Esau fa- thei of Edom in
mount Scir.

6. These are the names of Esau sonnes: Elipház, the sonne of
Adáh, the wife of Esau, or Reuél the sonne of Bashemáth,
the wife of Esau.

7. And the sonnes of Elipház were Temán, Omár, Zephó, and Garám, and Kenáz.
8. And Timná was concubine to Elipház Esau sonne, & bare vnto Elipház, Ama- lék: these be the sonnes of Adáh Esau wife.
9. And these are y sonnes of Reuél: Ná- hath, and Zérah, Shammáh, and Mizzáh: these were the sonnes of Bashemáth Esau wife.
10. And these were y sonnes of Aholiba- máh the daughter of Anáh, daughter of Zibeón Esau wife: for the bare vnto Esau, Ieúsh, and Iaalám, and Kórah.
11. These were d. Dukes of the sonnes of Esau: the sonnes of Elipház, the firft bor- ne of Esau: duke Temán, duke Omár, duke Zephó, duke Kenáz,
12. Duke Kórah, duke Garám, duke Ama- lék: these are y dukes that came of Elipház in the land of Edom: these were the son- nes of Adáh.
13. And these are the sonnes of Reuél Es- sau sonne: duke Náhath, duke Zérah, du- ke Shammáh, duke Mizzáh: these are the dukes that came of Reuél in the land of E- dóm: these are the sonnes of Bashemáth Esau wife.

14. Likewise these were the sonnes of A- holibamáh Esau wife: Duke Ieúsh, duke Iaalám, duke Kórah: these dukes came of Aholibamáh, the daughter of Anáh Esau wife.
15. These are the children of Esau, & these are the dukes of the: This Esau is Edom.
16. These are the sonnes of Scir the Ho- rite, which inhabited the land before, Lo- tán, and Shobál, and Zibeón, and Anáh.
17. And Dishón, and Ezer, and Dishán: the- se are the dukes of the Horites, the son- nes of Scir in the land of Edom.
18. And the sonnes of Lotan were, Horí & Hemám, and Lotans sifter was Timná.
19. And the sonnes of Shobál were these: Aluán, and Manáhath, and Ebal, Shephó, And Onám.
20. And these are the sonnes of Zibeón: bothe Anáh, & Anáh: this was Anáh that founde mules in the wilderness, as he fed his father Zibeons ashes.
21. And the children of Anáh were these: Dishón & Aholibamáh, the daughter of Anáh.
22. Also these are the sonnes of Dishán: Hemdán, & Eshbán, & Ithrán, & Cherán.

23. The sonnes of Ezer are these: Bilhán, & Zaaúan, and Akán.
24. The sonnes of Dishán are these: Vz, and Arán.
25. These are the dukes of the Horites: du- ke Lotán, duke Shobál, duke Zibeón, duke Anáh,
26. Duke Dishón, duke Ezer, duke Dishán: these be the dukes of the Horites, after their dukedomes in the land of Scir.
27. And these are y Kings that reigned in the lad of Edom, before there reigned any King over the children of Ifsáél.
28. The Béla the sonne of Beór reigned in Edóm, and the name of his citic was Din- hábah.
29. And when Béla dyed, Iobáb the sonne of Zérah of Bozrá reigned in his stede.
30. When Iobáb also was dead, Hushám of the lad of Temaní reigned in his stede.
31. And after the death of Hushám, Hadád the sonne of Bedád, which slewe Mitíán in the field of Moáb, reigned in his stede, and the name of his citic was Auíth.
32. When Hadád was dead, then Samláh of Mafrekáh reigned in his stede.
33. When Samláh was dead, Shaúl of Re- hobóth by the ruler, reigned in his stede.

34. When Shaúl dyed, Baal-hanán the son- ne of Achbór
reigned in his stede.
35. And after the death of Baal-hanán the sonne of Achbór,
Hadád reignd in his stede, and the name of his citic was
Pau: & his wines name Mehetabél the daugh- ter of
Marréð, the daughter of Mezaháb.
36. Then these are the names of the dukes of Esau according to
their families, their places and by their names: duke Timná,
duke Aluáh, duke Iethéth,
37. Duke Aholibamáh, duke Eláh, duke Pi- nón,
38. Duke Kenáz, duke Temán, duke Mib- zár,
39. Duke Magdiél, duke Irám: these be the dukes of Edóm,
according to their habi- tations, in the land of their
inheritance. Thus Esau is the father of Edóm.

CHAP. XXXVII.

2. Ioséph areufoeth his brethren. 3. He dreameth and is hated
of his brethren. 22. They fell him to the Ithma- litics. 24.
Iaakób bewaileth Ioséph.
3. Iaakób now dwelt in the land, wherein his father was a
stranger, in the lad of Canáan.

4. These are the a generations of Iaakób, when Ioséph was
scuerrenth yere olde: he kept shepe with his brethre, & the
child was with the sonnes of Bilháh, and with the sonnes of
Zilpáh, his fathers wines. And Ioséph broght vnto their
father their euil saying.

5. Now Ifsáél loued Ioséph more then all his sonnes, becaufe
he begate him in his

g. The wicked rise up Ioséph to honour, and perish as quic
hely, but the inheritance of the children of God chermech mer
psal 104. 18.

h. Which citic is by the river Euphrates

Or, vice

i. Of Edom came the Ieú- mon.

2. That is the Boris of the chigs as came to him and his
families, as chap 52.

Or, slander. b. He copla- hed of the euil warden & in- struct,
which then Ipshe & did againbl.

c.i.

Ioséph.

Genesis.

Or pieces.

e God rescued to him by a dream, what should come to pass.

d The more I God sheweth him selfe favorable to his, I more
docti the malice of I wicked rage against them.

e Not despising the vision, but asking to appease his brethren

Or, type All-gerity f He knew that God was autor of the
dreame, but he wondered not the meaning

g The holy God commeth not mens feu- tes, as do val- as
writers & makevies ver- me. Or, malice of dreams.

olde age, and he made him's coate of many colours.

4 So when his brethren sawe that their father loved him more
then all his brethre, then thei hated him, and colde not speake
peaceably vnto him.

5 ¶ And Ioséph dreamed a dreame, and tolde his brethren, who
hated him so much the more.

6 For he said vnto the Heare, I pray you, this dreame which I
haue dreamed.

7 Beholde now, we were binding sheues in y middes of the
field: & lo, my shefe arose and also stode vpright, & beholde,
your sheues compassed round about, and did reuerence to my
shefe.

8 Then his brethren said to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominiou ouer vs? And thei hated him so muche the more, for his dreames, & for his wordes. 9 ¶ Againe he dreamed another dreame, & tolde it his brethren, & said, Beholde, I haue had one dreame more, and beholde, the sunne and the moone and eleuen stares did reuerence to me.

10 Then he tolde it vnto his father & to his brethren, and his father rebuked him, & said vnto him, What is this dreame, which thou hast dreamed? shal I, & thy mother, and thy brethren come in dede and fall on the grounde before thee?

11 And his brethren enuied him, but his father noted the saying.

12 ¶ Then his brethren went to kepe their fathers shepe in Shechem.

13 And Israel said vnto Ioséph, Do not thy brethren kepe in Shechem? come & I wil send thee to them.

14 And he answered him, I am here. Then he said vnto him, Go now, se whether it be wel with thy brethren, and how the stockes prosper, and bring me worde againe. so he sent him from the vale of Hebi on, and he came to Shechem.

15 ¶ Then a man founde him: for lo, he was wandring in the field, and the man asked him, saying, What fekeft thou?

16 And he answered, I seke my brethren: tel me, I pray thee, where they kepe shepe.

17 And the man said, Thei are departed hence: for I heard them say, Let vs go vnto Dothan. Then went Ioséph after his brethren, and found them in Dothan.

18 And when thei saw him a far of, euen before he came at them, thei conspired against him for to slaie him.

19 For thei said one to an other, Beholde, this dreamer commeth.

20 Come now therefore, & let vs slaie him, and cast him into some pit, & we wil say, A wicked beast harhe deuoured him: the we shal se, what wil come of his dreames.

21 "But whe Reuben heard that, he deliuered him out of their hands, & said, "Let vs not kil him. Chap. 42, 45. "She let vs not fmin his life.

22 Also Reuben said vnto them, Shed not blood, but cast him into this pit that is in the wilderness, & lay no hand vpon him. Thus he said, that he might deliuer him out of their hand, and restore him to his father againe.

23 ¶ Now when Ioséph was come vnto his brethre, thei stript Ioséph out of his coat, his particoloured coate y was vpon him.

24 And thei toke him, & cast hi into a pit, & the pit was empty, without water in it.

25 Then thei sat them downe to eat bread: and thei list vp their eles and loked, and beholde, there came a company of Ishmeelites from Gilead, and their camels lade with spicerie, and rosen, and myrrhe, and were going to carie it downe into Egypa.

26 The Iudah said vnto his brethre, What auailleth it, if we slaie our brothers thogh we kepe his blood secret?

27 Come and let vs fel him to the Ishmeelites, and let not our hands be vpon him: for he is our brother or our flesh: and his brethren obeied.

28 The the Midianites marchat men passed by, and thei drewe forthe, and list Ioséph out of the pit, and solde Ioséph vnto the Ishmeelites for twentie pieces of siluer: who broght Ioséph into Egypt.

29 ¶ Afterward Reuben returned to y pit, and beholde, Ioséph was not in the pit: the he rent his clothes,

30 And returned to his brethre, & said, The childe is not yider, & I, whether shal I go?

31 And thei toke Iosephs coate, and killed a kid of the goates, and depped the coate in the blood.

32 So thei sent that particoloured coate, and thei broght it vnto their father, & said, This haue we solde: se now, whether it be thy sonnes coate, or no.

33 Then he knew it and said, It is my sonnes coat: a wicked beast harhe deuoured him: Ioséph is surely torne in pieces.

34 And Iaskob ret his clothes, & put sackcloth about his loynes, & sorowed for his sonne a long slason.

35 Then all his sonnes & all his daughters rose vp to cofoite him, but he wolde not be comforted, but said, "Surely I wil go downe into y graue vnto my sone mourning: so his father wept for him.

36 And the Midianites solde him into Egypt vnto Potiphar an Eunuche of Pharaohs, and his chief stuarde.

CHAP. XXXVIII.

2 The marriage of Iudah 29 The trespass of Er and Onan, and the vengeance of Gid that came thereup, 28 Iudah lyeh with his daughter in lawe Tamar. 29, 30 The birth of Pharaoh and Zarah.

b Their hypocrisie appareth in this y that shared me more than God: I thought it was not more than, if that shed not his blood: or else had an excuse to coner their fauns.

Wifid. 20, 13. psal. 217, 17.

f Moses writing accordg to the opinion of the, which toin the
Midianites and Ishmeelites to be broke one, doeth here to
founde their names: as also appeareth verf 26 and chaptys: or
els he was first offed to y Midianites, but solde to the
Ishmeelites k To wit, the messenger & were sent.

Chap 44, 28.

17, 8 will man, or for him to lig as I liue.

1 Which worde doeth not alw aie f, gashe him, y is gilded, but
also him that is I shene high dignere "Or, repation of the gaste.

And

Iudáh.

Genesis.

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a Molfe deffer berth fy grona- logie of Iudáh because the
Meffess fhould come of him.

2. Chro. 2, 3. b Which affi- nute nor with- fstanding was
condemned of God

Kym 26, 3.

Kym. 26, 19.

e This ordre was for fy pre- feruation of fy ftance, that fy childe
bego- ten by the fe- come brother fhulde haue fy name and in-
herence of fy ftiff. Which is in the new le ftamente aboli- fhed.

d For the col- de not may in any other fa- mile fo long as Iudáh
w of de creine her in his.

He, was con- ferred.

He, in the dire of the fterances or, where were two wars.

e God had wonderfully blinded him fy he colde not knows her
by her talhe

He, eyes of chi- ve head.

A Nd at that time a Iudáh went dow- ne from his brethren, and
turned in to a man called Hiráh an Adullamite.

2 And Iudáh fawe there the daughter of a man called a Shuáh a
b Canaanite: and he toke her to wife, and went in vnto her.

3 So fhe conceiued and bare a fonne, & he called his name Er.

4 * And fhe conceiued againe, and bare a fonne, and fhe called
his name Onán.

5 Moreover fhe bare yet a fonne, whome fhe called Sheláh:
and Iudáh was at Che- zib when fhe bare him.

6 The Iudáh toke a wife to Er his first bor- ne sonne whose name was Tamár.

7 * Now Er his first borne of Iudáh was wicked in the sight of the Lord, therefore the Lord slew him.

8 Then Iudáh said to Onán, Go in unto thy brothers wife, and do the office of a kinsman unto her, & issue shall be for thee.

9 And Onán knewe his wife should not be his: therefore when he went in unto his brothers wife, he spied it on the ground, left he should give issue unto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefor he slew him also.

11 Then said Iudáh to Tamár his daughter in lawe, a Remaine a widowe in thy fathers house, till Sheláh my sonne give thee (for he thought this, Left he die aswell as his brethren) So Tamár went & dwelt in her fathers house.

12 ¶ And in process of time also the daughter of Shuah Iudáh's wife died. Then Iudáh, when he had left mourning, went up to his shepherds to Timnath, he, and his neighbour Hirah the Adullamite.

13 And it was told Tamár, saying, Behold, thy father in lawe goeth up to Timnath, to there his shepherds.

14 Then she put her widowes garmen- tes of from her, & couered her with a vai- le, and wrapped her felfe, & fate downe in Petháh-enáim, & is by the way to Tim- náh, becaufe she sawe fy Sheláh wasgrow- en, & she was not giue vnto him to wife.

15 When Iudáh sawe her, he iudged her an whore: for she had couered her face.

16 And he turned to the way, towards her, & said, Come, I pray thee, let me lye with thee. (for he knewe not that she was his daughter in lawe) And she answered, What wilt thou giue me for to lie w me?

17 Then said he, I wil fend thee a kid of fy goates from the flocke, & she said, Wel, if thou wilt giue me a pledge, til fy fend it.

18 Then he said, What is the pledge that I shal giue thee? And she answered, Thy figner, & thy cloke, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and she was with childe by him.

19 Then she rose, and went & put her vai- le fró her & put on her widowes raymét.

20 Afterward Iudáh sent a kid of the goa- tes by the hád of his neighbour fy Adul- lamite, for to receive his pledge from the womans hand: but he founde her not.

21 Then asked he the mé of that place, say- ing, Where is fy whore, that late in Enáim by fy way fide? And they answered, The- re was no whore here.

22 He came therefore to Iudáh againe, & faid, I cá not finde her, & alfo the mé of fy place faid, There was no whore there.

23 Then Iudáh faid, Let her take it to her, left we be "r fhamed: beholde, I fent this kid, and thou haft not founde her.

24 ¶ Now after thre moneths, one tolde Iu- dáh, faying, Tamár thy daughter in lawe hathe played the whore, and lo, with playing the whore, ſhe is great with chil- de. Then Iudáh faid, Bring ye her forth and let her be b burnt.

25 When ſhe was brought for the, ſhe ſent to her father in law, faying, By the man, vnto whome theſe thigs prieten, am I with chil- de: & faid alfo, Loke. I pray thee, whoſe theſe are, the feale, & fy cloke, an I fy ſtaffe.

26 Then Iudáh knewe him, and faid, She is more righteous the I: for the hath done it becauſe I gaue her not to Sheláh my ſonne. So he laye with her no more.

27 ¶ Now, whe the time was come that ſhe ſhulde be deliuered, beholde, theſe were twinnes in her wombe.

28 And when ſhe was in trauel, the one put out his hand: & the midwife toke and bo- unde a red threde about his hand, faying,

This is come out first.

29 But when he plucked his hád backe agai- ne, lo, his brother came out, & the midwife faid, How haft thou broken the breache vpó thee? & his name was called Phárez.

30 And afterward came out his brother fy had the red threde about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Ioseph u folde to Potiphár. a God prospereth him 7 Potiphars vnfa tempteth him 13, 20 He u accused & cafd in prifon 21 God fhewith him fauour.

1 Now Ioseph was brought downe in- to Egypt: & Potiphár a an Eunuche a Read chap. of Pharaohs (and his chief ftuard an Egy- prian) bought him at the hand of the Ifh- melizes, which had brought him thether.

2 And the Lord b was with Ioseph, and he b The fauour was a man that prospered and was in the of God in the houle of his mafter the Egyptian.

3 And his mafter fawe that the Lord was with him, and that the Lord made all that he did to prosper in his hand.

4 So Ioseph founde fauour in his fight, & ferued him: and he made him c ruler of his houle, and put all that he had in his

hand.

c. ii.

f That his wfe kednes ought not be knowl to others.

nghe lo mulfer. g He fcareth man more the God.

h We fe that fy lawe, which was written to man: I rai, ought them that whored- me fhulde be punfhed with death: alſent no lawe aſyte was given. i Iiar is, the oght rather to acruſe me the I her. k For fy hor rout of fy ſome cōdēnt him.

l Their ha- loun ſince was ſignified by this monſtre- ous birth
m Or the fe- paration be- twore thee & thy brother. 2 Chro. 2,
6. Mat. 1, 3.

a Read chap. 17, 16.

b The ſauour of God is the ſomecine of all proſperate.

e Becauſe God proſpered his and to be me- da religion to ſome
his pro- ſine.

Ioséph.

Genesis.

5 And frô that time that he had made him ruler over his house
& over all that he had, the Lord 6 blessed the Egyptias house
for Iosephs sake: & the blessing of the Lord was upon all that
he had in y house, and in the field. 6 Therefore he left all y he
had in Iosephs had, & toke accompte of nothig, that was w
him, saue onely of the bread, which he did eat. And Ioseph
was a saire per sonne, and wel fauoured. 7 Now therefore after
these thigs, his masters wife cast her eyes upon Ioseph, and
said, 'Lye with me. 8 But he refused & said to his masters
wife, Beholde, my master knoweth not what he hathe in the
house with me, but hathe comitted all that he hathe to mine
hand. 9 There is no man greater in this house then I: nether
hathe he kept any thing fro me, but only thee, because thou art
his wife: how then can I do this great wickedness & so sinne
against a God? 10 And albeit she spake to Ioseph day by day,
yet he hearkened not vnto her, to lye with her, or to be in her
companie. 11 Then on a certeine day Ioseph entred into the
house, to do his business: & there was no man of the
housholde in the house: 12 Therefore she caught him by his
garment, sayig, Slepe w me: but he left his garment in her
hand and fled, & got him out. 13 Now when she sawe that he
had left his garment in her hand, and was fled out, 14 She
called vnto the men of her house, and tolde them, saying,
Beholde, he hathe broght an Ebrewe vnto vs to moke vs: who
came into me for to haue slept with me: but I h cryed with a
loude voyce. 15 And when he heard y I lift vp my voyce and

cryed, he left his garment with me, & fled away, and got him out. 16 So she layed vp his garment by her, vntil her lord came home. 17 Then she tolde him according to these words, saying, The Ebrewe situant, w thou hast broge vnto vs, came into me to moke me. 18 But asone as I lift vp my voyce and cryed, he left his garment w me, & fled out. 19 Then when his master heard the words of his wife, which she tolde him, saying, After this maner did thy seruau to me, his angre was kindled. 20 And Iosephs master toke him and put him in 'prison, in the place where the Kingsprisoners lay bounde: and there he was in prison 21 But y Lord was with Ioseph, & 'shewed him mercie, and got him fauour in the 'sight of the' master of the prison. 22 And the keper of the prison committed to Iosephs had all the prisoners that were

in the prison, and whatsoever they did there, that did he.

23 And the keper of the prison looked vnto nothing that was vnder his hand, seing that the Lord was with him: for whatsoever he did, the Lord made it to prosper.

k That is, nothing was done without his commandment.

CHAP. XL.

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

2 And Pharaoh was angry against his two officers, against the chief butler, and against the chief baker.

3 Therefore he put them in ward in his chief steward's house, in the prison and place where Joseph was bound.

4 And the chief steward gave Joseph charge over them, & he served them: and they continued a season in ward:

5 And they both dreamed a dream, each of the his dream in one night, each one according to y interpretation of his dream, both y butler & the baker of the King of Egypt, w were bound in the prison.

6 And when Joseph came in vnto them in the morning, and looked vpon them, beholde, they were sad.

7 And he asked Pharaoh's officers, that were with him in his master's ward, saying, 'Wherefore loke ye so sadly to day?

8 Who answered him, We haue dreamed, each one a dream, & there is none to interpret the same. Then Joseph said vnto the,

9 Are not interpretations of God: tel them me now.

10 So the chief butler tolde his dream to Joseph, and said vnto him, In my dream, beholde, a vine was before me,

11 And in the vine were thre branches, and as it budded, her floure came forth: & the clusters of grapes waxed ripe.

12 And I had Pharaohs cup in mine hand, & I toke the grapes, and wrong them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

13 Then Ioseph said vnto him, 'This is the interpretation of it: The thre branches are thre dayes.

14 Within thre dayes shal Pharaoh lift vp thine head, & restore thee vnto thine 'office, and thou shalt giue Pharaohs cup into his hand after the olde maner, when y wast his butler.

15 But haue me in remembrance with thee, when thou art in good case, & shewe mercie, I pray thee, vnto me, and make mention of me to Pharaoh, that thou maieh bring me out of this house.

16 For I was stollen away by theft out of y land of the Ebrewes, & here also haue I

Or, eunorhie, the words fgnifeth them that wroth high o. Rate, or, them that were gic- did a Godworked many wonder ful meanes to deliner his.

b That is, meric dreamed had his interpretation, as the thing afterward declared.

b Eir why are your faces exist?

c Can not God raise vp such as shal interpret such things?

d He was affa red by the spit of God y his interpretation was true.

d "Eke place.

e He refused not the menors to be deli were, which he choght God had appointed.

done

Iosfeph.

Genesis.

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the, is the pic.

f That is made of white twiggs, or, as some read, but that's full of holes.

g He sheweth that the minifters of God ought not to obcile that, & God recollect unto them

h Which was an occasion to appoint his officers and so to examine the that were in prison

“Si as the end of two years of date a This dream was not so much for Pharaoh, as to be a means to deliver Iosfeph, and to provide for his Church “Or, faggypa-

h All these means God used to deliver his servant, & to bring him in to favour and antorities

c This feure was young to teach him, that this vulgat was fine of God d The wife of the world, an derfand not God's ferries, but to his servant his will as entitled. e He chiefeth his feure against king, before he spoke of Iosfeph.

done nothing, wherefore they shulde put me in the dungeon.

16 And when the chief baker sawe that the interpretacio was good, he said vnto Iosfeph, Also me thoght in my dreame that I had thre f white baskets on mine head.

17 And in the vppermost basket there was of all maner bake meates for Pharaoh: & the birdes did eat them out of the basket vpon mine head.

18 Then Iosfeph answered, & said, f This is the interpretation thereof: The thre baskets are thre dayes:

19 Within thre daies shal Pharaoh take thine head from thee, & shal hang thee on a tre, and the birdes shal eat thy flesh from of thee.

20 ¶ And so the third day, which was Pharaohs b birthday, he made a feast vnto all his seruantes: and he lifted vp the head of the chief butler, and the head of the chief baker among his seruantes.

21 And he restored the chief butler vnto his butlership, who
gaue the cup in to Pharaohs hand,

22 But he hanged the chief baker, as Ioseph had interpreted
vnto them.

23 Yet the chief butler did not remembre Ioseph, but forgat
him.

CHAP. XII.

26 Pharaohs dreames are expounded by Ioseph. 4c He is
made ruler over all Egypt 1: He hath the two sonnes: Manaffh
and Ephraim. 14 The famine beginneth throughout the world.

1 And two yeres after, Pharaoh also dreamed, and beholde, he
stode by a riuer,

2 And lo, there came out of the riuer seuen goodlie kine and
fatsfleshed, and thei fed in a meadow:

3 And lo, seuen other kine came vp after them out of the riuer,
euilfauoured and leane sleshed, and stode by the other kine
vpon the brinke of the riuer.

4 And the euilfauoured and leane sleshed kine did eat vp the
seuen welfauoured & fat kine: so Pharaoh awoke.

5 Againe he slept, and dreamed the b seconde time: and beholde, seuen eares of corne grewe vpon one stalke, ranke and goodlie.

6 And lo, seue thinne eares, & blasted with the East winde, sprang vp after them:

7 And the thinne eares, deuoured the seue ranke and ful eares, then Pharaoh awaked, and lo, it was a dreame.

8 Now when the morning came, this spirit was c troubled: therefore he sent and called all the fothesaiets of Egypt, & all the wife men thereof, and Pharaoh tolde them his dreames: but d none colde interpret them to Pharaoh.

9 Then spake the chief butler vnto Pharaoh, saying, I e call to minde my fautes

this day.

10 Pharaoh being angry with his seruantes, put me in wai de in the chief stuardes house, bathe me and the chief baker.

11 The we dreamed a dreame in one night, bathe I, and he: we dreamed eche man according to the interpretation of his dreame.

12 And there was with vs a yong man, an Ebrewew, seruant vnto the chief stuarde, whome when we tolde, he declared our

dreames to vs, to euerie one he declared according to his dreame.

13 And as he declared vnto vs, so it came to pafle: for he restored me to mine office, and hanged him.

14 a Then sent Pharaoh, and f called Iosfeph, and they broght him hastily out of prison, and he shaued him, and changed his raiment, and came to Pharaoh.

15 Then Pharaoh said to Iosfeph, I haue dreamed a dreame, and no man can interpret it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interpret it.

16 And Iosfeph answered Pharaoh, saying, f Without me God shal " answer for the welth of Pharaoh.

17 And Pharaoh said vnto Iosfeph, In my dreame, beholde, I stode by the banke of the riuer:

18 And lo, there came vp out of y riuer seue fatsfleshed, and welfauoured kine, and thei fed in the medow.

19 Also lo, seuen other kine came vp after them, poore and very "euilfauoured, and leanefleshed: I neuer sawe the like in all the land of Egypt, for euilfauoured.

20 And the leane and euilfauoured kine did eat vp the first seuen fat kine.

21 And when they "had eaten them vp, it colde not be knowen that they had eaten them, but they were still as euilfaoured, as they were at the beginning: so did I awake.

22 Moreover I sawe in my dreame, and beholde, seuen eares sprang out of one stalke, ful and faire.

23 And lo, seuen eares, withered, thinne, and blasted with the East winde, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares. Now I haue tolde the fothesaiets, and none can declare it vnto me.

25 ¶ Then Iosfeph answered Pharaoh, Bothe Pharaohs dreames are one. b God hath shewed Pharaoh, what he is about to do.

26 The seuen good kine are seuen yeres, & the seuen good eares are seuen yeres: this is one dreame.

27 Likewise the seuen thinne and euilfaoured kine, that came out after them, are seuen yeres: and the seuen emptie eares

e. iii.

f Read Chap. 10: 44.4.

¶ Gal. 105. 20. f The wicked foke to y Prophet of God in their necessities, whome in their gtpiteritis they abhorre.

g As though he welde say, If I interpret thy dreame, it cometh of God & out of me. "Eir defure peace.

"Eir, nangle.

"Eir were put into the few imwade pectes.

h Bothe his dreame: tend to one end.

Ioséph.

Genesis.

blasted with the East winde are seuen yeres of famine. 28 This is the thing, which I haue said vnto Pharaóh, that God hathe shewed vnto Pharaóh, what he is aboute to do. 29 Beholde, there come seuen yeres of great plentie in all the land of Egypt. 30 Againe, there shal arise after them seuen yeres of famine, so that all the plentie shalbe forgotten in the land of Egypt, and the famine shal consume the land: 31 Nether shal the plentie be knowé in the land, by reason of this famine that shal come after: for it shalbe exceeding great. 32 And therefore the dreame was doubled vnto Pharaóh the second time, because the thing is established by God, & God hasteth to performe it. 33 Now therefore let Pharaóh 'prouide for a man of understanding and wisdom, & set him ouer the land of Egypt. 34 Let Pharaóh make and appoint officers ouer the lad, and take vp the sifte parte of y lad of Egypt in y seuen plenteous yeres. 35 Also let them gather all the fode of these good yeres that come, and lay vp corne vnder the hand of Pharaóh for fode, in the cities, and let them kepe it. 36 So the fode shalbe for the prouision of the land, against the seuen

yeres of famine, which shalbe in the land of Egypt, that the land perish not by famine. 37 ¶ And y saying pleased Pharaóh and all his seruantes. 38 Then said Pharaóh vnto his seruantes, Can we finde fache a man as this, in whome is the Spirit of God? 39 The Pharaóh said to Ioséph, For as much as God hath shewed thee all this, there is no man of understanding, or of wisdom like vnto thee. 40 ¶ Thou shalt be ouer mine house, & at thy "worde shal all my people be armed, only in y Kings thione wil I be abou thee. 41 Moreouci Pharaóh said to Ioséph, Beholde, I haue set thee ouer all the land of Egypt. 42 And Pharaóh toke of his 'ring from his hand, and put it vpon Ioséphs hand, and araied him in garments of fine linen and put a golden cheine about his necke. 43 So he set him vpon the "best charet that he had, saue one: & they cryed before him, a Abrech, and placed him ouer all the land of Egypt. 44 Againe Pharaóh said vnto Ioséph, I am Pharaóh; & without thee shal no man lift vp his hand or his fore in all the land of Egypt. 45 And Pharaóh called Ioséphs name Zaph n'ath-paaneish: and he gaue him to wife Afinath y daughter of Poti-phérah prince of On, then went Ioséph abroad in the

land of Egypt.

46 ¶ And Ioséph was a thirty yere olde whê he stode before Pharaóh King of Egypt: and Ioséph departing from the presence of Pharaóh, went through out all the land of Egypt.

47 And in the seuen plenteous yeres the earth" broght for the store.

48 And he gathered vp all the fode of the seuen plenteous yeres, which were in the land of Egypt, and layed vp fode in the cities: the fode of the field, that was roud about every citie, layed he vp in the same.

49 So Ioséph gathered wheat, like vnto the sand of y sea in multitude out of measure, vntil he left nombring: for it was without nombre.

50 Now vnto Ioséph were borne two sonnes (before the yeres of famine came) & Afinath the daughter of Poti-phérah prince of On bare vnto him.

51 And Ioséph called the name of the first borne Manaiseh: for God, said he, hathe made me forget all my labour & all my fathers housholde.

52 Also he called the name of the second Ephraim: for God, said he, hathe made me fruitful in the land of mine: afflicted.

53 ¶ So the seuen yeres of the plentie that was in the land of Egypt were enued.

54 ¶ The began the seuen yeres or famine to come, according as Ioséph had said: & the famine was in all landes, but in all the land of Egypt was bread.

55 At the length all the land of Egypt was affamished and the people cryed to Pharaóh for bread. An Pharaóh said vnto all the Egyptians, Go to Ioséph: what he saith to you, do ye.

56 When the famine was vpon all the lad, Ioséph opened all places, wherein the store was and solde vnto the Egyptians: for the famine waxed sove in the land of Egypt.

57 And all countess came to Egypt to bye corne of Ioséph, because the famine was fore in all landes.

CHAP. XEIT.

1 Ioséphs brethren come vnto Egypt to bye corne 2 He knoweth them, and tryeth them. 3.4. 25 Simeon is put in prison 26 The other returns to their ffather to see Benjamin.

1 Then Laakób sawe that there was fode in Egypte, & Laakób said vnto his sonnes, Why? gaze ye one vpó another?

2 And he said, Beholde, I haue heard that there is fode in Egypt, "Get you downe thether & bye vs fode thence, that we may liue, and not die.

3 ¶ So went Ioséphs ten brethré downe to bye corne of the Egyptians.

4 But Bélamin Ioséphs brother wolde not Laakób send with his brethré, for he said, Left death shulde" befall him.

a His age is mentioned both to shewe that his unto mite came of God, and also that he suffered imprisonment & exile twelve yeres and mo "He made for gatherings.

Chap. 48, 20. Or 48, 5.

o Notwithstanding that his fathers house was the true Church of God, yet y company of the wicked & propriator called him to suggest. 1 Gal 10, 1.10. 2. fode.

"On, came to Egypt to Ioséphs

a This florite sheweth plainly that all things are governed by Gods providence for the prostrue of his Church. b As men destitute of confid. 1.11. 7, 12.

"He shall write him.

5 And

Ioséph.

Genesis.

20 5/1224

e This diffem bling is not to be followed, nor any parin- cular faith of y fathers not approved by Gods words

Chap. 37.5.

"He, notedore, or, filiblauer.

Or, is dead.

d The Egypt- trans, which were idols- ters, vied to for care by
their kings li- fe: but God forbidden to foreare by any but
humbly to sph dwelling among y wit- led lovellet of their cor-
ceptions

e And therefo- re an true and ink

Chap 43.5.

f Affidavit ma- ket: run to acino a lodge their fumes w
otherwise the wolde difirm- ble

Chap. 37 25. g God wil ta- ke vengeance vph vs. & mea- sure
vs. & our own measure "Ede au 1 tre- preter brewer them

h Thogh he showed him selfe rigournt, yet his bro- therlie
affidavit remained.

5 And the fones of Israel came to bye fode amog them that
came: for there was famine in the land of Canaan.

6 Now Ioseph was gouernor of the land who folde to all the
people of the lad: the Iosephs brethren came, and bowed their
face to the ground before him.

7 And whe Ioseph fawe his brethre, he kne- we them, and
made him selfe strange toward them, and spake to them

roughly, & said vnto them, Whece come ye Who answered,
Out of the land of Canaan, to bye vitale.

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

9 And Ioseph remembred the *dreames, which he dreamed of
them) and he said vnto them, Ye are spies, and are come to se
the "weakenes of the land.

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

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

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

13 And they said, We thy seruantes are twelve brethren, the
fones of one man in the land of Canaan: and beholde, the yo-
gest u this day with our father, and one is not.

14 Againe Ioseph said vnto the, This is it that I spake vnto you,
sayig, Ye are spies.

15 Hereby ye shalbe proued: by the life of Pharaoh, ye shal not
go hece, except your yongest brother come hether.

16 Sed one of you which may set your bro- ther, and ye shal be
kept in prison, that your wordes may be proued, whether the-

re be tueth in you: or els by the life of Pharaoh ye are but spies.

17 So he put them in warde thre dayes.

18 Then Ioseph said vnto them the third day, This do, and liue: for I a feate God.

19 If ye be true men, let one of your brethren be bounde in your prison houle, or go ye, came fode for the famine of your houses:

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

21 And twi said one to an other, We ha- ue verely finned against our brother, in y we fawe the anguish of his foule, when he befoght vs, and we wolde not heate him: the elote is this trouble come vpon vs.

22 And Reuben answered them, saying, Warned I not you, saying, "Sinne not against the childe, and ye wolde not heate" and lo, his blood is now required.

23 (And they were not aware that Ioseph vndestode them: for he "spake vnto them by an interpreter)

24 Then he turned from them, and wept,

and turned to them againe, and commu- ned with them, and
toke Simeon from among them, and bounde him before their
eyes.

25 So Ioseph commanded that they shul- de fille their sackes
with wheat, and put euery mans money againe in his sacke, &
giue them vitale for the iourney: and thus did he vnto them.

26 And they laied their vitale vpon their asses, and departed
thence.

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

28 Then he said vnto his brethren, My mo- ney is restored: for
lo, it is euen in my sa- cke. And their heart "sailed them, &
they were: astonished, and said one to an o- ther, What is this,
that God hath done vnto vs?

29 And they came vnto Iaakob their fa- ther vnto the land of
Canaan, and tolde him all that had befallen them, saying,

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

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

32 We be twelve brethren, fones of our father: one is not, and
the youngest is with our father in the land of Canaan.

33 Then the lord of the countrei said vnto vs, Hereby shal I knowe if ye be true me: Leaue one of your brethren with me, and take fode for the famine of your houses & departe,

34 And bring your yongest brother vnto me, that I may knowe that ye are no spies, but true me: so wil I deliuer you your brother, and ye shal occupie in the land.

35 And as they emptied their sackes, be- holde, euerie mans bundel of money was in his sacke: and when they and their father fawe the budels of their money, they were afraid.

36 Then Iaakob their father said to them, Ye haue robbed me of my childre: Ioseph is not, and Simeon is not, and ye wil take Beiamin: all these thigs are against me.

37 Then Reuben answered his father, say- ing, Slay my two fones, if I brig him not to thee againe: deliuer him to mine hand, and I wil bring him to thee againe.

38 But he said, My fone shal not go downe w you: for his brother is dead, & he is left alone: if death come vnto him by y way, which ye go, then ye shal bring my graic head with forowe vnto the graue.

CHAP. XLIII.

13 Iaakob soffreth Beiamin to departe with his childre. 13 Simeon u deliuered out of prison. 30 Ioseph gseth aside and

wept: 31 They fault together.

e. iii.

"He was not. "Because their conscience accused them of their
fume, they thought God wolde haue brothe the to trouble by
this money.

"Or, can we be fraude.

"Or, light vpon me. For they feared not to be touched & any
loue towards their brechre, or increased his sorrowe: & partly
as apparent he suspected them for Ioseph.

Ioseph.

Genesis.

This was a great reward to Iosfeph to suffer so great famine in that life, where God had promised to bless him

Chap. 42, 20.

Chap. 42, 20.

One of our affairs and conditions.

"He is the man, the of these we describe us, that thing which he asked us."

Chap. 44, 32. "He will be in there."

We, first just let.

8. What we are to necessitate our danger God for he does not so vice all honest magnets to better & effect and condition.
9. Our chief truth ought to be in God and not in world-like means. He speaks these words not so much of despair, as to make his forerunner careful to bring a game their brother.
10. So the ruler of his body.

Now great famine was in the land. And when they had eaten vp the vitale, which they had brought from Egypt, their father said vnto them, Turne againe, and bye vs a little fode.

And Iudáh answered him, saying, The man charged vs by an othe, saying, "Neuer se my face, except your brother be with

you.

If thou wilt send out brother with vs, we wil go downe, and by thee fode:

But if thou wilt not send him, we wil not go downe: for the man said vnto vs, "Loke me not in the face, except your brother be with you.

And Israel said, Wherefore delt ye so euil with me, as to tel the man, whether ye had yet a brother or no?

And they answered, The man asked Israity of our selues and of our kinred, saying, Is your father yet aliue haue ye any brother? And we tolde him "according to these words: colde we knowe certainly ye he wolde say, Bring your brother downe?

Then said Iudáh to Israel his father, Sed the boye with me, that we may rise & go, and that we may liue and not dye, both the we, and thou, and our children.

I wil be suretie for him: of mine hand shalt thou require him. "If I bring him not to thee, & set him before thee, "then let me beare the blame for euer."

For except we had made this tarying, doutes by this we had returned the second time.

Then their father Israel said vnto them, If it must nedes be so nowe, do thus: take of the best frutes of the land in your vessels, and bring the man a present, a little rosen, and a little honie, spices and myrre, nutes, and almondes:

And take double money in your hand, and the money, that was brought againe in your sackes mouthes: carie it againe in your hand, lest it were some ouer sight.

Take also your brother and arise, and go againe to the man.

And God almightie giue you mercie in the sight of the man, that he maie deliuer you your other brother, and Benjamin: but I shalbe robbed of my childe, as I haue bene.

Thus men toke this present, and toke twice so muche money in their hand with Benjamin, and rose vp, and went downe to Egypt and stode before Ioseph.

And when Ioseph sawe Benjamin with, he said to his stuard, Bring these men home and kil meat and make readie: for the men shal eat with me at noone.

And man did as Ioseph bad, & brought the men vnto Iosephs house.

Now when the me were brought into Iosephs house, thei were afraied, and said, Because of the money, that came in our sackes mouthes at the first time, are we brought, that he maie

"pike a quarrel agaist vs, and "laie some thing to our charge,
and bring vs in bondage and our asses.

Therefore came then to Iosephs stuard, and communed with
him at the dore of the house.

And said, Oh syr, we came i dede downe hether at the first
time to bye fode,

And as we came to an ynne and opened our sackes, behold,
euerie mans money was in his sackes mouth, euen our money
in ful weight, but we haue brought it againe in our hands.

Also other money haue we brought in & handes to bye fode,
but we ca not tel, who put out money in our sackes.

And he said, Peace be vnto you, feare not: your God and the
God of your father hathe giuen you that treasure in your
sackes, I had your money: and he brought for the Simeon to
them.

So the man led the in to Iosephs house, and gaue them water to
wash their fete, and gaue their asses prouander.

And thei made redy their preset against Ioseph came at none,
(for thei heard saie, that thei shulde eat bread there)

When Ioseph came home, thei brought the present into the
house to him, which was in their hands, and bowed downe to
the ground before him.

And he asked them of their prosperitie, and said, Is your father the olde man, of whome ye tolde me, in good helth? is he yet aliue?

Who answered, Thy seruat our father is in good helth, he is yet aliue: and they bowed downe, and made obeisance.

And he lifting vp his eies, behelde his brother Beniamin his s mothers sonne, & said, Is this your yonger brother, of whome ye tolde me? And he said, God be merciful vnto thee, my sonne.

And Ioseph made haste (for his affection was inflamed toward his brother, and foght where to wepe) and entred into his chambte, and wept there.

Afterward he washed his face, and came out, and refrained him selfe, and said, Set on meat.

And they prepared for him by him selfe, and for them by them selues, and for Egyptians, which did eat with him, by them selues, because the Egyptians might not eat bread with ye Ebrewes: for that was an abominacion vnto the Egyptians.

So they sate before him: the eldest according vnto his age, and the youngest according vnto his youthe, and the men marueiled

The nature of the superstitious is to endemne all other in
respect of the selues.

So the indulgence of God pressed their conscience

"She role him selfe vyn ve. "She left him selfe vyn ve.

Chap 42, 3.

For you are well. Now this finding the conceptions of Egypt,
yet Ioseph caught his familie to feare God.

"She great.

For they two only were borne of Rutil.

"She bowed.

"She bread.

To signise his dignam.

The nature of the superstitious is to endemne all other in
respect of the selues.

marueiled

Ioséph.

Genesis.

k Sometime this words si- guise to be drinkers, but here it is
not, that this had youth, and drunk of the best wine

a We may not by this exam- ple (if any, in- lawful prod- uct,
being God luche consid- ded is to wai- ke to simpla- ce me
"His the mor- ning force

b Because the people might be colds oom- ne, be settle- ents to
him fate & know- ledgence else fate to me be confited &
tortuators for it which situation is worthy to be reproved

"Sir Ionescu

c To signify how greatly the thing dif- plexed them, and how
levy that were for it

maruteiled among them selues.

34 And thei toke meases fro before him, & sent to the: but
Beniamins mease was siue times fo muche as anie of theirs: &
thei dronke & had of the best drinke & him.

CHAP. XLIII.

15 Ioséph accuseth his brother of theft. 23 Iudáh offreth him
false to be seruant for Beniamins.

A Fterwarde he comanded his thuard, saying, Fil the mens
fackes with fode, as muche as thei can caty, and put e- uerie
mans money in his fackes mouthe.

And put my cup, I mean the siluer cup, in the fackes mouthe of the yongest, and his corne money. And he did according to the commandement that Ioséph gaue him.

And in the "morning the men were sent away, thei, and their asfes.

And when thei went out of the citie not faire of, Ioséph said to his thuard, Vp, followe after the men: & whe thou doest ouet take them, say vnto them, Wherefore haue ye rewarded euil for good?

Is that not the cup, wherein my lord drin- keth? and in the which he doeth deuine and prophecie? ye haue done euil in fo doing.

And whe he ouet toke the, he said thofe wordes vnto them.

And thei answered him, Wherefore fai- eth my lord fuche wordes? God forbid that thy seruants shulde do fuche a thing.

Bholde, the money which we found in our fackes mouches, we broght again to thee out of the land of Canian: how then shulde we iteae out of thy lordes houfe siluet, ot golde?

With whomefoeuer of thy seruants it be founde, let him dye, and we also wil be my lords bondmen.

And he said, Now then let it be accor- ding vnto your wordes: he with whome it is founde, shalbe my seruant, & ye shal be"

blameles.

Then at once euerie ma toke downe his facke to the grounde,
and euerie one ope- ned his facke.

And he searched, and began at the eldest and left at the
yongest: and the cup was founde in Beniamins facke.

Then thei sent their clothes, and laded euerie man his asfe, and
went againe into the citie.

So Iudáh & his brethren came to Io- sephs houfe (fo: he was
yet there) and thei fel before him on the grounde.

The Ioséph said vnto the, What asfe is this, which ye haue
done? Knowe ye not that fuche a man as I, can deuine & pro-
phecie?

Then said Iudáh, What shal we say vn- to my lord: what shal
we speake? & how

can we iustifie our selues? God hathe founde out the
wickednes of thy seruan- tes: beholde we are seruants to my
lord, bothe we, and he, with whome the cup is founde.

17 But he answered, God forbid, if I shulde do fo, but the man,
with whome the cup is founde, he shalbe my seruant, & go ye
in peace vnto your father.

18 The Iudáh drewe nere vnto him, and said, Oh my lord, let thy seruant now speake a wode in my lords eares, and let not thy wrath be kindled against thy seru- uant: for thou art euen as Pharaoh.

My lord asked his seruats, saying, "Haue ye a father, or a brother?

And we answered my lord, We haue a father that is olde, and a yong" childe, which he begate in his age: and his brother is dead, & he alone is left of his mother, and his father loueth him.

Now if saidest vnto thy seruants, Bring him vnto me, that I may "set mine eie vp- on him.

And we answered my lord, The childe can not departe from his father: for if he leaue his father, his father wolde dye.

Then saidest thou vnto thy seruats, "Ex- cept your yonger brother come downe with you, loke in my face no more.

So when we came vnto thy seruant our father, and shewed him what my lord had said,

And our father said vnto vs, Go againe, bye vs a litle fode,

The we answered. We can not go dow- ne: but if our yongest brother go with vs, then wil we go downe: for we may not se the mas face, except our yongest brother be with vs.

Then thy seruant my father said vnto vs, Ye knowe that my wife bate me two fauces,

And the one went out from me, and I said, Of a surety he is toine in pieces, and I sawe him not since.

Now ye take this also away from me: if death take him, then ye shal bring my gray head in forowe to the graue.

Now therefore, whe I come to thy ser- uant my father, and the childe be not with vs (feing that his "life dependeth on the childes life)

Then when he shal se that the childe is not come, he wil dye: fo shal thy seruants bring the gray head of thy seruant our father with forowe to the graue.

Doutles thy seruant became furee for the childe to my father, and said, "If I bring him not vnto thee againe, the I wil beate the blame vnto my father foreuer.

Now therefore, I pray thee, let me thy ser- uant bide for the childe, as a seruant to f.i.

d If we fo as eudent cause of our affiiti- on, let vs loke to the secret eudsel of God, who punish- eth vs adely for our sinem-

e Equal in en- toristic, or, ness vnto the King Chap. 42, 53.

"His childe of her old age"

"Or, that I may fe him."

Chap. 43, 60

"Kinde with vs"

f RabeT bare to Iaskhlo Io- seph and Ben- taim.

g Ye shal can- se me to dye for forowe

"His his foe's to bude in the fante."

Chap. 43, 60

Iosfeph.

Genesis.

b Meaning, he had rather genuine there prisoner, then by returns and to his father in hexamines.

a Not that he was ashamed of his hatred, but that he would cause his brethren's fuses.

Act. 7, 13.

b This exhale teachers, that we must by all means effort the, which are truly bolded & wolded for their fuses. Chap. 10, 20.

c Athels God don't fume; yet he curseth many wickedness to serve to his glorie.

d That is, that I speak in your own la-ging, and have none interpre-ence.

my lord, and let the childe go vp with his brethren.

34 For b how can I go vp to my father, if the childe be not with me, onles I wolde se the cuil that shal come on my father?

CHAP. XLV.

2 Iosfeph maketh him selfe kowren to his brethren. 2 He sheweth that all was done by Gods proudice. 18 Pharaoh commandeth him to send for his father. 24 Iosfeph awhileth his brethren to chorde. 27 Laakoh veiseth.

1 Hen Iosfeph colde not refraine him selfe before all that stode by him, but he cryed, 2 Haue for the euerie ma fro me. And there taried not one with him, while Iosfeph vttered him selfe vnto his brethren.

2 And he wept & cryed, so that the Egyptias heard: y houfe of Pharaoh heard also.

3 Then Iosfeph said to his brethren, I am Iosfeph: doeth my father yet liue? But his brethren colde not answer him, for thei were astonished at his presence.

4 Againe Iosfeph said to his brethren, Come nere, I pray you, to me. And thei came nere. And he said, 5 I am Iosfeph your brother, whome ye solde into Egypt.

6 Now therefore be not b sad; nether grieved with your selues, that ye solde me hether: 7 For God did send me before you for your preservation.

6 For now two yeres of famine haue bene through the land, and fiue yeres are behind, wherein nether shalt be earing nor harueth.

7 Wherefore God sent me before you to preferue your posteritie in this land, and to saue you aliue by a great deliuerance.

8 Now then you sent not me hether, but c God, who hathe made me a father vnto Pharaoh, and lord of all his houfe, and ruler through out all the land of Egypt.

9 Haste you and go vp to my father, and tel him, Thus saieth thy fonne Iosfeph, God hathe made me lord of all Egypt: come downe to me, tary not.

10 And thou shalt dwel in the land of Goshen, and shalt be nere me, thou and thy children, & thy childrens childre, & thy shepe, & thy beastes, & all that thou hast.

11 Also Iwil nourish thee there (for yet remaine fiue yeres of famine) lest thou perish through pouertie, thou & thy housholde, and all that thou hast.

12 And beholde, your eies do se, & the eies of my brother Benjamin, y d my mouth speaketh to you.

13 Therefore tel my father of all mine honour in Egypt, & of all that ye haue sene, & make haste, & bring my father hether.

14 Then he fel on his brother Beniamins necke, and wept, & Benjamin wept on his necke.

15 Moreouer he kissed all his brethren, and

wept vpon them: and afte: warde his brethren talked with him.

16 ¶ And the "tydings came vnto Pharaohs houfe, so that thei said, Iosfeph brethren are come: and it pleased Pharaoh wel, & his seruants.

17 Then Pharaoh said vnto Iosfeph, Say to thy brethren, This do ye, lade your beastes & departe, go to y lad of Canaan,

18 And take your father, and your houtholdes, and come to me, and I wil giue you the c best of the land of Egypt, and ye shal eat of the c fat of the land.

19 And I commande thee, Thus do ye, take you charets out of the land of Egypt for your children, and for your wines, and bring your father and come.

20 Also "regard not your stuffe: for the best of all the land of Egypt is yours.

21 And the children of Israel did so: and Iosfeph gaue them charets according to the commademem of Pharaoh: he gaue them viraile also for the iourney.

22 He gaue the all, none except, change of raiment: but vnto Benjamin he gaue thre hundred pieces of siluer, & fiue sues of rayment.

23 And vnto his father likewise he sent ten he asses laden with the best things of Egypt, and ten she asses lade with wheat, & bread, & meat for his father by the way.

24 So sent he his brethren away, and thei departed: and he said vnto them, a Fall not out by the way.

25 ¶ Then thei wér vp from Egypt, & came vnto the land of Canaan vnto Iaakob their father,

26 And tolde him, saying, Iosfeph is yet aliue, and he also is gouerner ouer all the lad of Egypt, and Iaakob heart b failed: for he beleued them not.

27 And thei tolde him all the wordes of Iosfeph, which he had said vnto them: but when he sawe the charets, which Iosfeph had sent to cary him, then the spirit of Iaakob their father reuiued.

28 And Israel said, I haue ynough: Iosfeph my fonne is yet aliue: I wil go and se him yer I dye.

CHAP. XLVI.

2 God assureth Iaakob of his iourney into Egypt. 27 The nombre of his familie when he went into Egypt. 28 Iosfeph meteth his father. 29 He teacheth his brethren what to answer to Pharaoh.

1 Then Israel toke his iourney with all that he had, & came to Beer-sheba, and a offered sacrifice vnto the God of his father Izhak.

2 And God spake vnto Israel in a vision by night, saying,
Iaakob, Iaakob. Who answered, I am here.

3 Then he said, I am God, the God of thy father, seare not to
go downe into Egypt.

Riv. yale

e The mohe plentiful grode f The chiefest fuses &
commodities.

"Riv. Ies on your eie sbare your veiseth.

ebe, he sone as much to wit, sinner, or vnef up or ten asses.

g Seing he had remitted the same done coward him, he wolde
not y thei thulde accuse common other.

h As one be-wone hope & seare.

a Whereby he hath signified, that he worshipped y true God,
and also that he kept in his heart y possession of that land, fro
whore present necessitate droue him.

for

Iaakób in Egypt.

Genesis.

5 Conducting thee by my power. 6 In thy po- berate. 7 Shal shur chi- ne eies when then dieh & appertained to him that was quite dearest or chief of the kured.

Iph. 24.4. Psal. 107.23. Gal. 10.4.

Exod 1.2. and 6.1.4. 1000.26.1. 1.1.1.

Exod 6.25. 1.1.1.

1.1.1.

1.1.1. 1.1.1. Chap. 15.3.

1.1.1.

1.1.1.

1.1.1.

Chap. 41.10.

1.1.1.

for I wil there make of thee a great na- tion.

4 I wil go downe with thee into Egypt, and I wil also bring thee v p againe, and Ioseph shal put his had vpo thine eies.

5 Then Iakób tofe vp from Beer-shebat and the sonnes of Israel caried Iaakób their father, and their children, and their wiues in the charets, which Pharaoh had sent to cary him.

6 And they toke their cattel & their goods, which they had gotten in the land of Ca- náan, and came into Egypt, both *Iaakób and all his fede with him,

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daugh- ters, and all his fede broght he with him into Egypt.

8 ¶ And these are the names of the chil- dren of Israel, which came into Egypt, euen Iaakób & his sonnes: *Reuben, Iaa- kobs first borne.

9 And the sonnes of Reuben: Hanoeh, and Phallu, and Hezron and Carmi.

10 ¶ And the fines of *Simeon: Iemuél, & Iamin, and Ohad, and Iachin, & Zohar, & Shaul y sonne of a Canaanitish woma.

11 ¶ Also y sonnes of *Leui: Gershon, Ko- hath and Merari.

12 ¶ Also the sonnes of *Iudáh: Er, and O- nán, and Shelah, and Phárez, and Zérah: (but Er, and Onán dyed in y land of Ca- náan) And the sonnes of Phárez were Hezron and Hamúl.

13 ¶ Also the sonnes of *Issachár: Tola, & Phuiah, and Iob, and Shumron.

14 ¶ Also the sonnes of Zebulún: Séred, & Elón, and Iahleél.

15 These be the sonnes of Leáh, which she bare vnto Iaakób in Padán Arám, with his daughter Dináh. All the soules of his sones & his daughters were thirty & thre.

16 ¶ Also the sonnes of Gad: Ziphún, and Haggi, Shuní, and Ezbón, Erí, and Aro- di, and Arelí.

17 ¶ Also the sonnes of *Ashér: Iimnah, & Ishuáh, and Isui, and Beriah, and Sérah their sister. And the sonnes of Beriah: Héber, and Malchiél.

18 These are y childré of Zilpáh, whome Labán gaue to Leáh his daughter: & the- se she bare vnto Iaakób, and sixtene soules.

19 The sonnes of Rahél Iaakobs wife we- re Ioseph, and Beniamin.

20 ¶ And vnto Ioseph in the lad of Egypt were borne Manasseh, & Ephraim, which *Asenáth the daughter of Poti- phérah prince of On bare vnto him.

21 ¶ Also y sonnes of *Beniamin: Bélah, & Becher, & Ashbél, Gerá, and Naamán, Ehi, & Rosh, Muppim, & Huppim, & Ard.

22 These are the sonnes of Rahél, where borne vnto Iaakób, souttene soules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Nephtali: Iahzeél, and Guni, and Iézer, and Shillém.

25 These are the sonnes of Bilháh, & La- bán gaue vnto Rahél his daughter, & she bare these to Iaakób, in all, seue soules.

26 All the *soules, that came with Iaakób into Egypt, which came out of his "loy- nes (beside Iaakobs sonnes wiues) were in the whole, thre score and fixe soules.

27 Also the sonnes of Ioseph, which were borne him i Egypt, were two soules: f that all the soules of y house of Iaakób, which came into Egypt, are seuen* e.

28 ¶ Then he sent Iudáh behure him vnto Ioseph, to 'direct his way vnto Gófsen, and they came into the land of Gófsen.

29 Then Ioseph "made ready his charet & went vp to Gófsen to mete Israel his fa- ther, and presented him selfe vnto him, & felon his necke, and wept vpon his necke a "good while.

30 And Israel said vnto Ioseph, Now let me dye, since I haue sene thy face, and that thou art yet aliue.

31 Then Ioseph said to his brethren, and to his fathers house, I wil go vp and shewe Pharaoh, and tel him, My brethren and my fathers house, which were in the land of Canáan, are come vnto me,

32 And the men are *shepherdess, & becau- se they are shepherdess, they haue broght their shepe & their cattel, & all y their haue.

33 And if Pharaoh call you, and afke you, What is your trade?

34 The ye shal say, Thy seruants are men occupied about cattel, fro our childhood euen vnto this time, bothe we and our fa- thers: that ye may dwel in the lad of Gó- fsen: for euerie shepekeper is an *abo- minacion vnto the Egyptians.

CHAP. XLVII.

7 Iaakób commeth before Pharaoh, and telleth him his age. 11 The land of Gofhen is given him. 22 The idala- trous priests haue liming of the King. 23 Iaakobs age, when he dyesh. 30 Ioseph's weareth to bury him vnto his fathers.

1 Then came Ioseph and tolde Pharaoh, and said, My father, & my brethré, & their shepe, & their cattel, and all y they haue, are come out of the land of Canáan, & beholde, they are in y land of Gófsen.

2 And Ioseph toke parte of his brethré, and *fiue men, & presented the vnto Pharaoh.

3 The Pharaoh said vnto his brethré, What is your trade? And thei answered Pharaoh, Thy seruants are shepherdess, bothe we and our fathers.

4 Thei said moreover vnto Pharaoh, For to sojourne in y land
are we come: for thy seruats haue no pasture for their shepe, so
fore is the famine in the land of Canaan. Now therefore, we
pray thee, let thy ser- uants dwel in the land of Gófsen.

f. ii.

Deut 10.4.5 "Sir, Ielgheri

the, to prepare him a place.

"Sir, Iemade his charet.

"Telgheri, Ielgheri

e He was not assumed of his father and kured, though they
were of babe obdtion.

f God softeth the worlde to bare his, that they may for- take the
slish of y worlde & cleane to him.

a That y King might be assu- red they were come, and se
whatmaner of people they were.

Iosfeph.

Genesis.

b Iosephs great modestly appreciated in he would ex- certain
no- thing without the King's ob- mandement

"His blessed.

"The firm many dates are the years of thy li- fer."

Ebr. 22.8.

"His blessed

e Which was a critic in the country at Go- the Exod 1,11

d Some read, that he fed the as little babes, because they came
not pro- duce for them fishes against that famine.

e Wherein he broke decla- reth his fideli- ne toward the King,
and his minds the fish concreasors.

f For except the groin be tilted & fowd, a perisheth & 19 us, as
it were dead.

5 Then spake Pharaoh to Ioseph, saying, Thy father and thy
brethre are come vn- to thee.

6 The land of Egypt is before thee: in ye best place of the land
make thy father and thy brethren dwel: let them dwel in the
land of Goshen: and if thou knowest that there be men of
actiutie among them, make them rulers ouer my cattel.

7 Ioseph also broght Iaakob his father, & set him before Pharaoh. And Iaakob "fa- luted Pharaoh.

8 Then Pharaoh said vnto Iaakob, "How olde art thou

9 And Iaakob said vnto Pharaoh, The who- le time of my pilgrimage is an hudreth & thirty yeres: sewe and euil haue the dayes of my life bene, & I haue not attained vn- to the yeres of the life of my fathers, in ye dayes of their pilgrimages.

10 And Iaakob "toke leaue of Pharaoh, & departed from ye presence of Pharaoh. 11 And Ioseph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the land, e- uen in the land of Ramefes, as Pharaoh had commanded.

12 And Ioseph nourished his father, and his brethren, and all his fathers houshol- de with bread, euen to the yong chil- dren.

13 Now there was no bread in all the lads for the famine was exceeding fore: so that the land of Egypt & the land of Canaan were famished by the reason of ye famine.

14 And Ioseph gathered all the money, that was foude in the lads of Egypt, and in the land of Canaan, for the corne which they boght, & Ioseph laied vp the money in Pharaohs house.

15 So when money failed in the land of E- gypt, and in the land of Canaan, then all the Egyptias came vnto Ioseph, and

said, Giue vs bread: for why shulde we dye before thee for our money is spent.

16 Then said Ioseph, Bring your cattel, & I wil giue you for your cattel, if your money be spent.

17 So they broght their cattel vnto Ioseph, & Ioseph gaue them bread for the horses, and for the flockes of shepe, and for the herdes of cattel, and for the asfes: so he fed them with bread for all their cattel that yere.

18 But when the yere was ended, they came vnto him the next yere, & said vnto him, We wil not hide from my lord, that since our money is spent, & my lord hathe the herdes of the cattel; there is nothing left in the sight of my lord, but our bodies & our grounds.

19 Why shal we perish in thy sight, bothe we, and our sland bye vs and our lads for

bread, and we and our land wil be bonde to Pharaoh: therefore giue vs fede, ye we may liue and not dye, and that the land go not to waite.

20 So Ioseph boght all the lads of Egypt for Pharaoh: for ye Egyptians solde euerie ma his grounde because the famine was fore vpon them: so the land became Pharaohs.

21 And he tremoured the people vnto the cities, "from one side of Egypt euen to the other.

22 Onely the land of the Priestes boght he not: for the Priestes had an ordinatie of Pharaoh, and they did eat their ordi- natie, which Pharaoh gaue the: wherefo- re they solde not their grounde.

23 Then Ioseph said vnto the people, Be- holde, I haue boght you this day and your land for Pharaoh: lo, here is fede for you: sowe therefore the grounde.

24 And of the encrease ye shal giue the sife parte vnto Pharaoh, and foure partes shal be yours for the fede of the field, and for your meat, and for them of your houshol- des, and for your children to eat.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, & we wil be Pharaohs fœtuate.

26 Then Ioseph made it a lawe ouer the land of Egypt vnto this day, that Pharaoh shulde haue the sife parte, b except the land of the Priestes onely, was not Pharaohs.

27 And Israel dwelt in the lads of Egypt, in the country of Goshen: and they had their possessions therein, and grewe and multiplied exceedingly.

28 Moreouer, Iaakob liued in the land of Egypt seuentene yeres, so that the whole age of Iaakob was an hundreth fourtie & seuen yere.

29 Now when the time diewe nere ye Israel must dye, he called his sonne Ioseph, and said vnto him, If I haue now foude grace in thy sight, put thine hand now vnder my thigh, and deale mercifully and truely w me: buty me not, I pray thee, in Egypt,

30 But when I shal slepe with my fathers, thou shalt caity me out of Egypt, and bury me in their burial. And he answered, I wil do as thou hast said.

31 Then he said, Sweare vnto me. And he swale vnto him. And Israel worshipped toward the beds head.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his siche father. 2 Iaakob rehearseth Gods promes. 3 He raceneth Iosephs, sonnes as his. 4 He preferreth the yonger. 5 He propheceth their returns to Canaan.

6 A Gaine after this, one said to Ioseph, Lo, thy father is sicke: then he toke w his two sonnes. Manasseh & Ephraim.

7 Also one tolde Iaakob, & said, Beholde, thy sonne Ioseph is come to thee, and Is-

8 By this shagging they signified they had nothing of the
roume but retained all of the King's liberty: "His rede of the
birds.

9 Pharaoh in prouiding for idolations parties, shulde a
condemnation to all them who neglect ye true monsters of Gods
words

10 Hereby he protested he died in ye faith of his fathers,
reaching his children to hope for the promised land 11 He
resoyced ye Ioseph had promised him, & setting him selfe vp
vpon his pillore, praised God, read 1 Chro. 29 10

12 Ioseph more efermeth ye his children shulde bereceased in-
to Iaakobs families: was ye Church of God, then to enjoy all
re-treasures of Egypt

Ifraél.

Genesis.

or all fessels. Chap 28,13

Chap. 41, 50. 6ph.13,7.

b Which is true in y carnal Ifraél vnto the coming of Christ,
and in she spiritual for ever.

Chap 35,19.

c The faithful fekn. Judge all benefits to come of Gods for mercies

*She has face on the goth. de

d Gods indge- ment is oft tr- mes contrary to man, & be prefereth y, which man defpleth Ebr. 11,21.

e This Angel and be voder- had of Christ, at chap 35,15 & 35,1. f Let them be taken as my children

g Iosfeph fas- leth in bindiq Gods grace to the ordre of nature
raél toke his stlength vnto him and fate vpon the bed.

3 Then Izakób faid vnto Iosfeph, God'al- mightie appeared vnto me at *Luz in the land of Canáan, and blesed me.

4 And he faid vnto me, Beholde, I wil ma- ke thee fure: fui, and wil multiplie thee, & wil make a great * nonbite of people of thee, and wil giue this land vnto thy fede after thee for an e cuerlafting posffesion.

5 ¶ And now thy two fonnes, Manaffeh & Ephráim, which are borne vnto thee in y land of Egypt, before I came to thee into Egypt, fhaibe mine, as Reubén and Sime- ón are mine.

6 But thy lignage, which thou haft begot- ten after them, fhaibe thine: they fhaibe called after the names of their biethré in their enhe: itance.

7 Now whé I came fró Padán, Rahél'dyed vpon mine hād in the land of Canáan, by the way when thre was but halfe a daies journey of grounde to come to Ephráth: and I buryed her there in the way to E- phráth: the fame o Beth-léhem.

8 Then Ifraél behelde Iosfephs fonnes and faid, Whofe are thefe?

9 And Iosfeph faid vnto his father, Thei are my fones, which c God hathe giue me he- re, then he faid, I pray thee, bring them to me, that I may blesfe them:

10 (For the eies of Ifraél were dim for age, so that he colde not wilfe) Then he caused them to come to him, and he kissed them and embraced them.

11 And Ifraél faid vnto Iosfeph, I had not thoght to haue fene thy face: yet lo, God hathe shewed me alfo thy fede.

12 And Iosfeph toke the away fió his knees, and did reuerence" downe to the ground.

13 Then toke Iosfeph them bothe, Ephráim in his right hand toward Ifraels left hād, and Manaffeh in his left hand toward If- rael's right hād, so he broght the vnto hi.

14 But Ifraél stretched out his right hand, and laid it on Ephraims head, which was the yonger, and his left hand vpon

Ma- naffehs head (directing his hands of pur- pose) for
Manaffeh was the elder.

15 ¶*Alfo he blesed Iosfeph and faid, The God, before whome
my fathers Abrahám and Izhák did walke, the God, which ha-
the fed me all my life long vnto this day, bleffe thee.

16 The e Angel, which hathe deliuered me from all euil, blesfe
the children, and let my f name be named vpon them, and the
name of my fathers Abrahám and Izhák, that they may grove
as fish into a multi- tude in the middes of the earth.

17 But whé Iosfeph fawe that his father laid his right hād vpo
the head of Ephráim, it a displeased him: and he stayed his
fathers

hand to remoue it from Ephraims head to Manaffehs head.

18 And Iosfeph faid vnto his father, Not so my father, for this
is y eldef, put thy right hand vpon his head.

19 But his father refused, and faid, I knowe wel, my fonne, I
knowe wel: he fhaibe alfo a people, & he fhaibe great
likewife: but his yonger brother fhaibe greater the he, and his
fede fhaibe ful of nations.

20 So he blesed them that day, and faid, In thee Ifraél fhal
blefse, and fay, God make thee as b Ephráim and as Manaffeh.
& he fet Ephráim before Manaffeh.

21 Then Ifraél faid vnto Iosfeph, Beholde, I dye, and God fhaibe with you, & bring you againe vnto the land of your fathers.

22 Moreouer, I haue giuen vnto thee one porcion aboue thy brethré, which b I gate out of the hand of the Amorite by my sworde & by my bowe.

CHAP. XLIX.

1 Izakób bleseth all his fones by name, and sheweth them what is to come 29 He wil be buryed with his fathers. 33 He dyeh

1 Then Izakób called his fonnes, & faid, Gather your felues together, that I may tel you what fhal come to you in the a laft daies.

2 Gather your felues together, & heare, ye fones of Izakób, & hearken vnto Ifraél your father.

3 ¶Reubén mine eldeft fonne, thou ait my b might, & the beginning of my stlength, c the excellence of dignitie, & the excel- lence of power.

4 Thou waft light as water: thou fhalt not be excellent, becaufe thou wenteft vp to thy fathers bed: then didest thou defile my bed, thy dignitie is gone.

5 ¶Simeón and Leui, biethré in euil, the in- strumets of crueltie
are in their habraciós.

6 Into their fecret let not my foule co- me: my d gloue, be not
thou toyned with their assemblie: for in their wrath they flewe
a e man, and in their felfewil they digged downe a wall.

7 Cursed be their wrath, for it was fearce, & their rage, for it
was cruel: I wil f diui- de them in Izakób, & scater the in
Ifraél.

8 ¶Thou Iudáh, thy brethren fhal piaife thee: thine hád fhaibe
in y necke of thine ennemies: thy fathers fonnes fhal a bowe
downe vnto thee.

9 Iudáh, at a lions whelp fhalt thou come vp from the spoile,
my fonne. He fhal lie downe & couche as a lion, & as a
lioneffe. Who fhal fter him vp?

10 The f sceptie fhal not départé from Iu- dáh, nor a lawguier
from betwene his fe- te, vntil Shilóh come, and the people fhal
be gathered vnto him.

11 He fhal binde his affe fole vnto the f.iii.

b In whome Gods grace fhalde mani- fully appear.

1 Which they had by faith in the promos & by my chil- dren,
whome God spared for my lakir

a When God fhall bring you out of E- Epp

b Begotten in my yontie c If thou-hz, deft not log thy birth.
right by tha- no offence.

*Or, thefe fem- des were to the ndre of willie.

d Or tongue: meaning that he merior con- frared to the in
worde nor thought e The Sheche muto chap 34 36

f For Leui had no parte, & Si moon was vn- det Iudáh lof 19,1,
til God gave them the place of the Amalechites 1 Chro 4,41 2
As was veil fice in David and Christ 3 His none mure fhall th
feare him. *Or, Efe, fiue. 4 Which is Christ the Mef fias, the
gener of all pretiere tie who fhall call the Sime- oles to solan-
sion.

Iaakób

Genesis.

8 A coferry moths abun- ans with vi- nes and paha- res is prums- the lians.

h vine, & his asses colte vnto the bestvine. he shal wash his garment in wine, and his cloke in the blood of grapes.

11 His eies shalbe red with wine, and his te- the white with milke.

13 ¶ Zebulún shal dwel by the sea side, & he shalbe an hauen for shippes: his border shal be vnto Zidón.

12 His fore shalbe grout, but he shal wine courage to resist his to nemate.

14 Iffachár shalbe" 1 a strong asse, couching downe betwene two burdens:

15 And he shal se that rest is good, and that the land is pleasant, and he shal bowe his shulder to beare, and shalbe subiect vnto tribute.

15 Shal haue § honour of a tribe o That is, fol; of 'ubielne.

16 ¶ Dan m shal iudge his people as one of the tribes of Israel.

7 Dan shalbe a serpent by the way, an ad- der by the path, byting the horse heles, so that his ryder shal fall backwards.

18 ° O Lord, I haue waited for thy salua- cion.

19 ¶ Gad, an host of me shal ouercome him, but he shal ouercome at the last.

20 Cöcerning Aisher, his v bread shalbe fat, and he shal grue pleasures for a King.

21 ¶ Naphtrai shalbe a hinde let go, guing 1 goodlie wordes.

22 ¶ Ioseph shalbe "a fruteful bough, euen a fruteful bough by the well side: the "smale boughes shal runne vpon the wall.

23 1 And the archers grieued him, and shot against him, and hated him.

24 But his bowe abode strong, and the ha- des of his armes were strengthened, by the hads of the mightie God of Iaakób, of whome was the feeder appointed by the sto ne of Israel,

25 Even by the God of thy father, who shal helpe thee, & by the almightie, who shal blesse thee with heauenlie blessings fro abou, with blessings of y depe, that lieth beneath, with blessings of the bres, & of the wombe.

26 The blessings of thy father shalbe stro- ger the the blessings of mine elders: vnto the end of the hilles of the worlde they shalbe on the head of Ioseph, and on the toppe of the head of him that was v sepa- lat from his brethren.

27 ¶ Benjamin shal rauine as a wolfe: in the morning he shal deuoure the prate, and at night he shal diude the spoile.

28 ¶ All these are the twelve tribes of Is- rael, and thus their father spake vnto the, and blessed them: euerie one of them bless- sed he with a sueral blessing.

29 And he charged them & said vnto the, I am ready to be gathered vnto my people: "bury me with my fathers in the caue that is in the field of Ephrón the Hittite,

30 In the caue that is in the field of Mach- peláh besides Mamré in the land of Ca- náan: which caue Abrahám boght w the

field of Ephrón the Hittite for a posses- sion to bury in.

31 There thei buried Abrahám and Saráh his wife: there thei buried Izhák & Re- bekáh his wife: and there I buried Leáh.

32 The purchase of the field & the eue y is therein, was loght of y childte of Heth.

33 Thus Iaakób made an end of guing charge to his sonnes, and plucked vp his fete into the bed and gaue vp the goft, & was gathered to his people.

x Whereby is figuated how quately he dyed

CHAP. L.

12 Iaakób h buried 1 p Ioseph Sergiueh his brethren. 13 He seeth his childrens children. 14 He dyeh.

1 Then Ioseph fei vpon his fathers face and wept vpon him, and kissed him.

2 And Ioseph commanded his actuautes the 4 phisicions, to enbaume his father, & the phisicions enbaumed Israel.

3 So fourty daies were accomplished (for so long did the daies of them that were en- baumed last) and the Egyptias bewailed him h feuenty daies.

4 And when the daies of his mourning were past, Ioseph spake to the house of Pharaóh, saying, If I haue now founde fauour in your eses, speak, I pray you, in y eases of Pharaóh, and say,

5 My father made me v fweare, saying, Lo, I dye, bury me in my graue, which I haue made me in the lad of Canáan: now the- before let me go, I praie thee, & bury my father and I wil come againe.

6 The Pharaóh said, Go vp and bury thy father, as he made thee to fweare.

7 ¶ So Ioseph went vp to bury his father, and with him went all the seruantes of Pharaóh, bathe the elders of his house and all the elders of the land of Egypt.

8 Likewise all the house of Ioseph, and his brethren, and his fathers house: onely their children, and their shape, and their catel left they in the land of Góshen.

9 And there went vp with him bothe cha- rets and horsemen: and they were an ex- ceeding great companie.

10 And they came to Góren Arád, which is beyonde Iordén, and there they made a great and exceeding fore lamentacion: and he mourned for his father feue daies.

11 And whe the Canaanites the inhabitants of the land sawe the mourning in Góren Arád, they said, This is a great mourning vnto the Egyptians: wherefore the name thereof was called 'Abél Mizráim, which is beyonde Iordén.

12 So his sonnes did vnto him according as he had commanded them:

13 ¶ For his sonnes caried him into the land of Canáan, & buried him in the caue of the field of Machpeláh, w caue Abrahám boght with y field, to be a place to bury in, of Ephrón y Hittite besides Mamré.

14 ¶ Then

a He meaneth the y enbau- med the dead & buryou the.

b They were more excisi- ne in limiting he y faithful.

Chap 47, 28

c The very in- ficient wolde have other perforated.

Or, the two form of Arád.

Or, the lame- nation of the La Egyptian.

All. 7. 26. Chap. 23, 28. Or, a possession

Exodus.

4 An eul con science is no- ner fully at rest.

9 Meaning, if they which have one God, shulde be joy ned in mods fare love. Or, the messo- gers 7 Who by the good forceffe femeeth to re- mit it, & the- before it egle not to be reod ged by me.

14 ¶ Then Ioséph returned into Egypt, he and his brethren, & all that went vp with him to bury his father, after that he had buried his father.

15 And whê Ioséphs brethrê fawe that their father was dead, they laid, 4 It may be y Ioséph wil hate vs, and wil paye vs againe all the euil, which we did vnto him.

16 Therefore they fent vnto Ioséph, sayig, Thy fathers commanded before his death, saying,

17 Thus shal ye say vnto Ioséph, Forgiue now, I pray thee, y trefpace of thy brethrê, and their finne: for they rewarded thee e- uil. And now, we pray thee, fotgiue y tref- pace of the seruants of thy fathers' God. And Ioséph wept, when they spake vn- to him.

18 Also his brethrê came vnto him, and fel downe before his face, & laid, Beholde, we be thy seruantes.

19 To whome Ioséph laid, Feare not: for am not I vnder' God?

20 When ye thought euil against me, God

disposed it to good, that he might bring to passe, as it is this day, and saue muche people aliue.

21 Feare not now therefore, I wil nourish you, and your children: and he comforted them, and spake 'kindely vnto them.

22 ¶ So Ioséph dwelt in Egypt, he, and his fathers house: and Ioséph liued an z hun- dreth and ten yere.

23 And Ioséph fawe Ephraims children, euen vnto the third generacion: also the fones of Machir the sonne of Manassie were brought vp on Ioséphs knees.

24 And Ioséph laid vnto his brethrê, 4 I am ready to dye, & God wil surely vifet you, and bring you out of this land vnto the land, which he swore vnto Abraham, vnto Izhák, and vnto Iaakób.

25 And Ioséph toke an othe of the childrê of Israél, saying, 6 God wil surely vifet you, and ye shal cary my bones hence.

26 So Ioséph dyed, when he was an hun- dreth and ten yere olde: and they enbaw- med him & put him in a cheft in Egypt.

7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36.

g Who, nor withstanding he have rule in Egypt about foure foure yere, yet was loyued with y Church of God in faith and religion. Ebr. 21, 22a

h He speaketh this by the spirit of pre- picefe, exhort- ing his brethren, to have full trust in Gods promes for their deliverance.

THE SECONDE BOKE

of Mofes, called Exodus.

THE ARGUMENT.

AFTER that Iaakób by Gods commandemft Gen. 46,3, had broght his familie into Egypt, where they remained for the fpace of foure hundred yere, and of security perfones grew to an infinite nombre, fo that the King and the country grudged and endeouored both by tyrannic and cruel ftouery to fuppreffe them: the Lord according to his promes Gen. 15,14 had compaffion of his Church & deliuered them, but plagued their enemies in mofes ftrûge and fondry fortes. And the more that the tyrânie of the wicked enraged againft his Church, the more did his ftouery fudgements increase againft them, til Phara- chic & his armie were drowned in the fame & ea, which gave an entrie and paffige to the childrê of God. But as the ingratitude of man is great, fo did they immed: atly forget Gods wolterful benefices & alhis he had given them the Paff: ouer to be a figne & memorial of the fame, yet they fel to diftruft, & tempted God with fondry murmurings and grudgings againft him and his ministers fometime mowed with am- binif fometime for lack of drincke or meate to cofent their loftes, fometime by idolatrie or fuche like. Where- fore God vifited them with fharpe rodde and plagues that by his corrections they might feke to him for remedy againft his fcourget & earnestly repent them for their rebellii & wickedness. And because God loueeth the to the end, whome he bathe once begone to love, he punfthed the not according to their defortes, but dealt with them in great mercies, and dare with newe benefices labored to overcome their malice: for he ftil governed them and gave the his worde & Law, both clocerning the maner of feruing him, & alfo the forme of fudgements and civil policie: to the intent that the fholde not ferue God after their owne inuenfions, but according to that ordre, which his feauenlie wil dome had appointed.

CHAP. I.

2 The childrê of Iaakób that came into Egypt 3 The newe Pharaoh appreffeth them. 4 The providence of God rewarde them 5 The Kings commandemft to the mid- mines. 6 The fonnes of the Ebrewes are commanded to be eail into the river.

a Mofes defci I ban the won derful ordre that God ob- ferueith fo per forming his p mes to Abra- hâ, Gen 15, 24

Ow 7 thefe are y names of y childrê of Ifraél, w came i to Egypt (euerie man and his houfholde came thither w Iaakób) Reubén, Simeón, Leui,

and Iudáh,

8 Illachár, Zebulún, and Beniamin,

10 Come, let vs worke wisly with the, lest they multiplie, and it come to paffe, that if there be warre, they joyne them felues al- so vnto our enemies, & fight against vs, and get them out of the land.

11 Therefore did they fet takemaisters o- uer them, to kepe them vnder with but- dens: and they buylt the cities Pithom & Raamses for the treafires of Pharaoh.

12 But the more they vexed them, the more they multiplied and grew: therefore they were more grieved against the children of Israel.

13 Wherefore the Egyptians by crueltie caused the children of Israel to fret.

14 Thus they made them weary of their li- ues by fore labour in claye and in bricke, and in all worke in the field, with all manner of bondage," which they laied vpon them moche cruelly.

15 Moreover the King of Egypt comanded the midwives of the Ebrewen women, (of which the ones name was 'Sisphiah, and the name of the other Puzh)

16 And said, When ye do the office of a midwife to the women of the Ebrewes & se them on their 'stolles, if it be a sonne, the ye shal kill him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwives feared God, & did not as the King of Egypt commanded them, but preferred alwaye the mens children.

18 Then the King of Egypt called for the midwives, & said vnto them, Why haue ye done thus, and haue preferred alwaye the mens children?

19 And the midwives answered Pharaoh, Because the Ebrewen women are not as the women of Egypt: for they are liuelie, and ate deliuered yet y midwife come at the.

20 God therefore prospered the midwives, and the people multiplied & were very mightie.

21 And because the midwives feared God, therefore he made them houses.

22 Then Pharaoh changed all his people, saying, Euetie man childe that is borne, 'caft ye into the rube, but refetue cue: the maidchilde alwaye.

CHAP. II.

2 Moses is borne and caft vnto the flagges. 1 He is taken vp of Pharaohs daughter & kept 12 He killeth the Egyptian. 13 He fleeth and marieth a wife 23 The Israelites crye vnto the Lord.

1 Then there went a man of the house of Leui, & toke to wife a daughter of Leui,

2 And the woman conceived & bare a son- ne: & when the fawe that he was faire, 'she hid him three moneths.

3 But when she colde no longer hide him, she toke for him an arke made of rede, and daubed it w slime & with pitch, & laid the childe therein, & put it among y bul- rufses by the ruer brinke.

4 Now his sister stode a far of, to wit what wolde come of him.

5 Then the daughter of Pharaoh came downe to waft her in the ruer, and her maidens walked by the riuers side: & whe she fawe the arke among the bulrufses, she fent her maid to fet it.

7 Then she opened it, and fawe it was a childe: and beholde, the babe wept: so she had compaition on it, and said, This is one of the Ebrewes children.

9 The said his sister vnto Pharaohs daugh- ter, Shal I go & call vnto thee a nurce of the Ebrewe wome to nurce thee y childe:

10 And Pharaohs daughter said to her, Go. So the maid went and called the 'childes mother.

9 To whome Pharaohs daughter said, Ta- ke this childe away, and nurce it for me, & I wil teward thee. The the woman to- ke the childe and nured him

10 Now the childe grewe, and she broght him vnto Pharaohs daughter, & he was as her sonne, and she called his name Mo- ses, because, said she, I drewe him out of the water.

11 And in those dayes, when Moses was 'growé, he went forthe vnto his brethr, and loked on their burdens: also he fawe an Egyptia smiting an Ebrewe one of his brethren.

12 And he loked 'rounde about, & whe he fawe no man he 'flew the Egyptian, and hid him in the sand.

13 Again he came forthe the feconde day, and beholde, two Ebrewes stroue: and he said vnto him that did the wigg, Where- fore smiteft thou thy felowe?

14 And he answered, Who made thee a ma of autoritie & a iudge ouer vs 'Thinkest thou to kill me, as thou killedst the Egypt- ian? Then Moses feared and said, Cer- tenly this thing is known.

15 Now Pharaoh heard this matter, and foght to slay Moses: the: efo e Moses fled from Pharaoh, & ewelt in the lad of Mi- dian, and he fate downe by a well.

16 And y Priest of Midia had feue daugh- ters, which came and drew water, and fil- led the troghes, for to water their fa- theis thepe.

17 Then the shepherdes came and droue them away: but Moses lose vp & "defen- ded: them, an wattered their thepe.

18 And when they came to Reuel their 'fa- ther, he said, How ate ye come so sone to day?

19 And they said, A man of Egypt deliue-

b Committing hi to y prom- dence of God, whome she colde: not ar- pe from the ta- ge of y tyia

e Mans coifed ca not hude that, which God nathede- termened shal come to paffe

d That is, w an fouret: ve side, Aft 7,25

"She that is thor e King affored th e God had appointed him to deliuer the Israelites, Aft 7,25

f Thigh be his frate no she: e I his in fermitie yet faith covered it Ebre 11,27

"Or, gnaue

"Or, grande fa- ther.

1cd

Mofes.

Exodus.

25 55/1224

9 Wherein he declared a stampful nun- dy, & wolle recompence & bencille done vuto his Chap 11,5.

b. God hum- blesh his by afflictions, that that stulde crye vnto hi, & receive the fence of his promis

1 He judged their confion, acquafedged the to befter

4 Do, for with to the defter a fe was fo called after & I have waugne b Called alfo ftion

c This figni- ficel that the Courth is not confumed by & fir of afflic- tions, b came God is in the middles there

d Whome he called the An- gel, verfs

e Refigne thy falt, ip to me, Ruth 4,7 tof 6,11 f Beranf of my pretence Mat 22,33- off 7,32.

g For finne caulch man to fcare Gods inflice

h Whole cru- plete was to- fullerable

i Mofes plea- tiful of all shores

red vs from the hand of the fhepherdes, & alfo drewe vs watet ynough, and wat- tered the fhepe.

20 Then he faid vnto his daughters, And where is he? why haue ye fo left the man? I call him that he may eat bread.

21 And Mofes agreed to dwel with the ma: who gaue vnto Mofes Zipporah his daughters:

22 And ſhe bare a ſonne, whoſe name he called Getifhōm: for he ſaid, I haue bene a ſtranger in a ſtrange land.

23 ¶ Then in proceſſe of time, the King of Egypt dyed, & the childre of Iſrael figh- ed for the bondage and clyed: & their crye for the bondage came vp vnto God.

24 Then God heard their mone, and God remembered his covenant with Abrahām, Izhāk, and Izakób.

25 So God looked vpon the children of Iſ- rael, and God had reſpect vnto them.

CHAP. III.

1 Mofes kept the ſhepe, and God appeareth vnto him in a buſhe to He ſendeth him to deliuer the children of Iſ- rael. 1 The name of God 16 God teacheth him what to do.

2 When Mofes kept the ſhepe of Ie- tho his father in lawe, Priſt of Mician, & droue the flocke to the backe ſide of the deſert, and came to the Mo- untaine of God, Horéb,

3 Then the Angel of the Lord appeared vnto him in a flame of fyre, out of the middles of a buſhe: & he looked, & behol- de, the buſhe burned with fyre, and the buſhe was not conſumed.

4 Therefore Mofes ſaid, I wil turne aſide now, & ſe this great fight, why the buſhe burneth not.

5 And when the Lord ſaw that he turned aſide to ſe, God called vnto him out of the middles of the buſhe, and ſaid, Mofes, Mofes. And he answered, I am here.

6 Then he ſaid, Come not hither, put thy ſhooes of thy fete: for the place whereon thou ſtandeſt is holy ground.

7 Moreouer he ſaid, I am the God of thy father, the God of Abrahām, the God of Izhāk, & the God of Izakób. Then Mo- ſes hid his face: for he was aſhamed to lo- ke vpon God.

8 ¶ Then the Lord ſaid. I haue ſuſeſly ſene the trouble of my people, which are in Egypt, & haue heard their crye, becauſe of their talkemaſters: for I knowe their ſorowes.

9 Therefore I am come down to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good lad & a large, into a lad that flow- eth with milke & hony, even into the pla- ce of the Canaanites, and the Hittites, & the Amorites, and the Perizzites, and the

Hiiuites, and the Iebuites:

9 And now lo, the crye of the children of Ifrael is come vnto me, and I haue also fene the oppression, wherewith the Egyptians oppresse them.

10 Come now therefore, and I wil fend thee vnto Pharaóh, that thou maieft brig my people the children of Ifrael out of Egypt.

11 ¶ But Mofes faid vnto God, Who am I that I ffulde go vnto Pharaóh, and that I ffulde bring the children of Ifrael out of Egypt?

12 And he answered, Certainly I wil be with thee: & this ffulbe a toke vnto thee, that I haue fet thee, After that thou hafte hrought the people out of Egypt, ye fhall faue God vpon this Mountaine.

13 Then Mofes faid vnto God, B:holde, when I fhall come vnto the children of Ifrael, and fhall fay vnto them, The God of your fathers hathe fent me vnto you: if thei fay vnto me, What is his Name: what anfwere fhall I giue them?

14 And God answered Mofes, I AM THAT I AM. Also he faid, Thus fhalt thou fay vnto the children of Ifrael, I AM hathe fent me vnto you.

15 And God fpake further vnto Mofes, Thus fhalt thou fay vnto the children of Ifrael, The Lord God of your fathers, the God of Abrahám, the God of Izhák, and the God of Izakób hathe fent me vn- to you: this is my Name for euer, & this is my memorial vnto all ages.

16 Go and gather the Elders of Ifrael to- gether, & thou fhalt fay vnto them, The Lord God of your fathers, & God of A- brahám, Izhák, & Izakób appeared vnto me, & faid, I haue fuiely refmèbred you, & that which is done to you in Egypt.

17 Therefore I did fay, I wil bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, & the Hiiuites, and the Iebulites, vnto a land that floweth with milke and hony.

18 Then fhall thei obere thy voyce, & thou and the Elders of Ifrael fhall go vnto the King of Egypt, and faie vnto him, The Lord God of the Ebrewes hathe met w vs: we pray thee now therefore, let vs go thie dayes iouiney in the wildernes, that we may facrifice vnto Lord our God.

19 ¶ But I knowe, that the King of Egypt wil not let you go, but by ftrong hand.

20 Therefore wil I fteeth out mine haft and fmite Egypt with all my wonders, & I wil do in the middles thereof: and after that fhall he let you go.

21 And I wil make this people to be fauo- red of the Egyptians: fo that when ye go- ye fhall not go emptie.

b He heard before, but now he wolle courage it

a The God & haue euer be- ne, in & lhal- he: God al- mightne, by whome all things haue their being, & God of me cie mind: if ni my prouch, Rcuri 1,4.

"Kis le viffing b are viffed."

"O, opper on vate vi"

o Becan's E gypt was ful of teolדִּיתִּי. God wolar ag pome th an place where they ftulde ferue him
yt- rely

g.1:

Mofes.

Exodus.

p This exfiple 22 may not be fol lowed geac- rally though it
Gods coman- dem; that did it milfly, recti- ting fome re-
comfence of their labours. Or, i. whift hefh fe fome- neth,

a God beareth with Mofes donfigh, hecan- fe he was not al
together without faith.

b This power to worfe mi- acles was to confome his doftime, &
to allure him of his vocation.

Or, whift at force.

a Ofifte worfes reſproved by the fix figns.

a because the- fe there ſignes ſiolde he ſuf- ſeems wiſneſ- ſes to
prove Mofes ſiolde deliver Gods people

"She, from ye- ſtales, &c yet yesterday

"She beſeft of marble.

Mat. 10, 19. & 12, 13.

p For euerie woman ſhal aſſe of her neighbour, and of her that
forourneth in her hoſſe, ifwels of ſiluer and ifwels of golde &
raiment, & ye ſhal put them on your ſonnes, and on your
daughters, and ſhal ſpoile the Egyptians.

CHAP. III.

Mofes red is turned into a ferpft. 6 His hand is lepr. me. p The water of the viuer is turned into blood. 14 Aar- ón is given to helpe Mofes. 15 God hardeneth Phar- aóh. 16 His wife circfffiſh her ſome. 17 Aarón me- teth with Mofes, and thei come to the Ifraelites and are beloved.

1 Then Mofes answered, and ſaid, a But lo, thei wil not beleue me, nor hear- ken vnto my voyce: for thei wil ſay, The Lord hathe not appeared vnto thee.

2 And the Lord ſaid vnto him, What is y in thine hād? And he answered, A rod. 3 Then ſaid he, Caſt it on the grounde. So he caſt it on the grounde, and it was turned into a ſerpent: and Mofes fled from it.

4 Againe the Lord ſaid vnto Mofes, Put for the thine hād, and take it by the taile. Then he put for the his hand and caught it, and it was turned into a rod in his hand.

5 Do the b that thei may beleue, that the Lord God of their fathers, the God of Abrahám, the God of Izhák, & the God of Izakób hathe appeared vnto thee.

6 ¶ And the Lord ſaid furthermore vnto him, Thruſt now thine hand into thy bo- ſome. And he thruſt his hand into his bo- ſome, and when he toke it out againe, be- holde, his hand was leprouſ as ſnowe.

7 Moreouer he laid, Put thine hand into thy bofome againe. So he put his hād into his bofome againe, & pluckt it out of his bofome, and beholde, it was turned agai- ne as his other flefh.

8 So fhall it be, if they wil not beleue thee, nether obey the voyce of the firft figne, yet fhall they beleue for the voyce of the feconde figne.

9 But if they wil not yet beleue thefe two fignes, nether obey vnto thy voyce, then fhalt thou take of the c water of the riuer, and powte it vpon the drye land: fo the water which thou fhalt take out of the riuer, fhall be turned to blood vpon the drye land.

10 ¶ But Mofes laid vnto the Lord, Oh my Lord, I am not eloquent, "nether at any time haue bent, not yet fince thou hafte fpoken vnto thy feruant: but I am "flow of fpeache and flow of tongue.

11 Then the Lord laid vnto him, Who ha- the giuen the mouth to man; or who ha- the made the dōme, or the deafe, or him y feeth, or the blinde haue not I the Lord?

12 Therefore go now, and a I wil be with thy mouth, & wil teache thee what thou fhalt fay.

13 But he laid, Oh my Lord, fend, I pray

thee, by the hand of him, whome y d fhul- delt fend.

14 Then the Lord was e very angry with Mofes, and faid, Do not I knowe Aarón thy brother the Leuite, that he him fife fhall fpeake? for lo, he cometh alfo for the to mete thee, and when he feeth thee, he wilbe glad in his heart.

15 Therefore thou fhalt fpeake vnto him, & f put thefe wordes in his mouth, and I wilbe with thy mouth, and g his mouth, and wil teache you what ye ought to do.

16 And he fhallbe thy fpokefman vnto the people: he fhallbe, euen he fhallbe as thy mouth, & thou fhalt be to him as a God.

17 Moreouer y fhalt take this rod in thine hand, wherewith thou fhalt do miracles.

18 ¶ Therefore Mofes went and returned to Iethró his father in lawe, & faid vnto him, I pray thee, let me go, and returne to my brethren, which are in Egypt, and fe whethe: thei be yet aliue. Then Iethro faid to Mofes, Go in peace.

19 (For the Lord, had faid vnto Mofes in Midian, Go, returne to Egypt: for thei are all dead which went about to kil thee)

20 Then Mofes toke his wife, and his fon- nes, and "put them on an affe, and retur- ned towarde the land of Egypt, & Mofes toke the b rod of God in his hand.

21 And the Lord faid vnto Mofes, When thou art entred and come into Egypt a- gaine, fe that thou do all the wonders be-

fore Pharaóh, which I haue put in thine hand: but I wil h
harden his heart, and he ſhal not let the people go.

22 Then thou ſhalt ſay to Pharaóh, Thus ſaith the Lord, Iſrael is
my ſonne, euf my h firſt borne.

23 Wherefore I ſay to thee, Let my ſonne go, that he may ſerue
me: if thou reſuſe to let him go, beholde, I wil ſlay thy ſonne,
euen thy firſt borne.

24 ¶ And as he was by the way in the ynne, the Lord met him,
and I wolde haue kil- led him.

25 Then Zipporáh toke a ſharpe knife, and m cut away the fore
ſtunne of her ſonne, and caſt it at his fete, and ſaid, Thou art in
dede a bloodie houſband vnto me.

26 So he departed fró him. Then ſhe ſaid, O bloodie houſband
(because of the cir- cumciſion)

27 ¶ Then the Lord ſaid vnto Aarón, Go mete Moſes in the
wilderness. And he wét and met him in the Mount of God, and
kiffed him.

28 Then Moſes tolde Aarón all the wordes of the Lord, who
had ſent him, and all the ſignes wherewith he had charged him.

29 ¶ So went Moſes and Aarón, & gathered all the Elders of
the children of Iſrael.

30 And Aarón tolde all the wordes, which the

Or, misferle d That is, of the Misfiagi or some other, that is
more mete thou I e Thugh we prounke God misly to an- gre,
yet he wil orner reuch his

f Thou shalt misfruth him what to say.

g Memung as e wife could- lor and ful of Gods spores.

Or, vissidge, & signage

the reuch thou is ride.

h Whereby he wrought the miracles.

i By retaining my spurt and delisterig him vnto fume to in crude
his malice.

k Memung, mofes dore vn- to him.

l God punffi- ed with ficka- nes for neglect ting his lacra-
ment.

m This affe was extraor- dinæus: for Mofes was fo- re ficka,
and God even life required it. Or, th. Aigel.

Or, Mofes.

Mofés.

Exodus.

n So that Mo- fés had now experience of Gods promes that he should have good for cete.

a Faith over- commeth fea- re, and maketh men holde in their cecum. b And offer fa- cifice.

Or, God heave not to

The left heave to us with pe- silence.

c As though ye whole rebel.

d Which we- re of the Israel lites and had charge to fe them do their works.

e The more cruelly than lyrics rage, y never is Gods helps f Of Mofés & Aarón

The the works of a day to be day

the Lord had spoken vnto Mofés, and he did the miracles in the fight of the peo- ple,

And the a people beleued, and when they heard that the Lord had visited y children of Israel, and had loked vpon their tribu lació, they bowed downe, & worshipped.

CHAP. V.

1 Mofés and Aarón do their message to Pharaóh, who leteth not the people of Israel departe but appeaseth them more and more to They crye our vpon Mofés & Aarón therefore, and Mofés complaineth to God.

2 Then afterward Mofés & Aarón went & said to a Pharaóh, Thus saith the Lord God of Israel, Let my people go, that they maie a celebrate a feast vnto me in the wilderness.

3 And Pharaóh said, Who is the Lord, y I shulde heare his voyce, & let Israel go? I knowe not the Lord, nether wil I let Is- rael go.

4 And they said, We worship the God of y Ebrewes: we pray thee, suffer vs to go thre dares journey in the desert and to sacrifice vnto the Lord our God, lest "he bring vpon vs the pestilence or swords.

5 The said the King of Egypt vnto them, Mofés and Aarón, why cause ye the peo- ple to cease from their works? get you to your burdens.

6 Pharaóh said furthermore, Beholde, mu- che people now in the land, & ye make them leave their burdens.

7 Therefore Pharaóh gaue commademét the same day vnto the taskemasters of the people, and to their officers, saying,

Ye shal giue the people no more strawe, to make bricke (as in time past) but let them go and gather them straw them sel- ues:

8 Notwithstanding lay vpon them the no bre of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore their cye, saying, Let vs go to offer sacrifice vnto our God.

9 Lay more worke vpon the men, and cau- se them to do it, and let them not regai de vaine wordes.

10 Then went the taskemasters of y peo- ple & their officers out, and tolde the peo- ple, saying, Thus saith Pharaóh, I wil gi- ue you no more straw.

11 Go your selues, get you straw where ye can finde it, yet shal nothing of your la- bour be diminished.

12 Then were the people scatred abroad throughout all the land of Egypt, for to gather stubble in stede of straw.

13 And the taskemasters hastened the, saying, Finish your daves worke "euerie dayes taske, as ye did when ye had straw.

14 And the officers of the children of Is- rael, which Pharaohs taskemasters had set

ouer them, were beaten, and demanded, Wherefore haue ye not fulfilled your taske in making bricke yesterday and to day, as in times past?

15 The officers of the children of Is- rael came, & cryed vnto Pharaóh, saying, Wherefore dealest thou thus with thy seruants?

16 There is no straw giuen to thy seruants, and they say vnto vs, Make bricke: and lo, thy seruants are beaten, and thy people is blamed.

17 But he said, "Ye are to muche idle: the- refore ye say, Let vs go to offer sacrifice to the Lord.

18 Go therefore now & worke: for there shal no straw be giuen you, yet shal ye de- liuer the whole tale of bricke.

19 Then the officers of the children of Is- rael sawe the selues in an euil case, because it was said, Ye shal diminish nothing of your bricke, nor of euerie dares taske,

20 And they met Mofés & Aarón, which stode in their way as they came out from Pharaóh,

21 To whome they said, The Lord loke vp- on you and iudge: for ye haue made our favour to a stncke before Pharaóh & before his seruants, in that ye haue s put a sworde in their hand to slay vs.

22 Wherefore Mofés returned to y Lord, and said, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?

23 For since I came to Pharaóh to speake in thy Name, he hath vexed this people, and yet thou hast not deliuered thy peo- ple.

CHAP. VI.

1 God remeth his promes of the deliverance of the Israe- lites.
2 Mofés speaketh to the Israelites, but they beleue hem not to Mofés and Aarón are sent againe to Pharaóh. 3 The genealogie of Reuben, Simeon, and Lena, of whome came Mofés and Aarón.

1 The Lord said vnto Mofés, Now shalt thou fe, what I wil do vnto Pha- raóh: for by a strong hand shal he let them go, and euen "be constrained to driue the out of his land.

2 Moreouer God spake vnto Mofés, and said vnto him, I am the Lord,

3 And I appeared vnto Abrahám, to Izhák, and to Izakób by the Name of Almighty God: but by my Name a lehouah was I not knowen vnto them.

4 Furthermore as I made my couenát with them to giue them the land of Canáan, the lad of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israel, whome the Egyptians kepe in bondage, & haue remembered my covenant.

Or, thy people the Egyptians are in the land. "We idle, ye are idle

Or, looked said to them, which said.

Read, Gen. 34:30. g It is agree- tous thing to the seruants of God to be accused of e- vil, specially of their bea- tizen, when they do as their due- tie requireth.

He is a frug hood.

Or, all suffi- cer. a Whereby he signifieth thus he will perfoe me in dode f, which he pro- mised to their fathers: for this Name declareth y he is confit in & will performe his promes

g. ii.

Mofes.

Exodus.

Or, plagues.

b He must neth, at con- cling the out- ward yourself; for
election to life everlasting is immovable "We, life of mine
hand

c So hard a thing at to be shown true o- bedience you- der the
croffe.

d Or, barba- rons and rude in ipeache & by this wonte
(vncircumci- fed) it signi- fied the who- le corruption of many
natu- re.

e This gen- ta-gic sheweth of whome Mo- fes and Aarón same.

f For he was 43 yere olde, when he ca- me its Egypt, and there
li- ned 94.

g Which kin- de of marriage was after in f lame forbid- den,
Lemit 16. h Mofes and he were ben- thefe childre, whose
rebel- lion was pun- thefe, Momb. 16. i Who was a Prince of
In- dah, Nom 23.

6 Wherefore say thou vnto the childre of Ifrael, I am the Lord,
and I wil bring you out from the burdens of the Egyptians, and
wil deliuer you out of their bondage, and wil redeme you in a
fretched out ar- me, and in great iudgementes.

7 Alfo I wil b take you for my people, and wil be your God:
then ye fhall knowe y I the Lord your God bring you out from y

burdens of the Egyptians.

8 And I wil bring you into the land which I "fware that I wolde giue to Abrahám, to Izhák and to Izakób, and I wil giue it vnto you for a poffefion: I am the Lord.

9 So Mofes tolde the children of Ifrael thus: but thei hearkened c not vnto Mofes, for anguiſh of ſpirit & for cruel bôdage. 10 Then the Lord ſpake vnto Mofes, ſaying,

11 Go ſpeake to Pharaóh King of Egypt, that he let the children of Ifrael go out of his land.

12 But Mofes ſpake before y Lord, ſaying, Beholde, the children of Ifrael hearken not vnto me, how then ſhal Pharaóh heare me, which am of d vncircumcifed lippes

13 Then the Lord ſpake vnto Mofes and vn to Aarón, & charged them to go to the chil- dren of Ifrael and to Pharaóh King of E- gypt, to bring the children of Ifrael out of the land of Egypt.

14 Theſe be the e heads of their fathers houſes: the ſonnes of Reubén the firſt bor- ne of Ifrael are Hanóh and Pallú, Hez- rón and Carmí: theſe are the families of Reubén.

15 Alſo the ſonnes of Simeón: Iemuél & Iamín, & Ohád, and Iachín, & Zóar, and Shaúl the ſonne of a Canaanitiſh womá: theſe are the families of Simeón.

16 These also are the names of the sons of Leui in their generations: Gerhón & Kohath and Merari (and the years of the life of Leui were an hundredth i thirty and seven yere)

17 The sons of Gerhón were Libni & Shimi by their families.

18 And the sons of Kohath, Amram and Izhar, & Hebron and Vzziel. (& Kohath liued an hundredth thirty and three yere)

19 Also the sons of Merari were Mahali and Mushi: these are the families of Leui by their kindreds.

20 And Amram toke Iochebed his 2 fathers sister to his wife, and she bare him Aaron and Moses (and Amram liued an hundredth thirty and seven yere)

21 Also the sons of Izhar: b Korah, & Nepheg, and Zichri.

22 And the sons of Vzziel: Mishael, and Elzaphan, and Sithi.

23 And Aaron toke Elisheba daughter of i Amminadab, sister of Nahashon to his

wife, which bare him Nadab, and Abihah, Eleazar and Ithamar.

24 Also the sons of Korah: Ahi, & Elkanah, & Abiasaph: these are the families of the Kohites.

25 And Eleazar Aarons son toke himene of the daughters of Putiel to his wife, which bare him a Phinehas: these are the

principal fathers of the Leuites though out their families.

26 These are Aarón and Moses to whome the Lord said, Bring the childre of Israel out of the land of Egypt, according to their k armies.

27 These are y Moses & Aarón, w spake to Pharaoh King of Egypt, that they might bring the childre of Israel out of Egypt.

28 ¶ And at that time when the Lord spake vnto Moses in the land of Egypt,

29 When the Lord, I say, spake vnto Moses, saying, I am the Lord, speake thou vnto Pharaoh the King of Egypt all that I say vnto thee,

30 Then Moses said before the Lord, Beholde, I am of i vncircumcised lippes, and how shal Pharaoh heare me?

CHAP. VII.

1 God hardeneth Pharaohs heart. to Moses and Aarón do the miracles of the serpent, and the blood: and The rocks forcerers do the like.

2 These the Lord said to Moses, Beholde, I haue made thee Pharaohs a God, & Aarón thy brother shal be thy Prophet.

3 Thou shalt speake all that I commanded thee: and Aarón thy brother shall speake vnto Pharaóh, that he suffre the children of Ísrael to go out of his land.

4 But I wil harden Pharaohs heart, and multiplile my miracles and my wondres in the land of Egypt.

5 And Pharaón shall not hearke vnto you, that I may lay mine hand vpon Egypt, & bring out mine armies, and my people, the childre of Ísrael out of the land of Egypt, by great iudgements.

6 Then the Egyptians shall know that I am y Lord, when I stretch for the mine hand vpon Egypt, and bring out the children of Ísrael from among them.

7 So Mofes and Aarón did as the Lord commanded them, men so did they.

8 (Now Mofes was c foure score yere olde, & Aarón foure score and thre, when thei spake vnto Pharaóh)

9 ¶ And the Lord had spoken vnto Mofes and Aarón, saying,

10 If Pharaóh speake vnto you, saying, Shewe a miracle for you, then y shalt say vnto Aarón, Take thy rod & call it before Pharaóh, and it shall be turned to a serpét.

11 ¶ Then went Mofes and Aarón vnto Pharaóh, and did euen as the Lord had commanded: and Aarón caste for the his

Rom. 22, 20.

b For their fa- milies were fo great, y they might be com-
pared to ar- mies.

1 The difche- dience both of Mofes and of y people fle- meth
y their delincerance came only of Gods fte mer- cle.

a I haue glad the power & quonthis to ſpeake in my name and
to execute my iudgments vpon him. Or ſhal ſpeake for the
(heffe Pharaoh)

b To through Mofes faith, God prom- feth agiine to punifh: mofes tharpely the oppression of his Church.

c Moles liued in afflition & burnishment 40 yere hefi- re he enjoyed his office to deliver God's people.

rod

Plagues of Egypt.

Exodus.

[illegible]

The, I may and

a To me the Fate Hille.

The, I am a wary, and to have to do it.

The six pla

Chap.17.5.

f To signi that it was a true miracle, and that God plagued them
in that, which was made ex- cei the for y preferment of life

g In outward appearance, & after that the 7. daes were ended.

"The better we be here as all therein."

rod before Pharaoh and before his fer- uants, and it was turned
into a serpent.

11 Then Pharaoh called also for the wife men and 4 sorcerers:
and those charmers also of Egypt did in like maner with their
enchantments.

12 For they cast downe euerie man his rod, and thei were
turned into serpents: but Aa- rons rod deuoured their rods.

13 So Pharaohs heart was hardened, & he hearkned not to the,
as the Lord had said.

14 ¶ The Lord then said vnto Moses, Pha- raohs heart is
obstinat, he refuseth to let the people go.

15 Go vnto Pharaoh in the morning, (lo, he wil come vnto the water) & thou shalt stand & mete him by 6 the riuers brinke, and the rod, which was turned into a ser- pent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord God of y Ebrews hath sent me vnto thee, saying, Let my people go, that they may serue me in the wilderness: & beholde, hi- ther to thou woldest not heare.

17 Thus saith the Lord, In this thou shalt knowe that I am the Lord: beholde, I wil smite with the rod that is in mine had vpon y water that is in the riuier, & it shalbe turned to blood.

18 And the fish that is in the riuier shal dye, and the riuier shal stunke, & it shal greue y Egyptias to drunke of y water of y riuier.

19 ¶ The Lord then spake to Moses, Say vn to Aarón, Take thy rod, & stretch out thi- ne hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their pondes, and ouer all pooles of their waters, and they shalbe blood, and there shalbe blood through out all y land of E- gypt, both in vessels of wood, & of stone.

20 So Moses and Aarón did eue as the Lord commanded: 6 and he lift vp the rod, and smote the water that was in the riuier in y sight of Pharaoh, and in the sight of his seruants: and all the water that was in the riuier, was turned into blood.

21 And the 1 fish that was in the riuer dyed, and the riuer stunke: so that the Egyptias colde not drunke of the water of the riuer: and there was blood through out all the land of Egypt.

22 And the enchanter of Egypt did like wise w their sorceries: & the heart of Pha- raoh was hardened: so y he did not hear- ken vnto them, as the Lord had said.

23 Then Pharaoh returned, & wêt againe into his house, "nether did this yet entre into his heart.

24 All y Egyptias the digged round about y riuer for waters to drunke, for they col- de not drunke of the water of the riuer.

25 And this continued fully seue daies after the Lord had smitten the riuer.

CHAP. VIII.

6 Frogges are sent. 13 Moses praieth and they dye. 17 Lyce are set, whereby the sorcerers acknowledge God power 24 Egypt is plagued with my son Sion. 20 Moses praieth againe: 21 But Pharaohs heart is hardened.

1 A Fterwarde the Lord said vnto Mo- ses, Go vnto Pharaoh, and tel him, Thus saith the Lord, Let my people go, y they may serue me:

2 And if thou wilt not let them go, behol- de, I wil smite all thy costrey with 6 frog- ges:

3 And the riuer shal serall ful of frogges, which shal go vp and come into thine house: and into thy chambie, where thou slepft, and vpon thy bed, & into the hou- se of thy seruants, and vpon thy people, and into thine ouens, and 7 into thy kneeling troghes.

4 Yea, the frogges shal climbe vp vpon thee, and on thy people, and vpon all thy seruants.

5 ¶ Also the Lord said vnto Moses, Say thou vnto Aarón, Stretch thine hand with thy rod vpon the streames, vpon the ri- uers, and vpon the podes, and cause frog- ges to come vp vpon the land of Egypt.

6 Then Aarón stretched his haid vpon the waters of Egypt, and the frogges came vp, and couered the land of Egypt.

7 And y sorcerers did likewise with their sorceries, and brought frogges vp vpo the land of Egypt.

8 Then Pharaoh called for Moses & Aa- rón, & said, 9 Pray ye vnto the Lord that he may take away the frogges from me, and from my people, & I wil let the peo- ple go, that they may do sacrifice vnto the Lord.

9 And Moses said vnto Pharaoh, "As concerning me, euen
commande when I shal praye for thee, and for thy seruants,
and for thy people, to destroye the frogges fro thee and from
thine houses, that they may remaine in the riuer onely.

10 The he said, To morowe. And he answered, Be it "as y
hast said, that thou maiest knowe, that there is none like vnto
the Lord our God.

11 So the frogges shal departe fro thee, & from thine houses,
and from thy seruants, and from thy people: onely they shal re-
mayne in the riuer.

12 Then Moses and Aarón went out from Pharaoh: and Moses
stayed vnto the Lord concerning the frogges, which he had
sent vnto Pharaoh.

13 And the Lord did according to the say- ing of Moses: so the
frogges dyed in the houses, in the townes, & in the fields.

14 And they gathered them together by heapes, an 1 the land
stunke of them.

15 But whe Pharaoh sawe that he had left

a There is no- thing so wan- ke, that God of our confese
overcome the greatest power of man.

"Or, vpon dep digh or, vice thine" answers.

The second plague. b But Gathen, where God's people dwelle,
was excepted.

even him, but feare caustic the very indi- deles to take vnto
God.

"The Man this brother not me."

"The, according to thy words."

"Or, said vpon."

d In things of this life God oft times beareth she praters of the
inh for the en- gody.

g. iii.

Plagues of Egypt.

Exodus.

gwen him, he hardened his heart, and hearkened not vnto them, as the Lord had said.

16 ¶ Againe the Lord said vnto Moses, Say vnto Aaron, Stretche out thy rod, & smite the dust of the earth, that it may be turned to lyce throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and lyce came vpo man & vpon beast: all the dust of the earth was lyce throughout all the land of Egypt.

18 Now ¶ enchanter assailed likewise with their enchantments to bring forth the lyce, but they colde not so the lyce were vpo man and vpon beast.

19 Then said ¶ enchanter vnto Pharaoh, Thus is the finger of God. But Pharaohs heart remained obstinat, and he hearckened not vnto them, as the Lord had said.

20 ¶ Moreoues the Lord said to Moses, Rise vp early in ¶ morning, and stand before Pharaoh (lo, he wil come forth the vn- to the water) & say vnto him, Thus saith ¶ Lord, Let my people go, that they may screue me.

21 Els, if ¶ wilt not let my people go, be- holde, I wil send swarmes of flies bothe vpon thee, & vpon thy seruants, and vpon thy people, & into thine houses: and the houses of the

Egyptians shalbe ful of swar- mes of flies, and the grounds also where- on they are.

22 But the land of Gofhen, where my peo- ple are, wil I cause to be wonderful in that day, so that no swarmes of flies shal be there, ¶ thou maieft knowe that I am the Lord in the middles of the earth.

23 And I wil make a defiueraunce of my peo- ple from thy people: to morowe shal this miracle be.

24 And the Lord did so: for there came great swarmes of flies into the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt the earth was corrupt by the swarmes of flies.

25 Then Pharaoh called for Moses and Aaron, & said, Go, do sacrifice vnto your God in this land.

26 But Moses answered, It is not mete to do so: for then we shulde offre vnto the Lord our God that, which is an abomi- nation vnto the Egyptians. Lo, can we sa- crifice the abomination of the Egyptians before their eyes, and they not stone vs?

27 Let vs go thre dayes journey in the de- fect, & sacrifice vnto the Lord our God, as he hath commanded vs.

28 And Pharaoh said, I wil let you go, ¶ ye may sacrifice vnto the Lord your God in the wilderness: but go not farre away, play for me.

29 And Moses said, Beholde, I wil go out from thee, and pray vnto the Lord, that ¶ swarmes of flies may departe fro Pharaoh, from his seruants, and from his people tomorrow: but let Pharaoh fro hence- forthe deceue no more, in not suffering ¶ people to sacrifice vnto the Lord.

30 So Moses went out from Pharaoh and prayed vnto the Lord.

31 And the Lord did according to ¶ saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruants, and fro his people, & the e remained not one.

32 Yet Pharaoh hardened his heart euen then also, & did not let the people go.

CHAP. IX.

1 The moraine of beaffet 10 The plague of botches & fores 23
The horrible hails, thundre, and the lightening. 26 The land of
Gofhen euer is excepted 27 Pharaoh is felfeth in wickednes 33
Moses praetn for him, 35 Te is be obstinat.

1 ¶ Hen the Lord said vnto Moses, Go to Pharaoh, and tel him,
Thus saith ¶ Lord God of the Ebrewes, Let my people go, that
they may screue me.

2 But if thou refuse to let them go, & wilt yer holde them ftill,

3 Beholde, the hand of the Lord is vpo thy ftocke which is in the field: for vpon ¶ hor- les, vpon the affes, vpon the camels, vpon the cattel, & vpo the fhepe fhallbe a]migh- ty great moraine.

4 And the Lord fhall do wonderfully be- twene the beaftes of Ifrael, and the beaftes of Egypt: so that there fhall nothing dye of all, y ptereinth to the childe of Ifrael.

5 And the Lord appointed a time, saying, Tomorowe the Lord fhall finish this thing in this land.

6 So the Lord did it on the morowe, & all the cattel of Egypt dyed: but of the cattel of the children of Ifrael dyed not one.

7 Then Pharaoh fent, and beholde, there was not one of the cattel of the Ifraelites dead: and the heart of Pharaoh was obftinat, and he did not let the people go.

8 ¶ And the Lord said to Moses & to Aa- rón, Take your handful of affhes of the fornace, and Moses fhall sprinkle them to- warde the heauen in the fight of Pha- raoh,

9 And they fhallbe turned to duft in all the land of Egypt: & it fhallbe as a fcab breake- ing out into blifters vpon man and vpon beaft throughout all the land of Egypt.

10 Thenthey toke affhes of the fornace, and ftode before Pharaoh: and Moses sprinkled them towarde the heauen, and there came a scab breaking out into bli- sters vpon man, and vpon beaft.

11 And the forcerers colde not ftad before Moses, because of ¶ scab: for the scab was vpon the enchanteis, & vpon all the E-
EYP-

Plagues of Egypt.

Exodus.

28 61/1224

Chap 4,21.

c So that the no one con- ference shall obtrude thee or ingrati- ble & justice

Rom 5,17. "Or, in some way or, in some way that is, if all then orld may magnific my power in our coming thee

e Here we fe, though Gods wraith be lim- deled, yet the- re is a certain merise flow- ed each to his concern:

"The fetus be known to f The worde of the minister is called the worde of God

The feuenth plague "For fire was- led

Or, there is was inhabited

gyptians.

12 And the Lord hardened the heart of Pharaóh, and he hearkened not vnto the, as the Lord had faid vnto Mofés.

13 ¶ Also the Lord faid vnto Mofés, Rise vp earely in the morning, and stand be-fore Pharaóh, and tell him, Thus faith the Lord God of ye Ebrewes, Let my people go, that they may fetue me.

14 For I wil at this time fend all my pla-gues vpon't thine heart, and vpon thy fer-uants, & vpon thy people, that thou mai-est know that there is none like me in all the earth.

15 For now I wil stretche out mine hand, that I may fmote thee & thy people with the pestilence: & thou shalt perish from the earth.

16 And in dede, "for this caufe haue" I ap-pointed thee, to 'thewe my power in thee, & to declare my d Name throughout all the world.

17 Yet thou exaltest thy selfe against my people, and let rest them not go.

18 Beholde, tomorrowe this time I wil cau-fe to raine a mightie great haile, fuche as was not in Egypt fince the fundatio the-reof was laid vnto this time.

19 Send therefore now, and e gather thy cattel, and all that thou hast in the field: for vpon all the men, & the beaftes, which are founde in the field, and not broght home, the haile fhall fall vpon them and they fhall dye.

20 Suche then as feared the worde of the Lord among the feruantes of Pharaóh, made his feruants & his cattel flee into the houfes:

21 But fuche as "regarded not the f word of the Lord, left his feruants, and his cat-tel in the field.

22 ¶ And the Lord faid to Mofés, Stretche forth the thine hand toward heauen, that the-re may be haile in all the land of Egypt, vpon man and vpon beast, and vpon all ye herbes of the field in the land of Egypt.

23 Then Mofés stretched out his rod tow-ard heauen, and the Lord fent thundre & haile, and "lightening vpon the groun-de: and the Lord caufed haile to raine vp-on the land of Egypt.

24 So there was haile, & fire mingled with the haile, so grievous, as there was none throughout all the land of Egypt, fince it was a nation.

25 And the haile fmote throughout all the lad of Egypt all that was in ye field, bothe man and beast: also the haile fmote all ye herbes of the field, and brake to pieces all the trees of the field.

26 Onely in the land of Gófsen (where the children of Ifiaél were) was no haile.

27 Then Pharaóh fent and called for Mo-

fés and Aarón, and faid vnto them, I s ha-ue now finned: the Lord is righteous, but I and my people are wicked.

28 Pray ye vnto ye Lord (for it is ynough) that there be no more "mightie thunders & haile, and I wil let you go, and ye fhal tary no longer.

29 Then Mofés faid vnto him, Aflone as I am out of ye citie, I wil spread: mine han-des vnto the Lord, and the thunder fhal ceafe, nether fhal there be any more hai-le, that thou maieft know that the earth is the Lords.

30 Now I knowe that thou, and thy feruá-tes feare the Lord God, before I pray.

31 (And the flaxe, and the barly were fmit-ten: for the barly was eared, and the flaxe was boiled.

32 But the wheat & the rye were not fmit-ten, for they were "hid in the grounde)

33 Then Mofés went out of the citie from Pharaóh & spied his hands to the Lord, and the thundre and the haile ceaferd, nether rained it vpon the earth.

34 And when Pharaóh faw that the raine and the haile and the thundre were cea-fed, he finned againe, and hardened his heart bothe he, and his feruants.

35 So the heart of Pharaóh was hardened: nether wolde he let the children of Ifiaél go, as the Lord had faid "by Mofés.

CHAP. X.

1 Pharaohs feruants counfil him to let the Ifraelites de-parte 22 Grefhoppers deftreys the cuits cy. 26 Pharaoh confiffeth his fome 23 Darklymes u fent 24 Pharaoh forbiddeth Mofés to come any more in his profence.

1 A Gain the Lord faid vnto Mofés, Go to Pharaóh: for "I haue hardened his heart, & the heart of his feruants, that I might worke thefe my miracles" in the middes of his vealme.

2 And that thou maieft declare in the 4ea-ies of thy fonne, and of thy fonnee fonne, what things I haue done in Egypt, & my miracles, which I haue done among them: that ye may know that I am the Lord.

3 Then Mofés and Aarón came vnto Pha-iaóh, and faid vnto him, Thus faith the Lord God of the Ebrewes, How lóg wilt thou refufe b to humble thy selfe before me? Let my people go, that they may fer-ue me.

4 But if thou refuse to let my people go, beholde, tomorrowe
wil I bring grethop-pers into thy coastes.

5 And they shal couer the face of the earth, that a man can not
see the earth: and they shal eat the residue which remaineth vnto
you, and hath escaped from the haile: & they shal eat all your
trees that bud in the field.

g The wicked confesse their fionte to their condemnation, but
they can not believe to obtrone remission "like voices of God.

h Meaning, ye whif they have their request, they are never the
better.

"Or, late fence

"El by the bld of Mofés.

Chap. 4,24.

Or, in his pro-jecte

a The miracles sholde be to grese, ye they shold be spoof of for
ever where alio we see ye ouette ni parées toward their childre.

b The end of afflictions in, to humble our fences & true
repentance vnder the hand of God "Or, in alire.

g. iii.

Plagues of Egypt.

Exodus.

6. And they shal fill thine houses, & all thy feruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers have done, since the time they were upon the earth unto this day. So he returned, and went out from Pharaoh.

6 And they shal fill thine houses, & all thy feruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers have done, since the time they were upon the earth unto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs feruants said unto him, How long shal he be an offence unto us let the men go, that they may ferue the Lord their God: wilt thou first know ye Egypt is destroyed.

8 So Moses and Aaron were brought again- ne unto Pharaoh, & he said to them, Go, ferue the Lord your God, but who are they that shal go?

9 And Moses answered, We wil go with yong and with our olde, with our son- nes and with our daughters, with our shepe and with our cattel wil we go: for we must celebrate a feast unto the Lord.

10 And he said unto them, Let the Lord so be with you, as I wil let you go and your children beholde, for evil is befo- te your face.

11 Is shal not be so: now go ye that are me, and ferue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 After, ye Lord said unto Moses, Stretch out thine hand upon the land of Egypt for the greshoppers, that they may come upon the land of Egypt, and eat all the herbes of the land, even all that the haile hathe left.

13 Then Moses stretched for the his rod upon the land of Egypt: and the Lord brought an East winde upon the land all that day, and all that night: and in the morning ye East winde brought the gresh- hoppers.

14 So the greshoppers went up up all the land of Egypt, and remained in all quar- ters of Egypt: so grievous greshoppers, like to these were never before, neither after them shal be siche.

15 For they couerd all the face of ye earth, so that the land was darcke: and they did eat all the herbes of the land, and all the fiures of the trees, which ye haile had left, so ye there was no green thing left upon the trees, nor among ye herbes of the field throughout all the land of Egypt.

16 Therefore Pharaoh called for Moses and Aaron in haste, and said, I have sinned against the Lord your God, and against you.

17 And now forgive me my sinne onely this once, and pray unto the Lord your God, that he may take away from me this death onely.

18 Moses then went out from Pharaoh, and praised unto the Lord.

19 And the Lord turned a mightiest song Westwinde, and took away the grasshoppers, and violently cast them into the Red Sea, so that there remained not one grasshopper in all the coast of Egypt.

20 But the Lord hardened Pharaoh's heart, and he did not let the children of Israel go.

21 Again the Lord said unto Moses, Stretch out thine hand toward heaven. yea there may be upon ye land of Egypt darkness, even darkness that may be felt.

22 Then Moses stretched forth his hand toward heaven, and there was a blacke * darkness in all the land of Egypt three days.

23 No man saw another, neither rose up from the place where he was for three days: but all the children of Israel had light

where they dwelt.

24 Then Pharaoh called for Moses and said, Go, ferue the Lord: onely your shepe and your cattel shal abide, and your chil- dren shal go with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offings that we may do sacrifice unto the Lord our God.

26 Therefore our cattel also shal go to vs: there shal not an hoofe be left, for the- roof must we take to ferue the Lord our God: neither do we know how we shal ferue the Lord, until we come thither.

27 (But ye Lord hardened Pharaohs heart, and he wolde not let them go)

28 And Pharaoh said unto him, Get thee fro me: loke thou se my face no more: for whenfouen thou comdest in my sight, thou shalt deve.

29 Then Moses said, Thou hast said well from henceforth: wil I se thy face no- more.

CHAP. XI.

1 God promiseth their departure. He willed them to borrow their neighbours' jewels. Moses was esteemed of all same Pharaoh. He signified the death of the first borne.

2 Now (the Lord had said unto Mo- ses, Yet wil I bring one plague mo- re upon Pharaoh, and upon Egypt: after that he wil let you go hence: when he leteth you go, he shal at once chase you hence.

3 Speake thou now to the people, that eue- rie man require of his neighbour, and e- uerie woman of her neighbour jewels of siluet and jewels of golde.

4 And the Lord gaue the people favour in the sight of the Egyptians: also Moses was verie great in the land of Egypt, in the sight of Pharaohs feruants, and in the sight of the people)

4 Also Moses said, Thus faith ye Lord, A- bout midnight wil I go out into my mid- des

g. The wond lemeth red be- cause the land or gravel is red. Shrews call it ye be of burshues.

h. Deceased is was to thacke.

I. The much plague Wis. 27.2.

Wis. 18.

The munifiers of God oghe ent to yode one rote to the wicked, as rea ching their charge. 2. That is, with what beaches or now many.

I. Though befo- re he obteffed Moses nish, ye gain his ow- ne confidence he thre munch to put him to death.

a. Without any condition, but with haste and violence

a. O. J. 1000.

Ecc. 4.1

d. That is, I wolde ye Lord were no more afestioned toward you, the I am min- ded to let you go. e. Prohibents is prepared for you some read, Ye entend some mischief.

II. The eights plague.

Or, he caused the to remain

The wicked in their mis- rie fabe to God's ministers for hefpe, al- bent they hate & deceit me

Paffœouer.

Exodus.

b From the first to the Jewell

c That is, vna- ter of power and guaiac- ment

d God harde- nerth the hear- tes of ye repro- ber, that his glorie thereby might be the more set forme, from 9, 17.

a Called Ni- fain, containing pure of Mar- che & parte of April

b As touching the observat- tis of feaftes: at for other policies, they rekoned from Septembre

c As ye fathers of y houfhol- de had great or fmallæ millet.

d He fhall take fo many as are fufficient to eat the lambe.

e Euerie one in his houfe.

"Efe between the two, exa- ming, or rute- light

des of Egypt.

5 And all the firft borne in the land of E- gypt fhall dye, fi ft the firftborne of Pha- rafh that fitteth on his throne, vnto the firftborne of the maid fetuant, that is at b the mille, & all the firft borne of beaftes.

6 Then thiee fhall be a great crye through- out all the land of Egypt, fuche as was neuer none like, nor fhall be.

7 But againft none of the children of If- raél fhall a dog moue his tongue, nether a- gainft man not beaft, that ye may knowe

that the Lord putteth a difference betwene the Egyptians and Ifraél.

8 And all these thy ſetuantes ſhal come downe vnto me, and fall before me, ſaying, Get thee out, and all the people that are at thy fete, & after this wil I depart. So he wée out from Pharaoh very angry.

9 And the Lord ſaid vnto Moſes, Pharaoh ſhal not heare you, that my wonders may be multiplied in the land of Egypt.

10 So Moſes and Aaiôn did all theſe wonders before Pharaoh: but the Lord hardened Pharaohs heart, and he ſuffered not the children of Ifraél to go out of his land.

CHAP. XII.

1 The Lord inſtituteth the Paſſeouer. 26 The fathers muſt teach their children the myſterie thereof 29 The firſt borne are ſlaine 31 The Ifraelites are drawn out of the land. 32 The Egyptians reſpoiled 37 The nombre that deparreth out of Egypt. 40 How long they were in Egypt

1 Then the Lord ſpake to Moſes and to Aaiôn in the land of Egypt, ſaying, 2 This a moneth ſhal be vnto you the beginning of moneths: it ſhalbe to you the firſt moneth of the yere.

3 Speak ye vnto all the Congregation of Ifraél, faying, In the tenth of this moneth let euerie man take vnto him a lambe according to the houle of the fathers, a la- be for an houle.

4 If the houfholde be to litle for the lam- be, he fhall take his neighbour, which is next vnto his houle, according to the nôbre of the perfonen: euerie one of you, according to his d eating fhall make your compte for the lambe.

5 Your lambe fhall be without blemifh, a male of a yere olde: ye fhall take it of the lambes, or of the kiddes.

6 And ye fhall kepe it vntill the fourteenth day of this moneth: then e all the multi- tude of the Congregation of Ifraél fhall kil it" at euen.

7 After thei fhall take of the blood & ftrike it on the two poftes, and on the vpper doore poft of the houfes where thei fhall eat it.

8 And thei fhall eat the flefh y fame night, rofte with fyre, & vnleauened bread with fower larbes thei fhall eat it.

9 Eat not thereof rawe, boiled nor foddé in water, but rofte with fyre, both his fhead, his fete, and his purtenance.

10 And ye fhall referue nothing of if vnto the morning: but that, which remaineth of it vnto the morowe, fhall ye burne with fyre.

11 And thus shal ye eat it, Your loynes guided, your shoes on your fete, & your ftames in your hands, and ye shal eat it in hafte: for a it is the Lord's Paffeouer.

12 For I wil paffe through the land of E- gypt the fame night, and wil fmite all the firft borne in the land of Egypt, bothe man and beaft, and I wil execute iudgement vpon all the gods of Egypt. I am the Lord.

13 And the blood shalbe a token for you vpon the houfes where ye are: fo when I fe the blood, I wil paffe ouer you, and the plague shal not be vpon you to destructi- on, when I fmite the land of Egypt.

14 And this day shalbe vnto you a remê- biance: and ye shal kepe it an holy feaft vnto the Lord, through out your generations: ye shal kepe it holy by an ordinance: for euer.

15 Seuë daies shal ye eat vnleauened bread, & in any cafe ye shal put away leauen the firft day out of your houfes: for whofoe- uer eateth leauened bread from the firft day vntil the feuenth day, that perſone shal be cut of from Ifraél.

16 And in the firft day, shalbe an holy affem- blie: also in the feuenth day shal be an ho- ly affembly vnto you: no woike shalbe done in them, faue about that which eue- rie man muſt eat: that onely may ye do.

17 Ye ſhal kepe alſo the feaſt of vnleauened bread: for that ſame day I wil bring your armies out of the land of Egypt: there- fore ye ſhal obſeue this day, throughout your poſteritie, by an ordinance for euer.

18 In the firſt moneth and the fourteenth day of the moneth at k euen, ye ſhal eat vnleauened bread vnto the one and twen- tieth day of the moneth at euen.

19 Seuen dayes ſhal no leauen be founde in your houſes: for whoſoeuer eateth leau- ened bread, that perſone ſhalbe cut of frô the Congregation of Ifraél: whether he be a ſtanger, or borne in the land.

20 Ye ſhal eat no leauened bread: but in all your habitation: ſhal ye eat vnleauened bread.

21 The Moſes called all the Elders of If- raél, and ſaid vnto them, Chofe out and take you for euerie of your houſholdes a lambe, and kil the Paſſeouer.

22 And take a b bunch of hyſſope, and Dip it in the blood that is in the baſſen, & ſtike the lintel, and the d dote chekes with the blood that is in the baſſen, & let none of you go out at the dote of his houſe, vn- h.t.

f That is, all that may be eaten

g The lambe was not the Paffeouer, but signified it, as
faccumfes are not the thing it felfs, which they do repre- sent,
but signi- fic it. Or, present, new under

h of the be- nefive rescued for your deli- cerance.

i That is, muft Christ's com- ming: for then ceremonies had an
end.

Or, calling to guide of the people in ftue God

k For in old: time in that copied, begin- ning the day as fume
fet till y next day as y fame time

Ebr. 11. 24.

Or, transfent, are, upper dir poth Or, two kilo poth

Departure out of Egypt. Exodus.

til the morning.

23 For the Lord wil paffe by to fmite the Egyptians: and when
he feeth the blood vpon the lintel & on the two dore chekes,
the Lord wil paffe ouer the dore, & wil not fuffre the 1
deftroyer to come into your houfes to plague you.

24 Therefore fhall ye obferue this thing as an ordinance bofte
for thee and thy fonnes for euer.

The Angel fone of God to kill the firft borne

The land of Canaan

Or, or, music. Infra-4,6.

25 And when ye fhall come into the land, which the Lord wil
giue you, as he halhe promifed, then ye fhall kepe this feruice.

26 "And whel your children afke you, What feruice is this ye
kepe?"

27 Then ye fhall fay, It is the facrifice of the Lords Paffeouer,
which paffed ouer the houfes of the children of Ifraél in Egypt,
when he fmote the Egyptians, and preferued our houfes. Then
the people "bowed them felues, and wou fhipped.

a Yusi giue God fhaches for fo great a benefur.

28 So the children of Ifraél went, and did as the Lord had
commanded Mofes and Aarón: fo did thei.

Chap 11,4. The 11th pla- 20.

29 Now at midnight, the Lord smoe all the firftborne in the lad
of Egypt, fro the firftborne of Pharaóh that fate on his throne,
vnto the firftborne of the captiue that was in prifun, and all the
firftborne of beaftes.

W ifd 12,5.

30 And Pharaóh tofe vp in the night, he, and all his feruants & all the Egyptians: and there was a great crye in Egypt: for there was "no houle where there was not one dead.

a Of thefe houfes, wherein any firftborne was ether of nof or beaftes.

31 And he called to Mofes and to Aarón by night, & faid, Rife vp, get you out: fife among my people, bofhe ye, and the children of Ifraél, and go ferue the Lord as ye haue faid.

p Pray for me

32 Take alfo your fhepe and your cattel as ye haue faid, and departe, and p bleffe me alfo.

33 And the Egyptiás did force the people, becaufe thei wolde fend them out of the land in hafte: for thei faid, We dye all.

34 Therefore the people toke their dowe before it was leauened, euen their dowe bounde in clothes vpon their fhulders.

35 And the children of Ifraél did according to the faying of Mofes, and thei asked of the Egyptians "iewels of filuer & iewels of golde, and raiment.

Chap 1,22. & 11,2. Infra-24,6. "Or, don't them

36 And the Lord gaue the people fauour in the fight of the Egyptians: and thei 'giated their requift: fo thei fpoiled the Egyptians.

Namb 23,1. q Which was a citric in Gu- then, Gen 47. 11. r Which were Orangers, and not lupine of the Israelites.

37 Then the children of Ifraél toke their iourney from 9 Ramefes to Succóth about fix hundredth thoufand men of fote, befide children.

38 And a great multitude of fundry fortes of people went out with them, and

lhepe, and beues, & cattel in great abundance.

39 And thei baked the dowe which thei broght out of Egypt, & made vnleauened cakes: for it was not leauened, becaufe thei were thruft out of Egypt, nether colde they tary, nor yet prepare them felues vi-tailes.

40 So the dwelling of the childré of Ifraél, while thei dwelled in Egypt, was fou-le hundredth and thirty yeres.

41 And when the foure hundredth & thirty yeres were expired, euen the felfe fame day departed all the hoftes of the Lord out of the land of Egypt.

42 It is a night to be kept holy to the Lord, becaufe he broght them out of the land of Egypt: this is that night of the Lord,

which all the childré of Ifraél muſti kepe throughout their generations.

43 Alfo the Lord ſaid vnto Moſes and Aarón, This is the lawe of the Paſſeouer: 1 no ſtranger ſhal eat thereof.

44 But euerie ſeruát that is boght for money, when thou haſt circumcified him, then ſhal he eat thereof.

45 A ſtranger or an hyrred ſeruant ſhal not eat thereof.

46 "In one houſe ſhal it be eate: thou ſhalt cary none of the fleſh out of the houſe, "nether ſhal ye breake a bone thereof.

47 All the Cógregacion of Ifraél ſhal ob-ſerue it.

48 But if a ſtranger dwel with thee, & wil obſeue the Paſſeouer of Lord, let him circumciſe all the males, that belong vnto him, and then let him come and obſeue it, and he ſhalbe as one that is borne in the land: for none vncircumcified perſone ſhal eat thereof.

49 One "law ſhalbe to him that is borne in the land, & to the ſtranger that dwel-leth among you.

50 Then all the children of Ifraél did as the Lord commanded Moſes and Aarón: ſo did thei.

51 And the ſelfe ſame day did the Lord bring the children of Ifraél out of the land of Egypt by their armies.

CHAP. XIII.

1 The firstborne are offred to God. 3 The memorial of their deliuerance. 1.14 An exhortacion to teache their children to remembre the deliuerance. 17 Why they are led by the wilderness. 19 The bones of Iofaph. 21 The pillar of the clouds and of the fire.

1 And the Lord spake vnto Moyses, saying,

2 "Sanctifie vnto me all the firstborne: that is, euerie one that first openeth the wombe among the children of Ifraél, as wel of man as of beaft: for it is mine.

3 Then Moyses said vnto the people, "Re-membie this day in the which ye came out of

Gen 17,18. all 7,6.

Galix 3,17. "Pro Abraham departing fifti Vi in Chaldea vpon f departing of f child- dren of Ifraél from Egypt, are 430 yeres

1 Excepte he be circuncised & noely professed your religion.

Numb 9,12.

John 19,26.

2 They that are of f household of God, must be all layned in one faith and religion.

Chap. 22,29. & 34,15 Iau 27,26. num 3,13 & 6,16 Iuk 2,23.
Eund 23,15.

Departure out of Egypt.

Exodus.

The house of Jerusalem. a Where thei were in nooze cruel
Sauere b To signi that this had our feature in leauin their bread
c Containing parts of Mal- the de parte of April, when come
begs to ripe in that country

d Bothe the seventh & the first day were holy, as chap. 12,16.

e When thou doest calchrest the least of un- leavened bread.

f Thou shalt have continual remembrance thereof, as y woldest
of a thing that is in thine hand or before thi- ne eies.

Chap 22,29. C 24,29. CLSOL.44,30.

g This is also underhand of the horse and enter beaet, which
were not oifred in facrifice h By offering a cleane beaet in
facrifice, Leui 12,6 *O, here after wa de.

On figure of membrane.

out of Egypt, out of the "house of a bon- dage: for by a mightie
hand the Lord brought you out from thence: therefore no
leavened bread shalbe h eaten.

This day come ye out in the moneth of c Abib.

Now whe the Lord hathe broght thee into the land of the
Canaanites, and Hit- tites, and Amotites, and Hiuites, and Ie-
buistes (which he fware vnto thy fathers, that he wolde giue

thee, a land flowing with milke and hony) the thou shalt kepe this feruice in this moneth.

Seuen daies shalt thou eat vnleavened bread, & the d feuenth day shalbe the feaet of the Lord.

Vnleavened bread shalbe eaten feuen daies, & there shal no leavened bread be fene with thee, nor yet leaued be fene with thee in all thy quarters.

And thou shalt thewe thy fonne e in y day, faying, This is done, becaufe of that which the Lord did vnto me, whe I came out of Egypt.

And it shal be a figne vnto thee f vpon thine hand, & for a remembrance betwene thine eies, that the Lawe of the Lord may be in thy mouth: for by a strong hand the Lord broght thee out of Egypt.

Kepe therefore this ordinance in his feaon appointed from yece to yere.

And when the Lord shal bring thee into the land of the Canaanites, as he fware vnto thee and to thy fathers, & shal giue it thee.

Then y shalt fet a parte vnto the Lord all that firft openeth the wombe: also cue- rie thing that firft doeth opé the wombe, or commeth for the of thy beaft: the males shalbe the Lords.

But euer ie firft fole of an a affe, y shalt redeme with a lambe:
and if thou rede- me him not, then thou shalt breake his necke:
likewife all the firft borne of man among thy fonnes shalt thou
h bye out.

And when thy fonne shal afke thee comorowe, faying, What is
this? thou shalt then fay vnto him, With a mightie hand the
Lord broght vs out of Egypt, out of the house of bondage.

For when Pharaoh was hard hearted a- gainst our departing,
the Lord the flewe all the firftborne in the lad of Egypt: fro the
firftborne of mancué to the firftborne of beaft: therefore I
facrifice vnto y Lord all the males that firft open the wobe, but
all the firftborne of my fonnes I redeme.

And it shalbe as a token vpon thine hand, & as froitelet
betwene thine eies, that the Lord broght vs out of Egypt by a
mightie hand.

Now whe Pharaoh had let the people go, God caried the not by
the way of the

Philistims countrey, thogh it were nerer: (for God faid, Left y
people repent whe thei fe i warre, & turne againe to Egypt)

18 But God made the people to go about by y way of the
wilderness of the red Sea: and the children of Israel went vp k
ar- med out of the land of Egypt.

19 (And Moses toke the bones of Joseph with him: for he had made the childre of Israel fware, faying, *God wil surely vifite you, and ye shal take my bones away hence with you)

20 So thei toke their iourney from Suc- coth, and camped in Etham in the edge of the wilderness.

21 *And the Lord went before the by day in a piller of a l cloude to leade them the way, & by night in a piller of fyre to giue them light, that thei might go bothe by day and by night.

22 *He toke not away the piller of the clou- de by day, nor the piller of fyre by night from before the people.

CHAP. XIII.

4.2 Pharaohs heart is hardened, and purfueth the Israe- ites. 1 The Israelites Hriken with feare murmura against Moses. 2 He denideth the Sea. 23.27 The Egyptians followne and are drowned.

1 Hen the Lord fpake vnto Moses, faying,

2 Speake to the children of Israel, that thei c returne & campe before b Pi-hahiroth, bewene Migdol and y Sea, ouci against *Baal-zephon: about it shal ye campe by the Sea.

3 For Pharaoh wil fay of the children of Israel, Thei are tangled in the land: the wilderness hazhe shut them in.

4 And I wil harden Pharaohs heart that he shal follow after you: so I wil c get me honour vpon Pharaoh, and vpon all his hofte: the Egyptians also shal knowe that I am the Lord: and thei did so.

5 Then it was tolde the King of Egypt, that the people fled: & the heart of Pha- raoh & of his feuants was turned against the people, and they faid, Why haue we this done, & haue let Israel go out of our feruice?

6 And he made ready his charets, & toke his people with him,

7 And toke fix hundreth chofen charets, & d all the charets of Egypt, and captaines ouer euerie one of them.

8 (For the Lord had hardened the heart of Pharaoh King of Egypt, and he followed after the children of Israel: but the chil- dren of Israel went out with an e hye had)

9 *And the Egyptians pursued after the, & all the horses and charets of Pharaoh, & his horsemen & his hoste ouertoke them camping by the Sea, beside Pi-hahiroth, before Baal-zephon.

10,16:46

1 Which the Philistims wolde haue made against them by flop- ping them the passage. 2 I the feaon principle, but o- perely, and as the worde doeth signi, for in oare by fine and fine Gen 10,25 Mph.24,26.

Rom.24,26. dent 1,13. Psal 78,14. 2,207.16,1 1 To defend
them from the hear of the fonne Nobe.9,19.

a Frb too arde the countrey of the Phila- Rims. b So the Sea
was before the, moderines on other side, and the unac- mite at
their bache: yet thei oh: to God and were de- lieuced c By
punishig his oblihat re bellion.

d Joseph wri- toth y befi- des thefe cha- rets there we- re joooo
horsemen, and jooooo fore- men e With greas loye b holde-
nes Mph.24,6. 2,208.4,30

k.ii.

The red Sea.

Exodus.

10 And when Pharaoh drew nie, the children of Israel lift up
their eies, and beholde, the Egyptians marched after the,

and they were fore afraied: wherefore the children of Israel
cryed vnto the Lord.

f Thei, which a little before in their deliverance rejoyed, being
now in danger are afraied & met more.

In this figure there chief points are to be considered, first that
the Church of God is ever fished in this world to the Cross &
to be afflicted after one sort or other. The second, that the

ministers of God following their vocation shall be still spoken of, and murmured again, even of them that pretend the same cause and religion that they do. The third, that God delivereth not his Church incontinently out of dangers, but to exercise their faith and patience continually their troubles, yea and often times augments them as the Israelites were now in less hope of their lives than when they were in Egypt. The fourth point is, that when the dangers are most great, then Gods hope is most ready to succour: for the Israelites had in other side the huge rocks & mountains, be

fore them the Sea, behinde them more cruel enemies, so that there was no way left to escape to many indulgent.

11 And thei said vnto Moses, Hast thou brought vs to dye in the wilderness, because there were no graues in Egypt; wherefore hast thou serued vs thus, to cary vs out of Egypt?

12 Did not we tell thee this thing in Egypt, saying, Let us be in rest, that we may serue the Egyptians; for it had bene better for vs to serue the Egyptians, the that we shulde dye in the wilderness.

13 Then Moses said to the people, Feare ye not, stand still, and beholde the saluacion of the Lord which he wil shewe to you this day. For the Egyptians, whome ye haue fene this day, ye shal neuer se them againe.

14 The Lord shal fight for you: therefore holde you your peace.

15 And the Lord said vnto Moses, Wherefore cryeth thou vnto me: spe ake vnto the children of Israel that thei go forwarde:

16 And lift thou vp thy rod, & stretch out thine hand vpon the Sea & deuide it, and let the children of Israel go on dye groude through the middes of the Sea.

17 And I, beholde I wil harden the heart of the Egyptians that thei may follow the, and I wil get me honour vpon Pharaoh, & vpon all his hoste, vpon his charets, & vpon his horsemen.

18 Then the Egyptians shal knowe that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his charets, & vpon his horsemen.

19 (And the Angel of God, which went before the hoste of Israel, removed & went

behinde them: also the pillar of the cloude went from before them, and stode behinde them,

20 And came betwene the campe of the Egyptians and the campe of Israel: it was bothe a cloude and darckenes, yet gaue it light by night, so that all the night long the one came not at the other)

21 And Moses stretched forth his hand vpon the Sea, and the Lord caused the Sea to runne backe by a strong East winde all the night, and made the Sea drye land: for the waters were deuided.

22 The children of Israel wet through the middes of the Sea vpon the drye ground, and the waters were a wall vnto them on the right hand, and on their left hand.

23 And the Egyptians pursued and went after them to the middes of the Sea, even all Pharaohs horses, his charrets, and his horsemen.

24 Now in the morning I watched, when the Lord looked vnto the hoste of the Egyptians, out of the fiery and cloudy pillar, he stroke the hoste of the Egyptians with feare.

25 For he toke of their charret wheles, and they draue them with much ado: so that the Egyptians meane one said, I will flee from the face of Israel: for the Lord sighteth for them against the Egyptians.

26 Then the Lord said to Moses, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charrets and vpon their horsemen.

27 Then Moses stretched forth his hand vpon

k The cloude sheweth light to the Israelites, but to the Egyptians it was darckenes, so that their two horses colde not in yne together. Ioh 4.23: psal 14.3: psal 18.13: psal 20.13: 1 our.10.1. our.11.29.

1 Which was about the chre last hours of the night.

or, bravely.

g Tache le the impacience of the flesh, that it can not abide Gods appointed time

Or, deliverate.

h Buely yet your trust in God without grudging or dousing i
Thus in ten-tations faith fighteth against the flesh, and cryeth with inwarde gro-nings to the Lord.

vpon

Thered Sea.

Exodus.

in So the Lord by the water fused his, and by the water
drowned his enemies

Vitae hand

a Pharis, the divine & he taught them in the Name of the Lord

a Praising God for the overthrow of his en- emies and their
deliverance W. 20, 24.

Or, the occasion of my sin of praise. & To worship him therein

e In b trol he overcome much ever & Ever confit in his
promise.

Oh, power.

e Those, that are enemies to Gods peo- ple, are his en- emies

Or, in the depth of the Sea.

f For sinisten times & strip ture called: the mightie men of the
world g Which oth- ered to be prai- sed with all feare & reue-
rance

vpon the Sea, and the Sea returned to his force early in the
morning, & the Egyptians fled against it: but the Lord = ouer-
threw the Egyptias in the middes of the Sea.

18 So the water returned & couered & cha- rets and the horsemen, even all the hoste of Pharaoh that came into the Sea after the: there remained not one of them.

19 But the children of Israel walked vpon drye land through the middes of the Sea, and the waters were a wall vnto them on their right hand, & on their left.

20 Thus & Lord saued Israel the same day out of the hand of the Egyptians & Isra- él sawe & Egyptias dead vpo & Sea backe.

21 And Israel sawe & mighty power, which the Lord shewed vpon the Egyptians: so the people feared the Lord and beleued & Lord, and his seruant Moses.

CHAP. XV.

1 20 Moses with the men and women sing praises vnto God for their deliverance. 22 The people murmu- ree 23 At the prayer of Moses the bitter waters are smete 24 God toachete the people obedience.

1 He sang Moses & the children of Israel this song vnto the Lord, and said in this maner, I wil sing vnto the Lord: for he hathe triumphed gloriously: & horse and him that rode vpo him hathe he ouer- throwen in the Sea.

2 The Lord is my strength and praise, and he is become my
saluacid He is my God, and I wil prepare him a tabernacle. he
is my fathers God, and I wil exalt him.

3 The Lord is a man of watre, his Name is Ichioiah.

4 Pharaohs charets & his hoste hath he cast into the Sea: his
chosen captaines also we- re drowned in the red Sea.

5 The depths haue couered the, they san- ke to the bothome as
a stone.

6 Thy right had, Lord, is glorious in pow- er: thy right hand,
Lord, hathe bruised the ennemie.

7 And in thy great glorie thou hast ouer- throwé them that rose
against thee: thou sentest for the thy wrath, which consumed
them as the stubble.

8 And by & blast of thy nostrils the waters were gathered, the
floods stode stil as an heape, the depths congeled together in
the heart of the Sea.

9 The ennemie said, I wil pursue I wil o- uentake them, I wil
deude the spoile, my lust shalbe satisfied vpo them, I wil
drawe my sword, mine hand shal destroy them.

10 Thou blewest with thy wande, the Sea couered them, they
sancke as lead in the mightie waters.

11 Who is like vnto thee, & Lord, among the gods who is like thee glorior in ho- lines, fearful in praises, shewing wonders!

12 Thou stretchedst out thy right had, the earth swallowed them.

13 Thou wilt by thy mercie carye this peo- ple, which thou deliueredst: thou wil bring them in thy strength vnto thine holy inhabi- tacion.

14 The people shal heare & be afraid: so- rowe shal come vpon the inhabitants of Palestina.

15 Then the dukes of Edom shalbe amazed, and trembling shal come vpon the great men of Moab: all the inhabitants of Canian shal waxe faint hearted.

16 "Feare & dread shal fall vpon them, be- caufe of the greatness of thine a me, they shalbe stil as a stone, til thy people pass, & Lord: til this people pass, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountaine of thine inheritance, which in the place that thou hast prepared, & Lord, for to dwel in, ewe the sanctua- rie, & Lord, which thine hads shal establish.

18 The Lord shal eigne for euer and euer. 19 For Pharaohs horses went with his cha- rets and horsemen into the Sea, and

the Lord brought the waters of the Sea vpon them: but the children of Israel went on drye land in the middes of the Sea.

20 And Miriam the prophetselfe sister of Aaron toke a timbrel in her hand, and all the women came out after her w timbrels and daunces.

21 And Miriam answered the men, Sing ye vnto the Lord: for he hathe triuphed glo- riously: the horse and his rider hathe he o- uerthrowen in the Sea.

22 Then Moses brought Israel from the red Sea, and they went out into the wilderness of Shur: and they went thre dayes in the wilderness, & founde no waters.

23 And whe they came to Marah, they col- de not drinke of the waters of Marah, for they were bitter: therefore & name of the place was called Marah.

24 The people murmured against Mo- ses, saying, What shal we drinke?

25 And he cried vnto the Lord, & Lord shewed him a tre, which when he had cast into & waters, the waters were swete: there he made them an ordinance & a lawe, and there he proued them,

26 And said, If thou wilt diligently hearke, o Israel, vnto the voyage of the Lord thy God, and wilt do that, which is a right

in his sight, and wilt giue eare vnto his com- mandements, and kepe all his ordinances, then wil I put none of these diseases vpo thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

27 And they came to Elim, where were twelve founteines of water & seuetie pal- me trees, & they caped there by & waters.

b Thur is, from the last of Ca- nian, or some mouse Zion.

Deut. 2, 25. toft. 2, 9. Or, for thy great power

1 Which was mouse Zion, where af- terward the Temple was buyle

2 Signifying their great sitye, which en- sume the le- was observed in certain fold- ness: Iod 15, 34 & 35, 21; but it ought not to be a cloke to couer our women dikes I By singing & like song of chakes gnaig

Or, Bistress.

Excle. 30, 14

m That is, God, or, Moses in Gods name

n Which is, to do that onely that God com- mandeth.

Num. 33, 9. Or, dare trea.

b. iii.

Manna.

Exodus.

CHAP. XVI.

1 The Israelites come to the desert of Sin, and murmure
against Moses and Aaron 13 The Lord sendeth quales and
Mama 27 The sultih day Mama colde not be foode. 31 It is
kept for a remembrance to the peternine

a This is the right place wherein they had camped: there is an
o- ther place called Zin, which was the 31 pla- ce, where they
cammed and is also called Ka- dish. Now 31. 36

b So hard a thing is to the flesh not to murmure a- gainst God,
when the hel- ly is punched

c To signify, if they should patiently de- pid up Gods
proudenche to day to day

d He gave the not Mama be- cause they murmured, but for his
groues take

e He that con- trineth Gods monsters con- trineth God him
self.

Chap 13, 21.

Eccles 41, 4.

The in the rate Sign.

2 pm. 22, 31.

Afterward all the Congregation of children of Israel departed from E- lim, and came to the wilderness of Sin, (which is between Elim and Sinai) the fifteenth day of the second month after their departing out of the land of Egypt. 2 And the whole Congregation of the chil- dren of Israel murmured against Moses and against Aaron in the wilderness.

3 For the children of Israel said to them, Oh ye had dyed by the hand of Lord in the land of Egypt, when we fate by flesh pottes, when we ate bread our bel- liesful: for ye have brought us out into this wilderness, to kill this whole compa- nie with famine.

4 Then said the Lord unto Moses, Be- holde, I will cause bread to rame five hea- uen to you, and the people shall go out, & gather that ye is sufficient for euerie day, that I may proue them, whether they will walke in my Lawe or no.

5 But the first day they shall prepare that, which they shall bring home, and it shall be twife as much as they gather daisly.

6 Then Moses and Aaron said unto all the children of Israel, At euen ye shall knowe, that the Lord brought you out of the land of Egypt:

7 And in the morning ye shall be the glorie of Lord, for he hath heard your grud- gings against the Lord: and what are we ye have murmured against us?

8 Again Moses said, At euee shall the Lord giue you flesh to eat, and in the morning your fil of bread: for Lord hath heard your murmurings, which ye murmure a- gainst him: for what are we your murmu- rings are not against us, but against the Lord.

9 And Moses said to Aaron, Say unto all the Congregation of the children of Is- rael, Drawe here before Lord: for he ha- the heard your murmurings.

10 Now as Aaron spake unto the whole Co- gregation of the children of Israel, they looked toward the wilderness, and beholde, y glorie of the Lord appeared in a cloude.

11 (For the Lord had spoken unto Moses, saying,

12 I have heard y murmurings of the chil- dren of Israel: tell them therefore, & say, 'At euen ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall knowe that I am the Lord your God)

13 And so are eue the quales came & cou- ered the camp: & in the morning y dewe laye rounde about the hoste.

14 And when the dewe that was fallie was ascended, beholde, a finale rounde thing was upon the face of the wilderness, finale as the horse frott on the earth.

15 And when the children of Israel sawe it, they said one to another, It is MAN, for they wist not what it was. And Moses said unto them, 'This is the bread which the Lord hath given you to eat

16 This is the thing which Lord hath commanded: gather of it euerie man according to his eating: an Omer for 'a ma according to the nombre of your perfonies: euerie man shall take for the which are in his tent.

17 And the children of Israel did so, & gathered, some more, some less.

18 And when they did measure it with an Omer, 'he that had gathered much, had nothing ouen, & he that had gathered little, had no lacke: so euerie man gathered according to his eating.

19 Moses then said unto them, Let no man reseue thereof til morning.

20 Notwithstanding the: obed not Moses: but some of them reseued of it til morning, and it was ful of wormes, & flanke: therefore Moses was angry with them.

21 And they gathered it euerie morning, euerie ma accordig to his eating: for whe the heat of the sune came, it was melted.

22 And the first day they gathered twife so much bread, two Omers for one man: then all the rulers of the Congregation came and tolde Moses.

23 And he answered the, This is that, which Lord hath said, To morowe is the rest of the holy Sabbath vnto the Lord: bake that no daie which ye wil bake, and sethe y which ye wil sethe, and all that remaineth, lay it vp to be kept til y mornig for you.

24 And they laied it vp til the morning, as Moses bade, and it flanke not, nether was there any worme therein.

25 Then Moses said, Eat that to day: for to day is the Sabbath vnto the Lord: to day ye shall not finde it in the field.

26 Six dayes shall ye gather it, but in y se- ueth day is the Sabbath: in it thee shall be none.

27 Notwithstanding, there went out some of the people in the seventh day for to gather, and they founde none.

28 And the Lord said vnto Moses, How log refuse ye to kepe my commandements, & my lawes?

29 Beholde, how the Lord hath giue you the Sabbath: therefore he giueeth you the first day bread for two dayes: taiy there-

fore euerie man in his place: let no man go out of his place the seventh day.

30 So the people refted the seventh day.

31 And the house of Israel called the name of it

Womb 11, 2. Psal 78, 24. Wis 10, 20.

f Which signi flesh a pass- port, or gitt also mean pre- pared
Job 4, 32. Law 10, 3.

g Which con- trineth abous a portre of our measure 'Also for to
be- ad

2 Cor 2.

h God is a re- the feder of all, & none of nuleth cople- ne

i No creature is to pure, but being abated, it soeth to our
defraction.

k Which por- tib shall be fer ue for see Sub bath and the ozy
before.

l God toke a- way the occa fih from their labour, to fi- gnifie
how he ly he welde have the Sab- bath kept. m Their infi-
doline was fo great, that thul did expressly against Gods
camundens

Iehró.

Exodus.

n In forme & figure, but not in colour. Nom 11,7

o Of this vessel read, like 2 4

7 That is, the Arke of ye common; to wit, after that the Arke was made Iffn. 5,12. vahs. 9,35. sudith 3,15.

9 Which men fore concen- and about ten patrels

8 Sir as the wiser a Moses here succeeds not one tre place, where they camped, as Nom 31 but only those places where some notable thing was done Nom 20,4. b Why dis-trust you God? why loke you not for success of him without murmuring against us?

c How r-nifie the people are for their own matters to say y true prophets, and how then they are to re-unge Gods cause against his enemies and false prophets? Chap. 7,20. Nomb 20,9. mfd. 11,4. pfd. 78,15. & 101,41. 2 cor 10,4. Mr. Foutanor O,11,16

of it, M A N. and it was like a to coriandie fede, but white: and the taste of it was like vnto wafers made with bony.

3 And Moses said, This is that which the Lord hathe commanded, Fil an Omer of it, to keep it for your posteritie: that they may se y bread wherewith I haue fed you in wildernes, when I bi ought you out of the land of Egypt.

3 Moses also said to Aaron, Take a pot and put an Omer ful of M A N therein, & set it before the Lord to be kept for your

posteritie.

34 As the Lord commanded Moses: so Aaron laied it vp before the Testimonie to be kept.

35 And the children of Israel did eat MAN a fourty yeres, vntil they came vnto a lad inhabited: they did eat MAN vntil they came to the borders of the land of Canaan.

36 The Omer of the tenth part of the E-phiah.

CHAP. XVII.

1 The Israelites come into Rephidim and grudge for water. 6 Water is given them out of the rocks. 11 Moses holdeth vp his hands, & thei overcome the Amalekites.

1 And all the Congregació of the children of Israel departed from the wil deines of Sin, by their iourneis at the "có mandemét of the Lord, & camped in a Rephidim, where was no water for the people to dink.

2 Wherefore the people contended with Moses, and said, Guie vs water that we may dink. And Moses said vnto them, Why contend ye with me? wherefore do ye b tempt the Lord?

3 So the people thrifted there for water, & the people murmured against Moses, and said, Wherefore hast thou thus

brought vs out of Egypt to kill vs and our children & our cattel
with this St?

4 And Moses cryed to the Lord, saying, What shall I do to this
people? for they be almost ready to stone me.

5 And y Lord answered to Moses, Go before the people, and
take with thee of the Elders of Israel: and thy rod, wherewith
thou b smoteh the ruuer, take in thine had, and go:

6 "Beholde, I wil said there before thee vp on the rocks in
Horèb, & thou shalt smite on the rocks & water shall come out
of it, that the people may drink. And Moses did so in the sight
of the Elders of Israel.

7 And he called the name of the place, 'Maf sah and' Meiibah,
because of the contention of the children of Israel, and because
they had tempted the Lord, saying, Is the

4 Lord among vs, or no?

8 "Then came Amalek and foght with Israel in Rephidim.

9 And Moses said to Joshua, Chuse vs out men, and go fight w
Amalek: tomorrow I wil stand on the top of the hhill with the
rod of God in mine hand.

10 So Joshua did as Moses bade hi, & foght with Amalek: &
Moses, Aaron, and Hur, went vp to the top of the hil.

11 And when Moses held vp his hand, Israel preuailed: but when he let his hand s downe, Amalek preuailed.

12 Now Moses hads were heaury: therefore they toke a stone and put it vnder him, & he fate vpon it: and Aaron & Hur staied vp his hands, the one on the one side, and the other on the other side: so his hands were steady vntil the going downe of the sunne.

13 And Joshua discomfited Amalek and his people with the edge of the swords.

14 And y Lord said to Moses, Write this for a remembrance b in the booke, and "re heaise it to Joshua: for b I wil vterly put out the remembrance of Amalek from vnder heaun.

15 (And Moses buylte an altar and called the name of it, Iehouah-nifsi)

16 Also he said, "The Lord hathe sworne, that he wil haue wat te with Amalek from generacion to generacion.

CHAP. XVIII.

1 Iehró commeth to se Moses his sonne in lawe 3 Moses telleth him of the wonders of Egypt. 9 Iehró retouch and offreth sacrifice to God. 24 Moses obseth his counsel in appointing officers

1 When Iehró the "Priest of Midian Moses father in lawe heard all that God had done for Moses, and for Israel his people, & how the Lord had broght Israel out of Egypt,

2 Then Iehró the father in lawe of Moses toke Zipporah Moses wife, (after he had sent her away)

3 And her two sonnes, (whereof y one was called Gerthóm: for he said, I haue bene an aliant in a strange land:

4 And the name of the other was Eliézer: for the God of my father, said his, was mine helpe, and deliuered me from the swords of Pharaoh)

5 And Iehró Moses father in lawe came with his two sonnes, & his wife vnto Moses into the wilderness, where he camped by the b mount of God.

6 And he said to Moses, I thy father in lawe Iehró am come to thee, & thy wife and her two sonnes with her.

7 And Moses wet out to mete his father in lawe, and did obeifance and kissed him, and eche asked other of his "welfare." h.iii.

d When re ad-terfite: we thunke God to be abiont, we neglect his promes & not ke him a leer. Dont. 25,17a mfd. 11,9. e Who came of Eiphia, sonne of I-shn, Gen 16,11. f that is, the reb, which is also called hi nhi.

g So that we is how dige- rous a thing is to so faint in prayer.

h In the bo- ke of y lawe. "Ebe par it in the state of Is- fina
Nom 24, 201 2 Sam 15,8. i that is, the Lord is my bā ner: as he
de- clared by kol ding vp his rod and his hands. "Ebe The hand
of the Lord vp the throne.

Chap. 2,26

a It may fi me y he ton her backe to her father for her impacun
cie, felt the fluid be a lts to his vocas- on, d was to eacgerous,
chap 4,75

b Horèb is called y moci of God, beca se God cough some
miracles there e that is, he sent mester- gers to say vn- to him
"Ebe of peace."

Iethró.

Exodus.

and they came into the tent.

8 Then Moses told his father in law all that the Lord had done
vnto Pharaoh, & to the Egyptians for Israels sake, and all the
traualic that had come vnto them by the way, and how the
Lord deliuered the.

9 And Iethró rejoyced at all the goodnes, which the Lord had
shewed to Israel, and because he had deliuered them out of the

hand of the Egyptians.

d Whereby it is evident that he worshiped the true God, and therefore Moses refused not to marry but daughter.

Chap. 1. 10 ad fo ver 16, 22. chap. 1, 7. chap. 2, 4, 18. e For they, y drowned the children of y Israelites, pers fined them sel ues by water. f They are in y place, who re the furni- ce was offered for parte was burnt and the test eaten.

2 That is, to know God's will, and to ha- ne infice ext- ucted.

His, thou wilt faint and fail.

Deu. 1, 9. dev. 100. fol.

h Judge thou in harde cau- fes, which can not be decided but by consil nly with God.

i What matter of men right to be chosen to be one offi- ce.

10 Therefore Iethró said, d Blessed be the Lord who hath deliuered you out of the had of y Egyptians, and out of y hand of Pharaoh: who hath also deliuered the people from under the hand of the Egyptians.

11 Now I knowe that the Lord is greater then all the gods: e for as they haue dealt proudly with them, so are they e recompensed.

12 Then Iethró Moses father in law toke burnt offrings and sacrifices to offre vnto God. And Aaron and all the Elders of Israel came to eat bread with Moses father in law before God.

13 Now on the morowe, when Moses fate to judge the people, the people stode a-boute Moses from morning vnto euen.

14 And when Moses father in lawe sawe all that he did to the people, he said, What is this that thou doest to the people: why sit-test thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Moses said vnto his father in lawe, Because the people come vnto me to seke a God.

16 Whé they haue a matter, they come vnto me, and I judge betwene one and another, and declare the ordinances of God, and his lawes.

17 But Moses father in law said vnto him, The thing, which thou doest, is not wel.

18 Thou bothe" wearest thy selfe greatly, & this people that is w thee: for the thing is to heaue for thee: thou art not able to do it thy selfe alone.

19 "Heare now my" voyce, (I wil giue thee counsel, and God shalbe with thee) be thou for the people to a Godwarde, & reporte thou the causes vnto God,

20 And admonish them of the ordinances, and of the lawes, & shewe them the way, wherein they must walke, & the worke y they must do.

21 Moreover provide thou among all the people: men of courage, fearing God, men dealing truly, hating courtous: and appoint fache ouer them to be rulers ouer thousandes, rulers ouer hundredths, rulers ouer fifties, and rulers ouer tens.

22 And let them judge the people at all sea-sons: but euerie great matter let the bring vnto thee, & let them judge all finale cau-

fes: so shal it be easier for thee, when they shal beare the burden with thee.

23 If thou do this thing, (and God so com-made thee) bothe thou shalt be able to endure, & all this people shal also go quietly to their place.

24 So Moses obeyed y voyce of his father in lawe, and did all that he had said:

25 And Moses chose men of courage out of all Israel, and made them heades ouer the people, rulers ouer thousandes, rulers ouer hundredths, rulers ouer fifties, and rulers ouer tens.

26 And they judged the people at all sea-sons, but they brought the hard causes vnto Moses: for they judged all finale matters

them selues.

27 Afterward Moses l let his father in lawe departe, and he went into his contrey.

b Godlie con- sel egot our to be ousted, though it come of our infer- ors for to fa- che God ofid times gouth widome to humble them that are eaa- ted.

l Read the oc cation, Numb. 10, 29.

CHAP. XIX.

2 The Israelites came to Sinai. 3 Israel is chosen from among all other nations. 4 The people promes to obey God. 15 He that trucheth the hail dyth. 16 God appea-reth vnto Moses upon the mount in thunder and light-teming.

1 IN the a third moneth, after the childre of Israel were gone out of the land of Egypt, the same b day came they into the wilderness of Sinai.

2 For they departed from Rephidim, and came to y desert of Sinai, & caped in the wilderness: euen there Israel camped before the mount.

3 "But Moses wet vp vnto God, for y Lord had called out of the mount vnto him, saying, Thus shalt thou say to the house of a Jaakob, and tell the children of Israel,

4 "Ye haue sene what I did vnto the Egyptians, and how I caryed you vpon a egles wings, and haue brought you vnto me.

5 Now therefore if ye wil heare my voyce in dede, & kepe my covenant, the ye shalbe my chief treasure aboue all people, though all the earth be mine.

6 Ye shalbe vnto me also a kingdom of a Priestes, and an holy nation. These are the wordes which thou shalt speake vnto the children of Israel.

7 Moses then came & called for the Elders of the people, and proposed vnto the all these things, which the Lord commanded him.

8 And the people answered altogether, & said, "All that the Lord hath commanded, we wil do. And Moses reported the wordes of the people vnto the Lord.

9 And y Lord said vnto Moses, Lo, I come vnto thee in a thicke cloude, that the people may heare, whiles I talke with thee, & that they may also beleue thee for euen. (for Moses had tolde the wordes of the people vnto the Lord)

10 Moreover the Lord said vnto Moses, Go

a Which was to y beginning of the months Sinai, contes- ning parte of Mary and parte of Iona. b That they departed from Rephidim.

Act. 7, 31.

c God called Jaakob Israel: therefore the house of Isa- kob,
and the people of Is- rael signifie outly Gods people.

Deut. 19, 2. d For the e- gle by flying his, is out of danger, and
in crying her burden rather on her wings that in her ta- lants
decla- reth her loue.

Deu. 1, 2. Deu. 20, 16. psa. 24, 1. 1. Pet. 2, 9. ren. 1, 6.

Chap. 24, 5. deu. 1, 27. and. 26, 17. left. 24, 26.

Mofes.

Exodus.

a Tesche the to be pure in heart, as they show the re- ces
outward- ly cleane by wishing

6b.12.20.

6b.12.20.

6b.12.20.

6b.12.20.

6b.12.20.

g God vfed stute fearful signes that his Law: sinft be had in
greater reserence, and has majestic more feared h He gone au-
terous to Mo- fes by plaine worden, that people might
understand his

6b.12.20.

6b.12.20.

i Neither dig- nize nor mul- tude hate an course to paffe y
bofides, that Gods worde prefcribeth

Go to the people, and e fanctifie them to date and to morowe,
and let them walh their clothes.

11 And let the be ready on the third daie: for the third daie the
Lord wil come downe in the fight of all the people vpon mount
Siná:

12 And thou shalt set marks vnto the people round about, saying, Take heed to yourselves that ye go not up to the mount, nor touche the border of it: whosoever toucheth the mount, he shall surely dye.

13 No hand shall touche it, but he shall be stoned to death, or stricken through with darts: whether it be beast or man, he shall not liue: when the trumpet bloweth long, they shall come up into the mountaine.

14 ¶ Then Moses went downe from the mount vnto the people, & sanctified the people, and they washed their clothes.

15 And he said vnto the people, Be ready on the third daie, and come not at your wives.

16 And the third daie, when it was morning, there was thunders & lightnings, & a thick cloude vpon the mount, & the sound of the trumpet exceeding loud, so that all the people, that was in the campe, was afraid.

17 Then Moses brought the people out of the tents to meet with God, & they stood in the nether part of the mount.

18 ¶ And mount Sinai was: on smoke, because the Lord came downe vpon it in fire, and the smoke thereof ascended, as the smoke of a furnace, and all the mount shaked exceedingly.

19 And when the found of the trúpet blewe long, and waxed louder and louder, Mo- les fpake, and God anfwered him by h voyce.

20 (For the Lord came downe vpon moft Siná on the top of the mount) and whé the Lord called Mofes vp into the top of the mount, Mofes went vp.

21 Then the Lord laid vnto Mofes, Go downe, charge y people, that thei breake not thun boides, to go vp to the Lord to gaze, left manie of them petifh.

22 And let the f Priéfts alfo which come to the Lord be fanctified, left the Lord def- troye them.

23 And Mofes laid vnto the Lord, The people can not come vp into the mount Siná: for thou halt charged vs, faying, Set markes on the mountaine, & fanctifie it.

24 And the Lord laid vnto him, Go, get thee downe, and come vp, thou, & Aa: on with thee: but let not the f Priéftes & the people breake their boides to come vp vn- to the Lord, left he deftroye them.

25 So Mofes went downe vnto the people; and tolde them.

CHAP. XX.

2 The commandements of the firill table 12 The commi-
dements of the seconde. 23 The people afraid are infor- ted by
Moses. 24 Gods of filuer and guide are againe forbidden 24 Of
what fort the altar eght to be

1 Then God a spake all thefe wordes, faying,

2 ¶ I am the Lord thy God, which haue broght thee out of the
land of Egypt, out of the houle of bondage.

3 Thou fhalt haue none other gods be- fore me.

4 ¶ Thou fhalt make thee no graue image, nether anie
fimilitude of things that are in heauen aboue, nether that are in
the earth beneth, nor that are in the waters vnde: the earth.

5 Thou fhalt not e bowe downe to them, nether fetue them: for
I am the Lord thy God, a defcolue God, vifiting the iniqui- tie
of the fathers vpon the children. vpon the third generation and
vpon the fouth of them that hate me:

6 And fhewing mercie vnto e thoufander to them that loue me
and kepe my com- mandements.

7 ¶ Thou fhalt not take the Name of the Lord thy God in f
vaine: for the Lord wil not holde him gittles that taketh his Na-
me in vaine.

8 Remembrie the Sabbath daie, e to kepe it holy.

9 ¶ Six daies shalt thou labour, and do all thy worke,

10 But the feuenth daie is the Sabbath of y Lord thy God: that thou shalt not do anie worke, thou, nor thy fone, nor thy daughter, thy man feruant, nor thy maid, nor thy beaft, nor thy ftranger that is within thy gates.

11 ¶ For in fix daies the Lord made the hea- uen and the earth, the fea, and all that in them is, & refted the feuenth daie: therefore the Lord blefed the Sabbath daie, and hallowed it.

12 ¶ Honour thy h father and thy mother, that thy daies maie be pfolonged vpon y land, & the Lord thy God giueth thee.

13 ¶ Thou shalt not i kil.

14 Thou shalt not h commit adulterie.

15 Thou shalt not i steale.

16 Thou shalt not b: are falfe = witnes a- gainft thy neighbour.

17 ¶ Thou shalt not e couet thy neighbour houle, nether shalt thou couet thy neigh- bours wife, nor h man fi ruant, nor his maid, nor his oxe, nor his affe, nether any thing that is thy neighbours.

18 ¶ And all the people fawe the thunders, and the h lightnings, and the found of the trumpet and the mountaine fmoking, and when the people fawe it thei fted and ftode afarie of,

a WIF Mofes and Aa: on were gods vp, or ha: paffen the
boifures of the people God fpake that out of y mount Hitch, y
all the peo- ple ward Deu. 1.6. Ibid 21.11. Or, fi, in- b To
whole cets all thigs ate, vpon Leu 26.1.

Ibid 27.7. e By this out- warde githure all know of ferance
ftwe- ship to rade a is forftinden d And wil he reuerged of y
contenders of none knowur e So ready to he gather to fhewe
mercie then to go- with

Leu 19.12.

deu 5.12.

mat 5.12.

5 Either by fwearing tal- fely or rafhly or confcing. 6 Which is
by meditating the fpiritual reft, by hearing Gods worde, and
refting the worldclie tra- ualies

Chap 23.12.

ex. 26.20.12. Or. 1.10.

Gen 2.2.

Deu 5.16.

mat 15.4.

epile 6.2

h By y which is not all that have anivatio- our 13

Mat 5.16.

1 But lone and prefence thy brothers life h But he pure in
bears, word and done. 2 But ftude to fave his goods in but
further his good nu- ne, and p: an- to: in

Rom 7.9.

a Thou moft not to mofne as willie his hindrance in anie thing

Or, head

are for lofde.

i.i.

The iudiciales.

Exodus.

Deut 5,24. Or 13,26 ebr. 13,28.

o Whether you wil obey his precepts as you prom- end, chap
19,8

19 And said vnto Moses, "Talke thou with vs, and we wil idea
e: but let not God tal- ke with vs, lest we dye.

20 Then Moses said vnto the people, Fea- se not: for God is come to * proue you, and that his veale may be before you, that ye sinne not.

21 So the people stode a far of, but Moses diewe nere vnto the darcines where God was.

22 ¶ And the Lord said vnto Moses, Thus thou shalt say vnto the children of Ilia- ël, Ye haue sene that I haue talked with you from heauen.

23 Ye shal not make therefore with me gods of siluer: nor gods of golde: you shal ma- ke you none.

Chap 27 8. Or 32,7. Levi. 3,4.

Deut. 27,5. sefu. 8,11.

"Eis is, that is, the time

p Which might be by his Rousing, or Syig abro- nd of his clothes.

24 * An altar of earth y shalt make vnto me, & thereon shalt offre thy burnt offrings, & thy * peace offrings, thy shepe, & thine oxen: in all places, where I shal put the re- membrance of my Name, I wil come vn- to thee, and bless thee.

25 * But if thou wilt make me an altar of stone, thou shalt not buyld e: to of hewen stones: for if thou lift vp thy tole vpon

them, thou hast polluted them.

CHAP. XXI.

Temporal and ciuile ordinances, appointed by God, touching servitude, murders, and wrongs: the idseruatis whereof death not will be a man, but are given to bri- del our corrupt nature, which els wolde breaks out in- se all mischief and cruelties.

1 Now these are the lawes, which thou shalt set before them:

2 * If thou bye an Ebi ewe seruant, he shal seue fix yeres, and in the seuenth he shal go out fie, a for nothing.

3 If he came b him selfe alone, he shal go out him selfe alone: if he were married, the his wife shal go out with him.

4 If his master hathe giuen him a wife, & she hathe borne him sonnes or daughters, the wife and her children shalbe her a ma- ster, but he shal go out him self alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I wil not go out fre,

6 Then his master shal bring him vnto the "Judges, and set him to the d dore, or to the poste, and his master shal bore his eare through with a nawle, & he shal ser- ue him for e euer.

7 ¶ Likewise if a man f sel his daughter to be a seruant, she
shal not go out as the me seruants do.

8 If she please not her master, who hathe betrothed her to him
selfe, then shal s he cause to bye her: he shal haue no power to
sel her to a strange people, seing he despi-
sed her.

9 But if he hathe betrothed her vnto his sonne, he shal deale
with her b according to the custom of the daughters.

10 If he take him an other wife, he shal not diminish her fole,
her payment, and re- compence of her virginite.

11 And if he do not these b thre vnto her, the shal she go out
fre, paying no money.

12 ¶ He that smiteth a man, and he dye, shal dye the death.

13 And if a man hathe not laied waite, but God hathe offied
him into his had, then I wil appoite thee a place whither he
shal flee.

14 But if a man come presumptuously vp- on his neighbour to
flase him with guile, thou shalt take him from mine m altar,
that he may dye.

15 ¶ Also he that smiteth his father or his mother, shal dye the
death.

16 ¶ And he that stealeth a man, & selleth him, if it be sounde with him, shal dye the death.

17 ¶ And he that curseth his father or his mother, shal dye the death.

18 ¶ When men also striue together, & one smite another with a stone, or with the sist, & he dye not, but licth in bed,

19 If he rise againe and walke without vp- on his staffe, then shal he that smote him go quite, saue onely he shal beare his changes for his resting, and shal pay for his healing.

20 ¶ And if a man smite his seruant, or his mayd with a rod, & he dye vnder his hand, he shal be surely punished.

21 But if he continue a day, or two daies, he shal not p be punished: for he is his money.

22 ¶ Also if men striue and hurt a woman with childe, so that her childe departe fro her, & a death followe not, he shal be surely punished according as the womans housband shal appoint him, or he shal pay as the judges determine.

23 But if death followe, the thou shalt paye life for life,

24 * Eie for eie, tothe for tothe, hand for hand, fote for fote,

25 Burning for burning, wonde for wode, stupe for stupe.

26 ¶ And if a man smite his seruant in the eie, or his maid in the eie, and hath perished it, he shall let him go free for his eie.

27 Also if he smite one of his seruants to death, or his maydes to death, he shall let him go free for his death.

28 ¶ If an ox gore a man or a woman, that he dye, the ox shall be stoned to death, and his shoulder shall not be eaten, but the owner or the ox shall go quite.

29 If the ox were wont to push in time past

b That is, he shall give her dowry

c For his sone,

b Neither marry her himselfe, nor give another money to buy her, nor bestow her upon his sonne

Levi 24,17. 1 Though a man be killed at vowes, yet it is Gods providence, that it shall be for him Deut 19,8. m The holmes of the place ought not to defend the murderer.

n Either far from him or note.

p By the civil justice Or, dying of his time

p By the civil Magistrate, but before God he is a murderer.

q Of the mother, or child.

Or, arbitri.

Levi 24,20; deut. 19,20.

mat 5,33. r The executio of this laws onely helingd to the Mag-
first, mat 5,15

f So God reue geth crueltie in mofte least things

Gen 5,5. a If the beast be punished, mucche more shal the mur-
therer.

past

Levi 25,29. deut 15,22. serem 34,24. a Paying no money for
his liberate. b Not having wife not chil- dren

e Til her time of servitude was expired, which might be the
seventh yere or the fiftieth

"She gods d Where the judges fate e That is, to y yere of lubi-
le, which was entire fiftieth yere f Confronted ether by pe-
nering, or els, y f master shald entry her g By giving another
mo- ney to bye her of him Or, defraud der.

Or, defraud der.

The iudiciales.

Exodus.

Or, certified to be

By the next of the kated of him that is to slayne

Read Gen. 23,15

This laws forbideth not only not to him, but to be- more left
any be hurt

Ether great beast of the herd, or a female beast of the flocks 2
Sam 11,6 b Breaking an house to entre in, or undermu- ning

"She when she fame with type him " He shall be put to death

"She to his head

"She said that it, whe- ther he has he shollen.

past, & it has he bene" told his master, & he has he not kept
him, and after he killeth a man or a woman, the oxen shall be
stoned and his owner shall dye also.

30 If there be set to him a "summe of mo- ney, then he shall
pay the "ason of his life, whatsoever shall be laced upon him.

31 Whether he has he gored a sonne, or go- red a daughter, he
shall be judged after the same maner.

32 If the oxen gore a servant or a mayd, he shall give vnto their
master thirty "she- kles of siluers, and the oxen shall be stoned.

33 And when a man shall open a well, or when he shall dig a pit and couen it not, & an oxe or an alle fall therein,

34 The owner of the pit shall make it good, and give money to the owners the- roof, but the dead beast shall be his.

35 And if a mans oxe hurt his neighbours oxe that he dye, then they shall set the liue oxe, & deude the money thereof, & the dead oxe also they shall deude.

36 Or if it be known that the oxe has he vsed to push in times past, and his ma- ster has he not kept him, he shall pay oxe for oxe, but the dead shall be his owne.

CHAP. XXII.

1 Of theft. 1 Dommage. 7 Lending 14 Borrowing. 16 Intising of maiden. 18 Witchcraft. 20 Idolatree. 21 Support of strangers, widows, and fatherless 22 U- surie. 23 Reverence to Magistrates.

1 If a man steale an "oxe or a shepe, and kil it or sel it, he shall restore sue oxen for the oxe, " & foure shepe for the shepe.

2 If a these be founde breaking vp, & be smitten that he dye, no blood shall be shed for him.

3 But if it be" in the day light, blood shall be shed for him: for he shulde make ful resti- tutio: if he had not wherewith, then

shulde he be solde for his theft.

4 If the theft be founde "with him, aliue, (whether it be oxe, asse, or shepe) he shall restore the double.

5 If a man do hurt field, or vineyards, and put in his beast to fede in another mas field, he shall recompence of the best of his owne field, & of the best of his ow- ne vineyards.

6 If fyre breake out, and carche in the thornes, and the stackes of corne, or the standing corne, or the field be cosumed, he that kindeled the fire shall make ful re- stitution.

7 If a man deliuer his neighbour mo- ney or stuffe to kepe, and it be stollen out of his house, if the these be found, he shall paye the double.

8 If the these be not founde, then the ma- ster of the house shall be brought vnto the "Judges to sweare, whether he has he put

his had vnto his neighbours good, ot no. In all maner of trespass, whether it be for oxen, for asse, for shepe, for rayment, ot for any maner of lost thing, which an other chalengeth to be his, the cause of bothe pures shall come before the Judges, whome the Judges condemne, he shall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to kepe asse, or oxe, or shepe, or any beast, and it dye, or be "hurt, or taken away by enuemies, no man se it,

11 "An othe of the Lord shall be betwene them swane, that he has he not put his hand vnto his neighbours good, and the owner of it shall take the othe, & he shall not make it good:

12 "But if it be stollen from him, he shall make restitutio vnto the owner thereof.

13 If it be torne in pieces, he shall bring frecords, & shall not make that good, which is deuoured.

14 And if a ma borowe oght of his neigh- bour, and it be hurt, or els dye, the owner thereof not being by, he shall surely make it good.

15 If the owner thereof be by, he shall not make it good: so if it be an hired thing, it came for his hire.

16 And if a ma entise a mayd that is not betrothed, & lye with her, he shall endowe her, and take her to his wife.

17 If her father refuse to give her to him, he shall pay money, according to the dow- rie of virgines.

18 Thou shalt not suffre a witche to liue.

19 Whofoeuer lieth with a beast, shall dye the death.

20 He that offreth vnto any gods, saue vnto the Lord onely,
shall be slaine.

21 Moreover thou shalt not do iniurie to a stranger, nether
oppresse him: for ye were strangers in the land of Egypt.

22 Ye shall not trouble any widowe, nor fatherless childe.

23 If thou vexe or trouble suche, and so he call and crye vnto
me, I wil surely heare his crye.

24 Then shall my wrath be kindeled, and I wil kil you with the
sworde, & your w- ues shall be widowes, and your children
fatherless.

25 If thou lend money to my people, that is, to the poore with
thee, thou shalt not be as an vsurer vnto him: ye shall not
oppresse him with vsurie.

26 If thou take thy neighbours rayment to pledge, thou shalt
restore it vnto him be- fore the sunne go downe:

27 For that is his couering onely, & this is his garment for his
skin: wherein shall he slepe: therefore when he cryeth vnto
me, I wil heare him: for I am merciful.

Ehr, derk.

e The shulde sware by the Name of the Lord

Gen 31,18.

f He shall shew e some pure of the beast

g He that hy- red it shall be for by paying the hire. Deut 22,28.

Deut. 13,23. 1. mac. 2,24.

Leuh. 13,23.

Zach 7,10

h The ins plague of God upon g oppres ters.

Leuh 21,37. deut 23,29. Psal. 15,5.

i For colde & necefense

i.ii.

The iudiciales.

Exodus.

AB 23.1.

h Thine abundance of thy course, oyle & wine Chap 13.2. ©
24.19.

Lewi.22.8. exp.44.31. I And so have nothing to do with it.

Or, repure a full sale Or, cruel.

"Eve before Do that & is godic: Cough I've do favour it

h If we be bo- de to do good to our enemies beast, moche more
to our enemies him felfe, Mat 5. 44. e If God com- made to
helpe up our enemies else under his burden, will be suffre vs
to call down our brethren with heaus bur- dens? 4 Whether y
be magistrates or art commu- ded by the magistrate
Deut.16.19. accl.20.22. "Eve, frog y For in that y he is a ftr-
ger, his heart is liviful y- rough Lewi 26.3 & 26.43, dent. 11.1.

Chap.20.2. dent.7.12.

f Neither by fwearing by the, nor spe- king of them, Wid 16.4
eph. (3)

28 ¶ Thou shalt not raile vpo the Iudges, nether speake euil of
the ruler of thy people.

29 ¶ Thine abundance & thy licour shalt thou not kepe backe.
The firstborne of thy sonnes shalt thou giue me.

30 Likewise shalt thou do with thine oxen and with thy shepe:
seuen dayes it shalbe with his damme, the eight day thou shalt
giue it me.

31 ¶ Ye shalbe an holy people vnto me, ne- ther shal ye eat any
flesh that is torne of beasts in the field: ye shal cast it to the
dog.

CHAP. XXIII.

2 Not to follow the multitude 13 Not to make mani- ion of the strange gods. 14 The thre felonne feasts. 20 23 The Angel is promised to lead the people. 25 What God promised, if they obey him 29 God will call out the Canaanites by little and little and why.

1 ¶ Thou shalt not receive a false tale, nether shalt thou put thine had with the wicked, to be a false witness.

2 ¶ Thou shalt not follow a multitude to do euil, nether "agre in a controuerific" to decline after many & overthrow the truth.

3 ¶ Thou shalt not esteme a poore man in his cause.

4 ¶ If thou mete thine enemies oxe, or his asse going a straye, thou shalt bring him to him againe.

5 If thou se thine enemies a asse lying vnder his burden, wilt thou cease to hel- pe him: thou shalt helpe him vp againe with it.

6 ¶ Thou shalt not ouerthrowe the right of thy poore in his fate.

7 Thou shalt kepe thee farre from a false matter, and shalt not slay the innocent and the righteous: for I wil not iustifie a wicked man.

8 ¶ Thou shalt take no gift: for the gift blindeth the wise, & peruerteth y wordes of the righteous.

9 ¶ Thou shalt not oppress a stranger: for ye knowe the heart of a stranger, seng ye were strangers in the land of Egypt.

10 ¶ Moreover, six yeres thou shalt sowe thy land, and gather the trutes thereof,

11 But the seueth yere thou shalt let it rest and lye still, that the poore of thy people may eat, and what they leave, the beasts of the field shal eat. In like maner thou shalt do with thy vineyade, & with thi- ne oliue trees.

12 ¶ Six daies thou shalt do thy worke, and in the seueth day thou shalt rest, that thi- ne oxe, and thine asse may rest, & the fon- ne of thy maid and the stranger may be refreshed.

13 And ye shal take hede to all things that I haue said vnto you: and ye shal make no mencion of the name of other gods, nether shal it be heard out of thy mouth.

14 ¶ Thre times thou shalt kepe a feast vn- to me in the yere.

15 Thou shalt kepe the feast s of vnleau- ned bread: thou shalt eat vnleauoned bread seuen daies, as I commanded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: & none shal appease before me emptie:

16 The feast also of the harvest of the first frutes of thy labours, which thou hast sowed in the field: and the feast of gathering frutes in the end of the yere, when thou hast gathered in thy labours out of the field.

17 These three times in the yere shall all thy men children appease before the Lord Jehovah.

18 Thou shalt not offer the blood of my sacrifice with leavened bread: neither shall the fat of my sacrifice remain until the morning.

19 The first of the first frutes of thy land thou shalt bring into y house of the Lord thy God: yet shalt thou not seeth a kid in his mothers milke.

20 ¶ Beholde, I send an Angel before thee, to kepe thee in the way, and to bring thee to the place which I have prepared.

21 Beware of him, and heare his voyce, & puke him not: for he wil not spare your misdeeds, because my Name is in him.

22 But if thou hearken vnto his voyce, and do all that I speake, then I wil be an enemy vnto thine enemies, and wil afflict them that afflict thee.

23 For mine Angel shall go before thee, and bring thee vnto the Amorites, & the Hittites, and the Perizzites, and the Ca-

naanites, the Hiuites, and the Iebusites, and I wil destroye them.

24 Thou shalt not bowe downe to their gods, nethes seuue them, nor do after the workes of the: but vtterly ouerthrowe them, and breake in pieces their images.

25 For ye shal serue the Lord your God, & he shal blesseth thy bread and thy water, & I wil take all sickenes away from the mid- des of thee.

26 ¶ There shal none cast their frute nor be barren in thy land: the nombre of thy dayes wil I fulfil.

27 I wil send my reare before thee, & wil destroy all the people among whome thou shalt go: and I wil make all thine enemies turn their backes vnto thee:

28 And I wil send hornets before thee, which shal diue out the Hiuites, the Ca- naanites, and the Hittites from thy face.

29 I wil not cast them out from thy face in one yere, lest the land growe to a wilder- nes: and the beasts of the field multiple against thee.

g That is, I beaste, to remem- brise that the Angel passed over & spared the Heavies, when he sewe the firstborne of the Egypt- trans k Which is, Wisconsin, in tones that the Law was good to daies after they departed from Egypt. i This is, the

feast of other nacles, signifi- ing that they swelled 40. yere
under the trees or the taherntales to wilderness k No lessened
bread shalbe then to shine house.

I Meanty thee no frutes shul- de be take be- fore us times &
hereby are bridged all cruel & wane appetites.

m I wil give him mine au- norites, and he shal go serue you in
my Name

Chap.33.2. dent.7.21. eph 24.11.

n God commit dech his not only not to worship ido- les, but to
de- prove them. n That is, all things necessa- ne for this
present life. Deut 7.14.

p I wil make them afraid at thy comming.

By

Mofes.

Exodus.

9 Called the Sea at Syria r Of Arabia called deliera f To wit:
lim- phrases

Chap 14,1. den.7,2.

"The off, are, or f. it."

30 By little and little I will drive them out from thy face until
thou encrease, and in- herite the land.

31 And I will make thy coastes fro the red Sea vnto the sea of
the Philistums, and from the desert vnto the Rtuér: for I wil
deluer the inhabitants of the land into your hand, and thou
shalt drive them out from thy face.

32 Thou shalt make no covenant with the, nor with their gods:

33 Nether shal they dwel in thy land, lest they make thee sinne
against me: for if y fense their gods, surely it shal be thy de-
struction.

CHAP. XXIII.

5 The people prunus to obey God. 4 Mofes writeth the ei nile
lawes 9,13 Mofes returneth vnto the mountaine. 14 Aarón and
Hur hane the charge of the people. 15 Mofes was 40 dates &
40 nights in the mountaine.

6 When he cal led him up to the mountaine to give him y laws,
begin- ning at the to chap hither- to.

b Who he had received theft laws: I mounor Sinai "His redg-
ment. Chap.19,2

Chap 20,2a. "Or, at the five of the mountaine."

c For as yet one priethode was not given to Lori:

e. 1st note of the Lore

r Pet 1,2. chr 9,20.

a Which blood figu- seth that the covenant pre- ken cannot be
faithful with out blood the ding c As perfectly as their infu-
mates could beholde his misfitie "His helle we ye f He made
the not afraid, nor punishes them g That is re- royed.

Now he had said vnto Mofes, Co- me vp to the Lord, thou, and
Aarón, Nadab, & Abihii, and feuenty of the El- ders of Ifraél,
& ye shal woifhip a far of. 2 And Mofes hi selfe alone shal
come nere to the Lord, but they shal not come nere, nether shal
the people go vp with him.

3 Afterward Mofes came and tolde the people all the wodes of
the Lord and all the "laws: and all the people answered with
one voyce, and said, "All the things which the Lord hathe said,
wil we do.

4 And Mofes wrote all the wodes of the Lord, and rofe vp early, and fet vp an "al- tar" vnder the mountaine, and twelue pil- lers according to the twelue tribes of If- raél.

5 And he fent yong men of the children of Ifraél, which offered burnt oftrings of beucs, & facrificed peace oftrings vnto the Lord.

6 The Mofes toke halfe of the blood, and put it in bafens, and halfe of the blood he fpinkled on the altar.

7 After he toke the boke of the covenant, and read it in the audience of the people: who faid, All that the Lord hathe faid, we wil do, and be obedient.

8 Then Mofes toke the blood, and fpin- kled it on the people, & faid, Beholde, the "blood of the covenant, which the Lord hathe made with you concerning all the- fe things.

9 Then went vp Mofes and Aarón, Na- dab, and Abihii, and feuenty of the Elders of Ifraél.

10 And they fawe the God of Ifraél, and vnder his fete was as it were a "worke of a Saphir ftone, & as the verte heauen whe it is cleare.

11 And vpon the nobles of the children of Ifraél he faid not his hand: alfo they fawe God, and did eat & drink.

12 And the Lord laid vnto Mofes, Come vp to me into the mountaine, & be there, and I wil giue thee tables of ftone, and y Lawe & the commandement, which I ha- ue written, for to teache them.

13 Then Mofes rofe vp & his minifter Io- fnia, & Mofes went vp into the mountai- ne of God,

14 And laid vnto the Elders, Taine vs here, until we come againe vnto you: & behol- de, Aarón, and Hur are y you: whofoeuer hathe anie matters, let him come to them.

15 Then Mofes went vp to the mount, and the cloude courred the mountaine,

16 And the glorie of the Lord abode vpon mount Sinai, & the cloude courred it fix dates: and the feuenth day he called vnto Mofes out of the middes of the cloude.

17 And the fight of the glorie of the Lord was like I confuming fire on the top of the mountaine, in the cies of the children of Ifraél.

18 And Mofes entied into the middes of the cloude, & went vp to the mountaine: & Mofes was in the mount fourty dayes and fourty nights.

CHAP. XXV.

2 The voluntarie gifts for the making of the Taberna- cle. 20
The forms of the defe 17 The Mercillaet. 23 The Table 31 The
Cfffff, 40 All muft be done according to the pattern.

1 Then the Lord fpake vnto Mofes, faying,

2 "Speake vnto the children of Ifraél, that they receive an
oftring for me: of euerie ma, whofe heart giueeth it frely, ye
fhaltake the oftring for me.

3 And this is y oftring which ye fhall take of them, golde, and
filuer, and braffe,

4 And blewe filke, and purple, and fkarlet, and fine linen, and
goates here.

5 And ramme fkins coulored red, and the fkins of badgers, and
the wood Shitrim,

6 Oyle for the light, fpices for a anointing oyle, & for the pei
fume of fwete fauou,

7 Onix ftones, and ftones to be fet in the "Ephod, and in the
breli plate.

8 Alfo they fhall make me a Sanctuaie, y I may dwel among
them.

9 According to all that I fhewe thee, euen fo fhall ye make the
foime of the Tabe:na- cle, and the facion of all the instruments

thereof.

10 They shal make also an Alike of Shit- rim wood, two cubites and an halfe lofng, & a cubite and an halfe broad, & a cubite and an halfe hie.

11 And thou shalt ouetlate it with pure gol- de: within & without shalt thou ouetlate it, and shalt make vpo it a crowne of gol- de rounde about.

12 And thou shalt cast foure rings of golde for it, and put them in the foure corners

1.iii.

h The selfde time

. Sipaffing y hardness of our hearts, ex cept God do write his la- wes thorn by his Spirit fe- re 31,31 each 21,49 1 out,5, 5 ch 8,10 &c 10,16 k To wit, the people

"Or, hre."

I The Lord appi arvel liue debouring fi- re to cornal men but to them that he draweth with his Spirit, he is like plea fant Saphir Chap 34,28. den.9,8.

a After the moral and in- dicial law he giueeth them y ceremonial laws, that on- thing shold be left to man in ucation

Chap 27,2. b For y boy l- ding and vie of the Tabe: nacle "Or yefe"

c Which is thoft to be a kinde of c.- dar, which will not rot

a Ordeined for y Priffes Chap 28,4.

Chap 28,1. e A place bo the to oftre fi critice and co heure y Lawe.

Chap 17,4.

"Or, a euerie & a hordie."

The tabernacle.

Exodus.

thereof: that is, two rings shall be on ye one side of it, and two rings on the other side thereof.

2 And thou shalt make barres of Shittim

wood, and couer them with gold.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to be are ye Arke with them.

THE ARKE OF THE TESTIMONIE.

A B The length, two cubites and an halfe.

C The breadth a cubite and an halfe.

D The height a cubite and an halfe.

E The gold crown above the Arke.

F The foure rings of gold in the foure corners.

G The barres couered & gold to put through the rings to carry the Arke.

H The inner parts of the Arke where the Testimonie was put.

The Mercie scato, was the couring of the Arke: where were the two Cherubims, & whence ye oracle came.

15 The barres shall be in the rings of the Arke: they shall not be taken away from it.

16 So thou shalt put in the Arke the Testimonie which I shall give thee.

17 Also thou shalt make a Mercificat of pure gold, two cubites and an halfe long, and a cubite and an halfe broad.

18 And thou shalt make two Cherubims of gold: of worke beaten out with the hammer shalt thou make them at ye two endes of the Mercificat.

19 And the one Cherub shalt thou make at the one end, & the other Cherub at ye other end: of the matter of the Mercificat

shall ye make the Cherubims, on the two endes

thereof.

20 And the Cherubims shall stretch their wings on his, cousing the Mercificat with their wings, & their faces one to an other: to the Mercificat ward shall the faces of ye Cherubims be.

21 And thou shalt put the Mercificat above upon the Arke, and in the Arke thou shalt put ye Testimonie, which I wil give thee,

22 And there I wil declare my selfe vnto thee, and from above the Mercificat betwene the two Cherubims, which are vpo the Arke of the Testimonie, I wil tel thee all things which I wil give thee in comandement vnto the children of Israel.

Or, wil appoint with thee.

Num. 7. 19.

THE TABLE OF THE SHEWE BREAD.

A B The height a cubite and an halfe.

C The length two cubites.

D The breadth a cubite.

E A crowne of gold above & beneath separated the one from the other by a border of an hand breadth thicke, & declareth

that the table was an hand breadth thicke.

F The foure rings. G The barres to carry the table, which were put through ye rings.

H Dishes wherein ye shewe bread was put.

I The twelve cakes or loaves called the shewe bread.

K The goblets or courings.

L The incense cuppes.

The Rone tables, the rod of Aaron and Mama, which were a testimonie of Gods preface. Or, couring: a, peripitian. There God appeared mercifully, vane them: and this was a figure of Christ.

The tabernacle.

Exodus.

Chap 17.16. 23 ¶ Thou shalt also make a table of Shit-tim wood, of two cubites long, & one cu-bite broad, and a cubite and an half hie: 24 And thou shalt couer it w pure golde, and make thereto a crowne of golde ro-unde about. 25 Thou shalt also make vnto it a border of foure fingers rounde about: and thou shalt make a golden crowne tounde about the border thereof. 26 After, thou shalt make for it foure rings of golde, & shalt put the rings in f foure coineis that ate in the foure fete thereof:

27 Ouer against the border shal the rings be for places for barres, to beare the Ta-ble. 28 And thou shalt make the barres of Shit-tim wood, and shalt ouerlay them with golde, that f Table may be borne with them. 29 Thou shalt make also h dishes for it, and incens cups for it and couerings for it, and goblets, wherewith it shalbe couered, eue of fine golde shalt thou make them. 30 And thou shalt fet vpô the Table thew-bread before me continually.

THE CANDELSTICKE.

Because the facion of the candelstick is so plain & evident, it needeth not to describe the particular par-tes thereof according to the ordre of lettres. Only where as it is said in the 34 verse, that there shall be foure bowles or cuppes in the candelsticke, is must be understad of the shaft or shake; for there are but shire for euerie one of the other branches. Also the knoppes of

the candelstick are these which are under the braches as they issue out of the shaft on other side.

Chap. 17.17. 1 It shal not be moitron, but beaten out of the lumps of golde with f thinner

31 ¶ Also thou shalt make a Candelsticke of pure golde: of worke beaten out: w the hamer shal the Candelsticke be made, his shaft, & his braches, his bolles, his knops: and his floures shal be of the fame. 32 Six branches also shal come out of the fides of it: thre branches of the Candel-sticke out of the one fide of it, and thre branches of the Candelsticke out of the other fide of it. 33 Thre bolles like vnto almondes, one knop and one floure in one branche: and thre bolles like almondes in the other bra-che, one knop and one floure: fo through out the fix branches that come out of the Candelsticke. 34 And in the shaft of f Candelsticke f alle foure bolles like vnto almodes, his knops & his floures.

35 And there shalbe a knop vnder two bran-ches made thereof: & a knop vnder two bra-ches made thereof: and a knop vnder two braches made thereof according to the fix branches comming out of the Candel-sticke. 36 Their knops and their branches shalbe thereof, all this shalbe one beat worke of pure golde. 37 And f shalt make the feuen lapse the-reef, & f lapse thereof shalt p put the on, to give light toward that that is before it. 38 Also the fnooffers & fnoffedishes thereof fo the of pure golde. 39 Of a talet of fine golde shalt thou make it with

all these instruments. 40 I oke therefore that thou make them after their facion, that was shewed thee in the mountaine.

1 This was f talent weight of the temple & waited its reunite
Lbr 8.8. all.7.16.

i.iiii.

The tabernacle.

Exodus..

THE FIRST COVERING OF THE TABERNACLE.

SOV THE.

A B C D The ten curtaines, which were eight and twen- tie
cubites long of Cherubim worke

A E The breadth of a curtaine was foure cubites, and fo the ten
were fourtie cubites broad

CHAP. XXVI.

1. The forme of the Tabernacle and the appertinances, 33 The place of the Arke of the Merufeas of the Ta ble, and of the Candelfleke. 2 A Fterward thou shalt make the Taber nacle with ten curtaines of fine twi- ned linen, and blewe filke, and purple, & fkarlet: & in the thou shalt make Cheru- bims of a broidred worke. 3 The length of one curtaine

fhalbe eight and twentie cubites, & the breadth of o- ne
curtaine, foure cubites: euerie one of y curtaines fhal haue
one meafure. 4 Fiue curtaines fhalbe coupled one to a-
nother: and the other fiue curtains fhalbe

E G Two curtaines & an halfe: fo that y whole laid regte ther
declareth that the tabernacle was thirtie cubites long and
twelve broad F H Taches or hokes to tie the curtaines together.

coupled one to an other.

4 And thou shalt make ftrings of blewe fil- ke vpo the edge of
the one curtaine, which is in the feluedge of the coupling: &
like- wife shalt y make in y edge of y other cur- taine in y
feluedge, in y fecode couplig. 5 Fiftie ftrings shalt thou make
in one cur- taine, and fiftie ftrings shalt thou make in the edge
of the curtaine, which is in the fe- conde coupling: y ftrings
fhalbe one right against an other. 6 Thou shalt make alfo fiftie
taches of gol- de, and couple y curtaines one to another w the
taches, & it fhalbe one tabernacle.

THE CVRTAINES OF GOATES HERE.

NORTH.

SOV THE.

a Thus is of mode con- ning or fine works.

The tabernacle.

Exodus.

These eleven curtaines of goates here were put above the other ten, and the eleventh hanged before the eerie of the Tabernacle, ligh E. These also were so cubites long and the other but eight and twenty, and therefore in the South side that were a cubite longer than the other, ligh A. and also another on the North side that the boarces might be covered.

4. Let's raise and wether Shilde mair

e That is, but on f one side, & but on the other, and the first Shilde hang on the fore of f tabernacle

7 ¶ Also y shalt make curtaines of goates here, to be a d couering vpon the Tabernacle: thou shalt make them to the mouth of eleuen curtaines.

8 The length of a curtaine f o the thirtie cubites, & the breadth of a curtaine toure cubites: the eleuen curtaines f o albe of one meafure.

9 And thou shalt couple flue curtaines by them felues, and the fix curtaines by them felues: but thou shalt double the s fixt curtaine vpon the fore f:one of the couering.

10 And thou shalt make fifty ftrings in the edge of one curtaine in the f oledge of the coupling, and fifty ftrings in the edge of the other curtaine in the f oonde coupling.

11 Likewise thou shalt make fifty taches of braffe, and fasten them on the frings, & shalt couple the couering together, that it may be one.

12 And the f:enant that refeth in the cur- taines of the couering, even the halfe cur- taine that refeth, f oalbe left at the backe f oide of the Tabernacle,

13 That the cubite on the one f oide, and the cubite on the other f oide of that which is left in the length of the curtaines of the couering, may remaine on other f oide of the Tabernacle to couer it.

14 Moreouer for that couering thou shalt make a s couering of rams fkins die. I ed, & a couering f of badgers fkins abou.

15 ¶ Also thou shalt make boardes for the Tabernacle of Shittim wood to stand vp.

f for thefe curtaines we re two cubites longer the the curtaines of f Tabernacle: to that that were f oider by a cu- bite on both f oides.

g To be fun vpon the co- uering, y was made of goa- tes noere h this was y thirde cou- ring f.r the Tabernacle

THE TABERNACLE.

SOY THE.

A M Twentie boardes on the South side and twentie on the North side

B E f o length of euerie one ten cubites, & the breadth a cubite and an halfe

16 Ten cubites f oalbe the length of a boarde, and a cubite and an halfe cubite the breadth of one boarde.

17 Two tenons f oalbe in one boarde fer in oide as the fete of a ladder, one againft an other: thus shalt thou make for all the boardes of the Tabernacle.

18 And thou shalt make boardes for the Tabernacle, tuen twentie boardes on the South side, euen ful South.

19 And thou shalt make fourtie fockets of filuer vnder the twentie boardes, two fockets vnder one boarde for his two tenons,

E K & N I Declare that all the boardes iyned to gether made thirtie cubites, which was the length of the Tabernacle.

Iofophus writeth that euerie boarde was an handful thicke

& two fockets vnder an other boarde for his two tenons.

20 In like maner on the other f oide of the Tabernacle towarde the North f oide f oalbe twentie boardes,

21 And their fourtie fockets of filuer, two fockets vnder one boarde, and two fockets vnder a nothe boarde.

22 And on the f oide of the Tabernacle, tow- ard the Weft shalt thou make fix boardes.

23 Also two boardes shalt thou make in the connes of the Tabernacle in f:wo f oides.

24 Also thei f oalbe iyned beneth, & like- k.i.

1 The Ebrewe worde signif- eth twinnes e declaring that thei f oalbe be fo perf. & and wel iyned as were pofiths.

Mr. Loff pin- en, oh sin we as the men who for the coven.

The tabernacle.

Exodus.

wife thei fhallbe joyned aboue to a ring: thus fhall it be for them two: thei fhallbe for the two corners.

So thei fhallbe eight boardes hauing fockets of filuer, aui fixtene fockets, that u, two fockets vnder one boarde, & two fockets vnder an other boarde. Then thou fhalt make fiue barres of Shittim wood for the boardes of one iide of the Tabernacle, And fiue barres for the boardes of the other side of the Tabernacle: alfo fiue barres for the boardes of the side of the Tabernacle towards the Weftside. And the midle barte fhall

go through the middes of the boardes, from end to end. And thou shalt couer the boardes with golde, and make their rings of golde, for places for the barres, and thou shalt couer the barres with golde. So thou shalt tere vp the Tabernacle according to the facion thereof, which was shewed thee in the mount. Moreover thou shalt make a vaile of blewe filke, and purple, and skarlet, and fine twined linen: thou shalt make it of broyded worke with Cherubims. And thou shalt hang it vpon foure pillers of Shittim wood couered with golde, (whose hokes shalbe of golde) standing vpon foure fockets of filuer. Afterward thou shalt hang the vaile on the hokes, that thou maielt bring in thither, that u (within y vaile) the Arke of the Testimonie: and the vaile shal make you a separacion betwene the Holy place and the moſte Holy place.

34 Also thou shalt put the Mercifeat vpon the Arke of the Testimonie in the moſte Holy place.

35 And thou shalt set the Table = without the vaile, & the Candelticke ouer againſt the Table on y Southſide of the Tabernacle, and thou shalt set the Table on the Northſide.

36 Also thou shalt make an a hanging for the dore of the Tabernacle of blewe filke, and purple, and skarlet, and fine twined linen wrought with nedle.

37 And thou shalt make for the hanging fiue pillers of Shittim, and couer the with golde: their heades shalbe of golde, & thou

fhalt caft fiue fockets of braffe for them.

CHAP XXVII.

The altar of the burnt offering. The courts of the Tabernacle. The lampes continually burning. 1 Moreover thou fhalt make y a altar of Shittim wood, fiue cubites long and fiue cubites broad (the altar fhall be foure fquare) and the height thereof thre cubites. 2 And thou fhalt make it hornes in the foure corners thereof; the hornes fhall be of it b felfe, and thou fhalt couer it with braffe. 3 Also thou fhalt make his afhpanes for his affhes and his befoms, and his balent, and his flefhokes, & his cenfers: thou fhalt make all the inftrumets thereof of braffe.

1 Whereupon the hie Priest only cured once a yere

m Meaning in y holy place

a This hargle or vaile was betwene the holy place & there where y people were.

a For y burns offering.

b Of the fame wood & master, not faltened vpon it or, for piers.

Chap 21.9, & 40. chr 6.5. all 7.44.

k Some read, headed of the pillars

"She under the befes: meaning that to faide hang downward from the befes."

THE ALTAR OF BURNT

OFFRING.

A B The length containing fiue cubites. A D The height thre cubites B C The breadth afmuch E The foure hornes or foure corners. F The grate, which was put within the altar, and whereupon the facrifice was burnt. G Foure rings to life vp the grate by, when thei anolded the affhes H The barres to eary the altar. I The rings through the which the barres were put K Afhpan, befoms, flefhokes, bafent & ftick e instrumeurs appertaining to the altar.

The tabernacle.

Exodus.

"Sir not,

4 And thou shalt make vnto it a grate like netwoike of brasse:
also vpon that "giate shalt thou make foure brasse in rings
vpon the foure corners thereof.

5 And thou shalt put it vnder the copaffe of the altar beneth,
that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of
Sixtæm wood, & shalt couer them with brasse.

7 And the barres thereof shalbe put in the rings, the which
barres shalbe po the two sides of the altar to beare it.

8 Thou shalt make y altar holowe betweene the boardes: as
God shewed thee in the mount, so shal they make it.

9 Also thou shalt make the c course of y Tabernacle in the
Southside, euen ful Southe: the courte shal haue curtaines of
fine twined linen, of an hundreth cubites long, for one side,

10 And it shal haue twentie pillers, with their twentie fockets
of brasse: the heads of the pillers, & their d fillets shalbe
siluer.

11 Likewise on the Northside in length there shalbe hangings
of an hundreth cubites long, & the twentie pillers thereof w
their twentie fockets of brasse: the heads of y pillers and the
fillets shalbe siluer.

12 And the breadth of the courte on the Westside shal haue curtaines of fiftie cubites, with their ten pillers & their ten fockets.

13 And the breadth of the courte, Eastward ful East shal haue c fiftie cubites.

14 Also hangings of fiftene cubites shalbe on the one side with their three pillers and their three fockets.

15 Likewise on the other side shalbe hangings of fiftene cubites, with their three pillers, an I their three fockets.

16 And in the gate of the courte shalbe a valle of twentie cubites, of blewe slike, & purple, and skarlet, and fine twined linen wrought with nedle, with the foure pillers thereof and their foure fockets.

17 All the pillers of the courte shal haue fillets of siluer rounde about, with their heads of siluer, and their fockets of brasse.

18 The length of the court shalbe an hundreth cubites, and the breadth fiftie "at either end, and the height fine cubites, and the hangings of fine twined linen, & their fockets of brasse.

19 All the vessels of the Tabernacle for all maner feruice thereof, & all the pins thereof, & all the pins of the courte shalbe brasse.

20 And thou shalt commande the childer of Israel, that they bring vnto thee pure oyle oliue b beaten for the light, that the lampes may always bune.

21 In the Tabernacle of the Congregatio

without the valle, which is before the Testimonie, shal Aaron and his fones dress them from euening to morning before the Lord, for a statute for euer vnto their generacions to be observed by the children of Israel.

CHAP. XXVIII.

1 The Lord calleth Aaron & his fones is the Priesthede a Their garmets 12 19 Aaron marath in to the Salduarie in the name of the children of Israel 30 Trim and Thummim 31 Aaron beareth the inquitse of the Israelites of rings.

2 And cause thou thy brother Aaron to come vnto thee and his fones w him, from among the children of Israel, that he may ferue me in the Priests office: I meane Aaron, Nadab, and Abihu, Eleazar, and Ihamar: Aaron fones.

3 Also y shalt make holy garments for Aaron thy brother, a glorious & beautiful.

4 Therefore thou shalt speake vnto all c o ning me, whome I haue filled with the spirit of wifome, that they make Aaron's

garments to b confecrate him, that he may ferue me in the
Priests office.

THE GARMENTS OF THE HIGH PRIEST.

a Whereby his office may be known to begio- rious & excel-
lent "Elie wif to bear b Which is, to feperat him from the red.

e This was y first entite in to the Tabernacle, where y people
abode

d They were certain hopes or circles for to beautise y piller.

e Men: eg for taines of holy cubites

f Of the dore of the courte

"Elie fifty in fifty

g Or flakes, where with y curtaines were fastened to the
ground

h Soche as of math from y oliue, when it is first pieffed or
beaten "Braside 79

A The Ephod, or vpmolt coate, which was like cloth of gold
and was girded vnto him, wherein was the breth plate with the
twelve fones, which was tied above with two chrines to two
only fones and beneth with two laces.

B The robe w was next vnder the Ephod, whereunto were
joined th: pom: granates and belles of golds.

C The tumble or broydred coate, which was vnder y robe and
longer then it, and was also with our feces

4 Now these shalbe y garmets, w their shal make, a breth plate,
& a Ephod, & a robe, &

e A fhor and forth coate without flec- ues put vp- molt vpon
his garments to kepshe clofe vnto him

k.ii.

The tabernacle.

Exodus.

a broydred coat, a mitre, & a girdle. So the so holy garmets
shall they make for Aarón thy brother, & for his sonnes, that
he may serue me in the Priests office.

5 Therefore they shall take golde, & blewe silke, and purple,
and skarlet, & fine linen,

6 And they shall make the Ephod of golde, blewe silke, and
purple, skarlet, & fine twi- ned linen of broydred worke.

7 The two shulders thereof shall be joynted together by their two edges: so shall it be closed.

d Which we about his vp- most cove.

And y d embroydred garde of the same Ephod, which shall be vpo him, shall be of y self same worke and sluffe, even of golde, blewe silke, and purple, and skarlet, and fi- ne twined linen.

9 And thou shalt take two onix stones, and graue vpon them the names of the chil- dren of Israel:

10 Six names of the vpon the one stone, & the six names that remaine, vpo the secó- de stone, according to e their generacios.

11 Thou shalt cause to graue y two stones according to the names of y childre of If- rael by a grauer of signets, y worketh and graueh in stone, and shalt make them to be set and embossed in golde.

e As they we- re in age, so shulde this be grauen in or- the.

f That Aarón mugherentem- ber the Israel ces to God warde.

g Of the bos- les.

h It was so cal- led, because y the Priest col- de not give sentance: stage men: without tion on his bre." a. to defer p tion on

the brest plate.

10r. for done. 10r. for made.

10r. for made. 10r. for after.

"Rie. see his.

12 And thou shalt put the two stones vpon the shulders of the Ephod, as stones of re- membrance of y children of Israel: for Aa- rón shall beare their names before y Lord vpo his two shulders for a remembrance.

13 So thou shalt make boses of golde,

14 And two cheines of fine golde s at the ende, of wrethed worke shalt y make them, & shalt fasten the wrethed cheines vpon the boses.

15 Also thou shalt make the brest plate of s iudgement with broydred worke: like the worke of the Ephod shalt thou make it: of golde, blewe silke, and purple, and skar- let, & fine twined linen shalt y make it.

16 i Foute square it shall be and double, an hand bred long and an hand bred broad.

17 Then thou shalt set it ful of places for stones, even foure rowes of stones: y ordre shall be tus, a ruby, a topaze, and a carbu- cle in the first rowe.

18 And in the seconde rowe thou shalt set an emeraude, a saphir, and a diamond.

19 And in y third rowe a turkeis, an achate, and an hematite.

20 And in the fourte rowe a chrysolite, an onix, and a iasper: and they shall be set in golde in their embossements.

21 And the stones shall be according to the names of the childre of Israel, twelve, according to their names, grauen as signets, euerie one after his name, & they shall be for the twelve tribes.

22 Then thou shalt make vpon the breast Plate two cheines at the endes of wrethen

worke of pure golde.

23 Thou shalt make also vpon the breast plate two rings of golde, and put the two rings on the two endes of the breast plate.

24 And thou shalt put the two wrethed cheines of golde in the two rings in the endes of the breast plate.

25 And the other two endes of the two wrethen cheines, thou shalt fasten in the two embossements, and shalt put them vpon the sholders of the Ephod on y foreside of it.

26 Also thou shalt make two rings of golde, which thou shalt put in the two other endes of the breast plate, vpon the bor-

der thereof, toward y inside of y Ephod.

27 And two other rings of golde thou shalt make, & put them on the two sides of the Ephod, beneath in the fore parte of it ouer against the coupling of it vpon the broy- dred garde of the Ephod.

28 Thus they shall binde the breat plate by his rings vnto the rings of the Ephod, w a lace of blewe silke, that it may be fast vp- on the broydred garde of the Ephod, & y the breat plate be not losed fro y Ephod.

29 So Aarón shall be beare the names of the childre of Israel in the breat plate of iud- gement vpon his heart, when he goeth in- to the holy place, for a remembrance con- tinually before the Lord.

30 Also thou shalt put in the breat plate of iudgement the v Vrim & the Thumim, w shall be vpo Aarons heart, wh he goeth in before the Lord: and Aarón shall beare the iudgement of the children of Israel vp- on his heart before the Lord continually.

31 And thou shalt make the robe of the E- phod altogether of blewe silke.

32 And the hole for his heade shall be in the middles of it, hauig an edge of wouē wor- ke rounde about y collar of it: so it shall be as y collar of an habergeo that it ret not.

33 And beneath vpon the skirtes thereof y shalt make pomgranates of blewe silke, & purple, & skarlet, round about the skirtes thereof and belles of golde betwene them round about:

34 Thaus, a golden bel and a pomgranate, a golden bel and a pomgranate rounde a- bout vpon the skirtes of the robe.

35 So it shall be vpon Aarón, when he mini- streth, and his found shall be heard, when he goeth into the holy place before the Lord, and when he commeth out, and he shall not dye.

36 Also thou shalt make a plate of pure golde, & graue therō, as signets are graue, HOLINES TO THE LORD,

37 And y shalt put it on a blewe silke lace, and it shall be vpon the mitre: even vpon y fore fronte of the mitre shalt it be.

38 So it shall be vpon Aarons forehead, that Aarón may be beare the iniquitie of y of- frings

k Which are vponest to- ward the shul- des.

l Which are beneath.

m Aarón shalt not more into the holy place in his owne name, but in the name of all the chil- dren of Israel.

n Vrim signi- steth light, and Thumim per- faithing: cel- ring thde the stones of the breat plate were mohe cleane, and of

perfect beau- terthy Vrim al so in met kno lage, and Thü mim
holyners, showing what verours are re quored in the Priests.

o Holines ap- portioneth to the Lord for he is mohe ho ly, and
nothig vsholy may appuare befo- re ham.

p Their offri- ge colde not bo lo perfect, but some foure wolde
be the- reim: w foure the hie Priest bare and pac- sed God.

frings

The tabernacle.

Exodus.

4 That is, con- ferent the, by giving them things to of- fit, and thereby admit them to their office

Or, of 15 issues

7 In not hu- ding their na- kudnes.

Gen 5,2.

a To offer the in lucidice.

b Which was next under the Ephod

Chap. 28, 36.

Chap. 30, 23.

Chap 28, 41.

Or, in fact then

frings, which the childre of Ifi ael fhall of- fre in all their holy offrigs; & it fhall be al- waies vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou fhalt embroydre the fine linen coat, and thou fhalt make a girdle of fine linen, but thou fhalt make a girdle of needle worke.

40 Also thou fhalt make for Aarons son- nes coates, & thou fhalt make the girdels, & bonets fhalt thou make them for glorie and comelines.

41 And thou shalt put them vpon Aarón thy brother, & on his
sonnes with him, & shalt anoynt them, and fiil their hands,
and sanctifie them, & they may minister vnto me in the Priests
office.

42 Thou shalt also make them linen breeches to couer their
pruities: fro the loynes vnto the thighs shal they reache.

43 And they shall be for Aarón and his sonnes when they come
into the Tabernacle of the Congregation, or when they come
vnto the altar to minister in & holy place, that they commit not
iniquitie, & so dye. This shall be a lawe for euer vnto him and to
his seed after him.

CHAP. XXIX.

1 The matter of consecrating the Priests 3t The continual
sacrifice. 4 The Lord promisth to dwell among the children of
Israhel.

1 His thing also shalt thou do vnto the when thou consecratest
them to be my Priests, * Take a yong calf, and two rams
without blemish,

2 And vneauened bread & cakes vneauened tempered with
oyle, & wafers vneauened anointed with oyle: (of fine wheat
flower shalt thou make them)

3 The fi fhalt put the in one bafket, & pre- fent them in the bafket with the calf and the two rams,

4 And fhalt bring Aarón and his fonnes vnto the dore of the Tabernacle of & Cfo gregacion, and wafh them with water.

5 Alfo thou fhalt take the garments, & put vpon Aarón the tunicle, and the robe of the Ephod, and the Ephod, and the bieft plate, and fhalt clofech m to him with the broydred garde of the Ephod.

6 Then thou fhalt put the mitre vpon his head, and fhalt put the holy crowne vpon the mitre.

7 And thou fhalt take the anointing oyle, and fhalt powre vpon his head, and anoint him.

8 And thou fhalt bring his fonnes, and put coates vpon them,

9 And fhalt girde them with girdels, both Aarón & his fonnes: and fhalt put the bo- nets on them, and the Prielftes office fhall be theirs for a perpetual lawe: thou fi fhalt alfo 'fil the hands of Aarón, and the hāds of his fonnes.

10 After, thou fhalt prefent the calf before the Tabernacle of the Cfgregacion. * and Aarón and his fonnes fhall 'put their hāds vpon the head of the calf.

11 So thou fhalt kil the calf befor: & Lord, at the dore of the Tabernacle of the Con- gregacion.

12 Then thou shalt take of & blood of the calf, and put it upon the bones of the altar with thy finger, and shalt pour all the rest of the blood at the fore of the altar.

13 *Also thou shalt take all the fat that covereth the inward parts, and the gall, that is on the liver, and the two kidneys, and the fat that is upon them, and shalt burn them upon the altar.

14 But the flesh of the calf, and his skin, and his dung shalt thou burn with fire without the altar: it is a 'finne offering.

15 Thou shalt also take one ram, and Aaron and his sons shall put their hands upon the head of the ram.

16 Then thou shalt kill the ram, and take his blood, and sprinkle it round about upon the altar,

17 And thou shalt cut the ram in pieces, and wash & inward parts of him and his legges, & shalt put them upon the pieces thereof, and upon his head.

18 So thou shalt burn the whole ram upon the altar. for it is a burnt offering unto the Lord for a sweet savour: it is an offering made by fire unto the Lord.

19 And thou shalt take the other ram, and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood & put it upon the lap of Aaron's ear, and upon the lap of the right ear

of his sonnes, and vpon the thumbe of their right hand, & vpon the great toe of their right fore, and shalt sprinkle the blood vpon the altar round about.

21 And thou shalt take of the blood that is vpon the altar, and of the anointing oyle, and shalt sprinkle it vpon Aarón, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shall be halowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rams & fat & the rumpe, euen the fat that couereth the inwardes, and the kalle of the liuer, and the two kidneys, and the fat that is vpon them, and the right shoulder, (for it is the 1 ram of consecration)

23 And one loaf of bread, and one cake of bread tempered with oyle, & one wafer, out of & basket of the vneauened bread that is before the Lord.

24 And thou shalt put all this in the hands of Aarón, and in the hands of his sonnes, and k.iii.

Louth 1,6.

c Signifying that: c acrit or was also of- freed for them, and that they did approue

Louth 5,2

*His fant. 2 on 5,10

d Or a founnes of red, which cauleth the wash of God to cease

e Meaning the fort & number parce of the eare.

f Wherewith the altar must be fprinkles

g Which is of freed for the co- flection of & his Prielt.

The tabernacle.

Exodus.

32

b This factifies the Priest did move toward the East, West,
North and South, if so called, because it was not only shaken
to and fro, but also lifted up

b Which were offings of shaken going to God for his
benefices.

Lau 1, 31, & 32, 9 mat 12, 4.

I That is, by the sacrifices

The first shale beaded

m To appease God's wrath if Jesus may be pardoned

Num 21, 3.

shalt shake them to and fro before y Lord.

25 Againe, thou shalt receiue them of their hands, and burne them vpon the altar besides the burnt offering for a swete fauour before the Lord: for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the bres of the ram of the confecration, which is for Aaron, and shalt shake it to h and fro before the Lord, and it shalbe thy patte.

27 And thou shalt sanctifie the bres of the shaken offering, & the shulder of the heaue offering, which was shaken to and fro, & which was heaue vp of the ram of the confecration, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shal haue it by a statute for euer, of the children of Israel: for it is an heaue offering, and it shalbe an heaue offering of the children of Israel, of their peace offerings, euen their heaue offering to the Lord.

29 And the holy garmets, which apperteyne to Aaron, shalbe his sonnes after him, to be anointed therein, and to be cosecrat therein.

30 That sonne that shalbe Priest in his stede, shal put them on seuen dayes, when he cometh into the Tabernacle of the Congregation to minister in the holy place.

31 So thou shalt take the ram of y cosecraton, and sethe his flesh in the holy place.

32 And Aaron and his sonnes shal eat the flesh of the ram, and the bread that is in y basket, at the dore of the Tabernacle of y Congregation.

33 So they shal eat these things, whereby their atonemet was made, to cosecrat the, and to sanctifie the: but a stranger shal not eate thereof, because they are holy things.

34 Now if oght of y flesh of the cosecration, or of y bread remaiue vnto the morning, then thou shalt burne the rest with fire: it shal not be eate, because it is an holy thing.

35 Therefore shalt thou do thus vnto Aaron and vnto his sonnes, according to all things, which I haue commanded the: seuen daies shalt thou consecrat them,

36 And shalt offer eue: it day a calf or a sinne offering, for reconciliation: and thou shalt clense y altar, when thou hast offered vpon it for reconciliation, & shalt anoint it to sanctifie it.

37 Seuen daies shalt thou clense the altar, and sanctifie it, so the altar shalbe moste holy: and whatsoever toucheth the altar, shalbe holy.

38 Now this is y which thou shalt present vpon the altar: euen two labes of one yere olde, day by day continually.

39 The one lamb: thou shalt present in the morning, and the other lamb: thou shalt present at euen.

40 And with y one lobe, a stenth parte of fine flour mingled with the fourte parte of an H in of beaten oile, and the fourte parte of an H in of wine, for a drinke offering.

41 And the other lamb: y shalt present at euen: thou shalt do thereto according to the offering of the morning, & according to the drinke offering thereof, to be a burnt offering for a swete fauoure vnto the Lord.

42 This shal be a continual burnt offering in your generation at the dore of the Tabernacle of the Congregacion before y Lord, where I wil make appointment with you, to speake there vnto thee.

43 There I wil appoint with the children of Israel, and the place shalbe sanctified by my glorie.

44 And I wil sanctifie the Tabernacle of y Congregacion & the altar: I wil sanctifie also Aaron & his sonnes to be my Priests,

45 And I wil dwel among the children of Israel, and wil be their God.

46 Then shal they knowe that I am y Lord their God, that broght them out of y land of Egypt, that I might dwel among them: I am the Lord their God.

CHAP. XXX.

1 The Altar of incense 13 The summe that the Israelites shulde pay to the Tabernacle. 16 The bresau Lauer. 23 The aminting Oyle. 34 The making of the perfume.

2 Furthermore thou shalt make an altar for swete perfume, of Shittim wood thou shalt make it.

3 The length thereof a cubite & y breadth thereof a cubite (it shalbe foure square) and the height thereof two cubites: the hornes thereof shalbe h of the same,

4 And y shalt ouetlaie it with fine golde, bode y top thereof & y sides thereof roud about, and his hornes: also thou shalt make vnto it a crowne of gold rosie about.

THE ALTAR OF SWETE PERFUME.

n That is, an Omer roud chap 16, 16. o Which is a bout a print.
ve, declare my wife in you.

p Because of my glorious presence

Lau 1, 12 2 cer. 6, 16

q It is I the Lord, that am their God

a Vpon the & the swere per fume was burn. vert 14

b Of the same wood & mus- ter

We, a circle & beside.

This altar was one cubite long, and one cubite broad, and in height was two cubites the rest may be understood by the former figures.

4 Besides

The iudiciales.

Exodus.

40

e That is, in § Sanctuarie, and not in the 16o licit of all.

d Meaning whê he trim- meth them, & retheth the style

e Otherwise made the thes, which is de- scribed f But it muft
onely ferue to butne perfume

4 Befides this thou shalt make vnder this crowne two golden
rings on ether fide: euen on euctie fide shalt thou make them,
that thei may be as places for the barres to beare it with all.

5 The w barres thou shalt make of Shit- tim wood, and shalt
couer them w golde. 6 After thou shalt fet it before the vaile,
that is nere the Arke of Testimonie, be- fore the Merciseat that
is vpon the Te- Stimonie, where I wil appoint with thee.

7 And Aarón shal burne thereon fwete in- cenfe euerie
morning: when he d dresseth the lampes thereof, shal he burne
it.

8 Likewise at euen, when Aarón fetterh vp the lapas thereof,
he shal butne incêfe: this perfume shalbe perpetually before
the Lord, throughout your generations.

9 Ye shal offre no e shange incenfe thereon, nor burne
facrifice, not offering, nether po- wie anie drinke offering f
thereon.

10 And Aarón shal make recociliation vpo y hornes of it once
in a yere w the blood of the sinne offting in the day of

recocilia- tion: once in the yere shal he make recon- ciliation
vpon it throughout your genera

tions: this is mofte holy vnto the Lord.

11 ¶ Afterward the Lord fpake vnto Mo- fes, faying,

12 "When thou takeft the fumme of y chil- dren of Ifrael after
theii nóbre, then they shal giue euerie man s a redemption of
his life vnto the Lord, whê thou telleft them, that there be no
plague among them whê thou counteft them.

13 This shal euerie ma giue, that goeth into the nombre, half a
fhekel, after the b fhe- kel of the Sanctuarie: ("a fhekel is
twenty gerāhs) the halfe fhekel fhalbe an offting to the Lord.

14 All that aren Sbred fió twenty yere olde and abouē, shal
giue an offting to y Lord.

15 The riche shal not paffe, and the poore shal not diminish
from halfe a fhekel, whê ye shal giue an offting vnto y Lord,
for the redemption of your liues.

16 So thou shalt take the money of y redép- tion of the
children of Ifrael, and shalt put it vnto the vfe of the
Tabernacle of y Cógregacion, that it may be a memorial vnto
the children of Ifrael before y Lord for the redemption of your
liues.

Num. 1, 2, 3

g Wherby be f fitfid y he re- demed his life whiein he had
forfait, as is declared by Daniels Sum- 24:1

h This fhekel valued two ch mone fhedels: & y gerāh va- lued
abouē 2- pente after 4. shill fterl. the once of filues, Leu. 27,
25. num 3, 47. & 5th, 41, 28

i That God shald be mer- ciful vnto you.

THE LAVER OF BRASSE.

A The fundation or fote of the Lauer.

B The Lauer, Becunfe Mofes deferiheth not the maner of this
Lauer, this figure is made after the facion of Salomons, w
femeth to be mofte agreeable to this, i King 7, 18 fane in ftode
of whelet are put barres to beare it, as in the other fi gures alfo
appeareth.

27 ¶ Alfo y Lord fpake vnto Mofes, faying, 18 Thou shalt alfo
make a lauer of braffe, & his fote of b affe to wafh, and shalt
put it betwene y Tabernacle of y Congrega- ció & the altar, &
shalt put water therein. 19 For Aarón and his fonnes shal k
wafh thei han is and their fete thereat.

20 When they go into the Tabernacle of the Congregacion, or
when they go vnto the altar to minifter & to make y perfume
of the burnt offting to the Lord, they shal wafh the felues with
water, left they dye.

21 So they shal wafh their háds & their fete y they dye not: & this fhalbe to the an ordi

nance l for euer, bothe vnto him and to his fede throughout their generations.

22 ¶ Alfo y Lord fpake vnto Mofes, faying, 23 Take thou alfo vnto thee, principal fpi- ces of y moſte pure myrrhe fiue hūdreth m fhekels, of fwete cinamó halfe fo muche, that is, two hundreth & fiftie, and of fwete n calamus, two hundreth, and fiftie:

24 Alfo of cafcia fiue hundreth, after the fhekel of the Sanctuarie, and of oile oliue an Hin.

25 So thou shalt make of it the oile of holy ointement, euen a moſte precious ointe- ment after the arce of the aporeca: ie: this k.iiii

l to long as y priethode ſhal laft

m Waying fo muche.

n It is a hinde of reede of a very fuere fa- nour within, & is ofid in pou- dres & odours. Chap. 29, 40.

h Signifying y he thre com- meth to God, muſt he wa- flad from all fone and cor- ruption.

The tabernacle.

Exodus.

o All things which appar- tence to the fa- bernacle

thalbe the oile of holy ointement.

26 And thou shalt anoint y Tabernacle of the Congregation the ewith, & the Ar- ke of the Testimonie:

27 Also the Table, and all the instruments thereof, and the Candelsticke, with all y in- struments thereof, & the altar of incense:

28 Also the altar of burnt offering with all his instruments, and the lauer & his fote.

29 So thou shalt sanctise them, and they shalbe moste holy: all y shal touche them, shalbe holy.

30 Thou shalt also anoint Aaron and his sonnes, and shalt consecrat them, that they may ministre vnto me in the Priests office.

31 Moreover thou shalt speake vnto y chil- dren of Israel, saying, This shal be an ho- ly ointing oyle vnto me, throughout your generations.

32 None shal anoint v mas flesh therewith, nether shal ye make any composition like vnto it: for it is holy, and shalbe holy vnto you.

33 Whofoeuer shal make y like oinemetē, or whofoeuer shal put any of it vpon a sta- ger, eue he shalbe cut of from his people.

34 And the Lord said vnto Moses, Takevn to thee these spices, pure myr: the & v cleare gume and galbanum, these odoures with pure frankincense, of eche like weight:

35 Then thou shalt make of them perfume composed after the arte of the apotecary, mingled together, pure & holy.

36 And thou shalt beate it to powder, and shalt put of it before the Arke of y Testi- monie in the Tabernacle of the Congregation, where I wil make appointment with thee: it shalbe vnto you moste holy.

37 And ye shal not make vnto you any co- position like this perfume, which thou shalt make: it shalbe vnto thee holy for the Lord.

38 Whofoeuer shal make like vnto that to smel thereto, eue he shal be cut of from his people.

CHAP. XXXI.

2 God maketh The glest & Aholdh mete for his worke. 13 The Sabbath day is the sign of our sanctification. 14 The tables written by the finger of God.

1 A Nd y Lord spake vnto Moses, sayig, Beholde, I haue called by name, Behalc, the sonne of Vri, the sonne of Hur of the tribe of Iucah,

3 Whome I haue filled with the Spirit of God, in wisdom, & in understanding & in knowledge & in all b workmanship:

4 To finde out curious workes to worke in golde, & in siluer, and in brasse,

5 Also in the art to set stones, and to carue in timber, and to worke in all maner of workmanship.

6 And beholde, I haue iowned with hi Aho- liab the sonne of Ahisamah of the tribe of

Dan, & in the hearers of all that are wise hearted, haue I put wisdom to make all y I haue commanded thee:

7 That is, y Tabernacle of y Congregacio, and the Arke of the Testimonie, and the Merciseat that shalbe thereupon, with all instruments of the Tabernacle:

8 Also the Table and the instruments the- reot, and the d pure Candelsticke with all his instruments, and the Altar of perfume:

9 Likewise the Altar of burnt offering with all his instruments,
and the Laue, with his fote:

10 Also the garments of the ministration, and the holy
garments for Aaron y Priest, and the garments of his sonnes, to
minister in the Priests office,

11 And the anointing oyle, and swete per- fume for the
Sanctuarie: according to all that I haue commanded thee, shal
they do.

12 Afterward the Lord spake vnto Moses, saying,

13 Speake thou also vnto the children of Is- rael, & say,
Notwithstanding kepe ye my Sabbaths: for it is a sign between
me and you in your generations, that ye may kno- we that I the
Lord do sanctise you.

14 Ye shal therefore kepe y & Sabbath: for it is holy vnto you:
he that defileth it, shal dye y death: therefore whofoeuer
worketh therein, the same persone shalbe euen cut of from
among his people.

15 Six dayes shal men worke, but in the se- uenth day o the
Sabbath of the holy rest to the Lord: whofoeuer doeth any
worke in the Sabbath day, shal dye the death.

16 Wherefore the children of Israel shal ke- pe the Sabbath,
that they may observe the rest through out their generations for

an euet lasting covenant.

17 It is a sign between me and the chil- dren of Israel for euet:
for in six dayes y Lord made the heaven and the earth, and in
the seventh day he ceased, and rested.

18 Thus (when the Lord had made an end of comaning with
Moses vpon mount Si- nai) the gaue him two Tables of the Te-
stimonic, two tables of stone, written with the finger of God.

CHAP. XXXII.

The Israelites impute their deliverance to the calf. 1 God is
appalled by Moses prayer 19 Moses brea- keth the Tables 20
Next yeth the idolaters. 21 Mo- es z gale for the people.

1 B Vt when the people sawe, that Moses tailed log or he came
downe from y moutaine, the people gathered the selues
together against Aaron, & said vnto him, Vp, make vs gods to
go before vs: for of this Moses (the man that brought vs out of
the land of Egypt) we knowe not what is become of him.

2 And Aaron said vnto them, b Plucke of the

c I haue in- 2 oed them, and not: a sed their know le- dge.

d So called, because of the coming and ar rest'd therein, or
because the whole was beaten out of one piece

e Which only was an anoint the Priests & y instruments of the Taberna- cie, and not to burne

f Though I co- monde these workes to be done, it wil I me that you break my Sabbath, it is to cause from our workes, & to obey the will of God

40.2.2.2.2.

Gen. 1. 31. Q 2. 2.

h From crea- ting his crea- tions, but not fro generis- g & preferring them Deut 9. 1p. i Whereby he declared his will to his peo- ple.

a The rote of idolatric is, who ind thunke y God is not at hand, except they fe him carually b Thinking y they o offe rather large idolatric, clid to refigne their moste precious new- els.

g Nether as their burials nor other wi- fe.

q Ether a fre- ger, or an Is- raelice, saue amely the Priests to be Ebrewe, Shch: loth: v is a fe cut kin- de of gemme and shinah as the naile

f Oonly de di- cut to the vis of the faber peale

a I haue cho- sen and made mete Chap 11, 10

b This shew- oth that holy craves are the gifts of Gods Spirit, & the refor: ogit to be oftend.

the

The golden calf.

Exodus.

e Suche is the rage of idola- ters, that they spare no coz to
fastifie their wicked defense Psal 106,19. d That Smol- led of
their love of Egypt, where that fans calves, and, & forgets
worshipped 1.King.12,18.

1 Cor.10,7.

e Whereby we fe what neces- site we have to pray ear- neally
to God, to keep us in his true obe- dience and to send us good
guides 2.King 12,28 Chap 33 3 deut 9,13 f God ineweth y the
praises of the godly stay his pu- nishment

Psal 100,28.

Mamb 14,13 Or, blaspheme.

Or, erpent.

g That is, thy promises made to Abraham Gen 12,7 & 12,7 &
48,16

the golden earrings, which are in the eares of your wines, of
your fones, and of your daughters, and bring them vnto me.

3 Then all the people pluckte from the f values the golden
earrings, which were in their eares, and they broght them vnto
Aa- ron.

4 Who receiued them at their hands, and facioned it with the
grazing tole, & ma- de of it a molten calf: then they said, *

These be thy gods, & Israel, & broght thee out of the land of Egypt.

5 When Aaron sawe that, he made an altar before it: and Aaron proclaimed, saying, To morowe shalbe the holy day of the Lord.

6 So they rose vp the next day in the morning, and offered burnt offerings, & broght peace offings: also the people fate them downe to eat and drinke, and rose vp to playe.

7 Then the Lord said vnto Moses, * Go, get the downe: for thy people which thou haft broght out of the land of Egypt, hath the corrupted their wines.

8 They are sone turned out of the way, which I commanded them for they haue made them a molten calf, & haue worshipped it, & haue offered the eto, sayig, * These be thy gods, & Israel, which haue broght thee out of the land of Egypt.

9 Againe the Lord said vnto Moses, * I haue sene this people, and beholde, it is a stiffnecked people.

10 Nowe therefore let me alone, that my wrath may wake hote against them, so I wil consume toem: but I wil make of thee a mightie people.

11 *But Moses prated vnto y Lord his God, and said, O Lord, why doe: h: thy wrath wake hote against thy people, which

thou haft broght out of the lad of Egypt, with great power, and with a mightie hand?

12 *When fore shal the Egyptians speak, and say, He hath broght them out mali- ciously for to slay them in the mouraines, and to consume them from the earth: tur- ne from thy scarce wrath, and change thy minde from this euil toward thy people.

13 Remember Abraham, Izhak, & Israel thy seuanes, to whome thou swarest by thine owne selfe, and saidest vnto them, * I wil multiple your sede, as the stares of the heauen, and all this land, that I haue spoken of, will I giue vnto your sede, and the shal inherit it for euer.

14 Then the Lord changed his minde from the euil, which he threatened to do vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his had: the Tables were writte on bothe their sides, euen on y

one side & on the other were thei written.

16 And these Tables were the worke of God, and h this writing was the writing of God grauen in the Tables.

17 And whe Ioshua heard the noise of the people, as thei showted, he said vnto Mo- ses, There is a noise of warre in the

hoste.

18 Who answered, It is not the noise of the that haue the victorie, nor the noise of the that ate ouercome: but I do heare the noi- se of singing.

19 Nowe, assone as he came nere vnto the hoste, he sawe the calf and the dancing: so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in pieces beneth the mountaine.

20 *After, he toke the calf, which they had made, & burned it in the fire, and ground it vnto powder, and strowed it vpon the water, & made the child: e of Israel: din- ke of it.

21 Also Moses said vnto Aaron, What did this people vnto thee, y thou haft broght so great a sinne vpon them?

22 The Aaron answered, Let not the wrath of my loud wake feaice: thou knowest this people, that: the are euen set on mischief.

23 And thei said vnto me, Make vs gods to go before vs: for we knowe not what is become of this Moses (the man y broght vs out of the land of Egypt.)

24 The I said to them, Ye that haue golde, plucke it of: and thei broght it me, and I did cast it into the fire, and thereof came this calf.

25 Moses therefore sawe that the people were k naked (for Aaron had made them naked vnto their shame among their ene- mies)

26 And Moses stode in the gate of the cap, and said, Who pretenteth to the Lord his lum come to me. And all the sonnes of Leui gathered them selues vnto him.

27 Then he said vnto them, Thus saith the Lord God of Israel, Put euerie man his sworde by his side: go to and fro, fro gate to gate, through the hoste, and slay eue- rie man his brother, and euerie man his companion, & euerie man his neighbour.

28 So the children of Leui did as Moses had commanded: and there fel of the peo- ple the same day about thre thousand me.

29 (For Moses had said, Consecrar your hands vnto the Lord this day, euen euerie man vpon his s sonne, and vpon his brother, that there may be giuen you a blef- sing this day)

30 And whe the morning came, Moses said vnto the people, Ye haue committed a grie- uous crime: but now I wil go vp to the Lord, if I may pacifie him for your sinne.

31 Moses therefore went againe vnto the Lord, and said, Oh, this people haue sin- li.

h All these re- percibs shews how excellent a chig they defrauded them selues of by their idolatry

Deut.9,21.

i Parvely to czipite them of: our idola- ture, & parvely y that
slnde him: none oc- calib to reme- ber it sister- warde.

k Buthe defti- nate of Gods favour, & as oc- calib to their
enemies to speake euil of their God

l This fast did so pleast God, that he turned the nurse of Jaskob
age: it Leui, to a blef- sing, Deut 16,9

m In renfging Gods gloue we noit nuue no repelt to perfone,
but put of all carnal afe- tion

Ceremonies.

Exodus.

Nevv tables 3/1224

n So much he referred to glo- rie of God, & he preferred it out
to his ow- ne saluation. n I will make it know that he was more
protestant in some mental confid to life overlating.

p This decla- reth how great most a time, i- dolatric is, fo- king
that at Mo fth praest God would not ful- ly remute it.

n The land of Canaan was compoiled & Liberio dies, that
cured into it, with passe up by the killer Gen 12,7. and 23,27.
sofe. 24,11. Taw. 7,21.

Chap 31,9. dent. 9,13.

6 That other may sheve merce, if thou repent, or ele ponish thy rebellion,

c That is, the Tabernacle of the Congreg- ists so called, because the people refor- ced therefor, when they sholde be instructed of the Lord's wil.

ned a great sinne and haue made the gods of golde.

32 Therefore now if thou pardone their sinne, thy merce shal appeare: but if thou wilt not, I pray thee, raise me out of thy boke, which thou hast written.

Then the Lord said to Moses, Whosoe- uer hath shined against me, I wil put him out of my boke.

34 Go now therefore, bring the people vn- to the place which I commanded thee: be- holde, mine Angel shal go before thee, but yet in the day of my visitation I wil vise there sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron to make the calf which he made.

CHAP. XXXIII.

2 The Lord promised to send an Angel before his people. 4
They are sad because the Lord demeth to go up with them. 5
Moses talketh familiarly with God. 13 He preach for the
people, 14 And desire to be the glone of the Lord.

1 A Fierwarde the Lord said vnto Mo- ses, Departe, go vp fro
hence, thou, and the people (which thou hast brought vp out of
the land of Egypt) vnto the lad w I sware vnto Abraham, to
Izhile and to Laakob, sayig, vnto thy sede wil I giue it.

2 And I wil send an Angel before thee & wil cast out the
Canaanites, Amorites, and the Hittites, and the Petizzites, the
Hiuites, and the Iebusites:

3 To a lad, I say, that floweth with milke & hony: for I wil not
go vp with thee, be- cause thou art a stifnecked people, lest I
consume thee in the way.

4 And when the people heard this euil ti- dings, they followed,
& no man put on his best rayment.

5 (For the Lord had said to Moses, Say vn- to the children of
Israel, Ye are a stifnec- ked people, I wil come sodenly vpon
thee, and consume thee: therefore now put thy costly rayment
fro thee, that I may know what to do vnto thee.)

6 So the child is of Israel laied their good rayment from them,
after Moses came down from the mount Horeb.

7 Then Moses toke his tabernacle, & pitched it without the
hoste far of from the hoste, and called it Ohel-moed. And
when anie did foke to the Lord, he weir out vnto the
Tabernacle of the Congrega- tion, which was without the
hoste.

8 And when Moses went out vnto the Ta- bernacle, all the
people rose vp, and stode euerie man at his tent dore, and
loked af- ter Moses, vntil he was gone into the Ta- bernacle.

9 And aflone as Moses was entred into the Tabernacle, the
cloudy piller descended and stode at the dore of the
Tabernacle,

and the Lord talked with Moses.

10 Now when all the people faw the clou- dy piller stand at the
Tabernacle dore, all the people rose vp, & worshipped eue- rie
man in his tent dore.

11 And the Lord spake vnto Moses, face to face, as a man
speaketh vnto his friend. After he turned againe into the hoste,
but his seruant Ioshita the sonne of Nun a yong man, departed
not out of the Ta- bernacle.

12 ¶ Then Moses said vnto the Lord, Se, & faeist vnto me,
Lead this people fourth, & thou hast not shewed me whome
thou wilt send with me: thou hast said moreo- uer, I knowe
thee by name, & thou hast also founde grace in my sight.

13 Now therefore, I pray thee, if I haue fo- unde fauour in thy sight, shewe me now thy way, that I may knowe thee, and that I may finde grace in thy sight: consider al- so that this nation is thy people.

14 And he answered, My presence shal go with thee, and I wil giue thee seft.

15 Then he said vnto him, If thy presence go not with us, cary vs not hence.

16 And wherein now shal it be knowe, that I and thy people haue founde fauour in thy sight shal it not be when thou goest with us so I, & thy people shal haue pre- eminence before all the people that are vpon the earth.

17 And the Lord said vnto Moses, I wil do this also that thou hast said: for thou hast founde grace in my sight, and I knowe thee by name.

18 Againe he said, I beseche thee, shewe me thy & glorie.

19 And he answered, I wil make all my good go before thee, and I wil proclai- me the Name of the Lord before thee: for I wil shewe mercie to whome I wil shewe mercie, & wil haue compaision on whome I wil haue compaision.

20 Furthermore he said, Thou cast not se my face, for there shal no man se me, and liue.

21 Also the Lord said, Beholde, there is a place by me, and thou shalt stade vpon the rocke:

22 And while my glorie passeth by, I wil put thee in a cleft of the rocke, and wil couer thee with mine hand whiles I passe by.

23 After I wil take away mine hand, & thou shalt se my backe partes: but my face shal not be fene.

CHAP. XXXIII.

1 The Tables are remued. 6 The description of God. 12 All felonship with idolaters is forbidden. 13 The three feasts 20 Moses is an dates in the mount. 20 His face, sheweth, and he couereth it with a waile.

1 And Lord said vnto Moses, Hewe thee two Tables of stone, like vnto & first

d Moses plai- ntiv & fam- liarely of all others, Monb. 12,9

e I care for thee and wil presence thro in this thy vocation

f She face, f Signifying & the Israelites shalce excel through Gods fauour all w- ther people, vert 16.

g Thy face, thy substance, and thy main- nie

h My mercie, & fatherlie ca ve

i Read chap. 14, vers 6,7 Rom. 9,15.

k For finding nothing in me that ca defer- ne mercie, he wil
frely faue lie

l For Moses faw not his face in ful ma- relie, but as mans w
cake- nes colde bea- re in lo mount Horeb

m So much of my glorie as to this mortal life thou art able to
se.

Deut. 10,2 first

The tabernacle.

Exodus.

42

first, and I will write upon the Tables the wordes that were in
first Tables, which thou brakest in pieces. 2 And be ready in
the morning, that thou majest come vp early vnto the moit of
Si nai, and "waite there for me in the top of the mount. 3 But
let no man come vp with thee, nether let anie man be fene
throughout all the mount, nether let the fhepe nor cattel fede
before this mount. 4 The Moses hewed two Tables of sto- ne
like vnto the first, and rose vp early in y morning, and went vp
vnto the mount of Sinai, as the Lord had commanded him, &
toke in his hand two Tables of stone. 5 And the Lord defended
in the cloude, and stode with him there, and proclaimed the

Name of the Lord. 6 So the Lord passed before his face, and a cryed, The Lord, y Lord, strong, meri- ful, and gracious, flow to angre, & abun- dant in goodness and trutth, 7 Referring mercie for thousands, for- giving iniquities, & transgression and fin- ne, and not "making the wicked innocent, "visiting the iniquities of the fathers vpon the children, and vpon childrens childre, vnto the third and fourth generation. 8 Then Moses made haste and bowed him self to the earth, and worshipped, 9 And said, o Lord, I praye thee, if I haue founde grace in thy sight, that the Lord wolde now go w vs (for it is a stifnecked people) and pardon our iniquities & our fins, and take vs for thine inheritance. 10 And he answered, Beholde, "I will make a covenant before all thy people, and wil do meruels, fuche as haue not bene done in all the world, nether in all nations: and all the people amog whome thou art, shal se the worke of y Lord: for it is a terrible thing that I wil do with thee. 11 Kepe diligently that which I comman- de thee this day, beholde, I wil cast out before thee the Amorites, and the Canaanites, and the Hittites, & the Perizzites, and the Hiiutes, and the Iebufites. 12 *Take hede to thy self, that thou make no compact with the inhabitants of the land whithen y goest, lest thee be the cause of a ruine among you: 13 But ye shal ouerthrowe their altars, and breake their images in pieces, and cut do- wne their groues. 14 (For thou shalt bowe downe to none o- ther god, becaufe the Lord, whose Name is Ielous, is a Ielous God) 15 Lest thou make a compact with the in-

habitants of the land, and when they go a whoring after their gods, and do facri- fice vnto their gods fone man call thee, and thou eat of his sacrifice;

16 And lest thou take of their * daughters vnto thy sonnes, and their daughters go a whoring after their gods, and make thy sonnes go a whoring after their gods.

17 Thou shalt make thee no gods of a me- tal.

18 The feast of vnleauened bread shalt y kepe: feue dayes shalt thou eat vnleauened bread, as I commanded thee, in the time of the * moneth of Abib: for in the mo- neth of Abib thou camest out of Egypt.

19 *Euerie male, that first openeth y wombe shalbe mine: also all the first borne of thy flocke shalbe reconed mine, bothe of beues and shepe.

20 But the first of the afse thou shalt bye out with a lambe: and if thou redeme him not, then thou shalt breake his necke: all the first borne of thy sonnes shalt thou re- deme, and none shal appeare before me empty.

21 Six dayes thou shalt worke, and in the feueth day thou shalt rest: bothe in earing time, and in the haruest thou shalt rest.

22 Thou shalt also obserue the feast of wekes in the time of y first fuites of wheat haruest, and the feast of gathering fuites in

the end of the yere.

23 Thrife in a yere shal all your me chil- dre appeare before y
Lord Iehouah God of Israel.

24 For I wil cast out the nations before thee, and enlarge thy
coastes, so that no man shal desire thy land, whe thou shalt
come vp to appeare before the Lord thy God thrife in the yere.

25 Thou shalt not offer the blood of my fa- crifice with leauen,
nether shal oght of the sacrifice of the feast of Pafficoeur be
left vnto the morning.

26 The first ripe fuites of thy land thou shalt bring vnto the
house of the Lord thy God: yet shalt thou not sethe a kid in his
mothers milke.

27 And the Lord said vnto Moses, Write thou these wordes: for
after the tenoure of * these wordes I haue made a covenant
with thee and with Israel.

28 So he was there with the Lord fourtie dates and fourtie
nights, and did nether eat bread nor drinke water: and he wrote
in the Tables *the wordes of y covenant, eneu the ten
commandements.

29 So when Moses came downe fro moit Sinai, the two Tables
of the Testimonie were in Moses hand, as he descended from

the mount: (now Moses wist not that y skin of his face thone bright, after that God had talked with him)

30 And Aaron and all the childre of Israel loked vpon Moses, and beholde, the skin of his face thone bright, and they were afraid to come nare him.

1. King 11 a.

e As golden flourthroffe, or any thing that is molten.

Chap. 13, 4.

Chap. 15, 8. Or 20, 29. H. 24, 44, 50.

f With out of- firing fount thing

Chap. 23, 16.

g Which was in September, when y ho- ne declined, which in the course of pola tical things this called y ende of y yere.

h God promi- seth to ascend them & clears, which obey his commanded ment.

i Read chap. 21, 19. den. 14a 21

Chap 24, 18. den 9, 9.

k This mira- cle was to co firme the auto rute of the La we, and oghe no more to be followed then other mira- cles

Den 4, 19. Or, wordes.

I Read 2 Col. 3, 7.

liii.

The tabernacle.

Exodus.

a.Cor.2.13.

m Which was in the Tabernacle of the Congregation.

31 But Moses called them: and Aaron and all the chief of the Congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came here, and he charged them with all that the Lord had said unto him in moot Sinai.

33 So Moses made an end of communing with them, * and had put a couering vpon his face.

34 But, when Moses came before Lord to speak with him, he took of the couering until he came out: then he came out, and spake unto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, how the skin of Moses face shone bright: therefore Moses put the couering vpon his face, until he went to speak with God.

CHAP. XXXV.

1 The Sabbath 2 The freights are required. 21 The readings of the people to offer 30 "Bazalees & Athelads are praised of Moses.

1 Then Moses assembled all the Congregation of the children of Israel, and said unto the, These are the words which the Lord hath commanded, that ye should do them:

Chap 20.2. a Western ye shall rest from all bodden works.

2 *Six days thou shalt worke, but the seventh day shal be vnto you the holy Sabbath of rest vnto Lord: whosoever doeth anie worke therein, shal dye.

3 Ye shal kindle no fire throughout all your habitations vpon the Sabbath day.

4 ¶Againe, Moses spake vnto all the Congregation of children of Israel, saying, This is the thing which the Lord commandeth, saying,

5 Take from among you an offering vnto the Lord: whosoever is of a willing heart, let him bring this offering to the Lord, namely golde, and siluer, and brasse:

6 Also blewe silke, and purple, and skarlet, and fine linen, and goats heere,

7 And rams skins died red, and badgers skins with Shuttim wood:

8 Also oyle for light, & spices for the anointing oyle, and for the swete incense,

9 And onix stones, and stones to be set in the Ephod, and in the best plate.

b Read Chap. 10 And all the wise heard among you, shal come & make all that the Lord hath commanded:

Chap. 26.11. 11 That is, the Tabernacle, the paullion thereof, & his couering, & his taches & his boards, his barres, his pillars & his sockets,

12 The Arke, and the barres thereof: the Merciseat, & the vail that couereth it, 13 The Table, and the barres of it, and all the instruments thereof, & the shewe bread:

14 Also the Cadelfsticke of light and his instruments and his lampes with the oyle for the light:

15 *Likewise the Altar of perfume and his barres, and the anointing oyle, and the swete incense, and the vail of the dore at the entering in of the Tabernacle,

16 The Altar of burnt offering with his brafen grate, his barres and all his instruments, the Lauer and his fote,

17 The haggings of the course, his pillars & his sockets, and the vail of gate of the course,

18 The pins of the Tabernacle, and pins of the course with their cordes,

19 The ministring garments to ministrate in the holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may ministrate in the Priestes office.

20 ¶Then all the Congregation of children of Israel departed from the presence of Moses.

21 And euerie one, whose hearts encouraged him, & euerie one, whose spirit made him willing, came and brought an offering to Lord, for the worke of the Tabernacle of the Congregation, and for all his vases, and for the holy garments.

22 Bothe men & women, as many as were fre hearted, came and brought taches and earrings, and rings, and bracelets, all were icwels of golde: and euerie one that offied an offering of golde vnto the Lord:

23 Euerie man also, which had blewe silke, and purple, & skarlet, and fine linen, and goats heere, and rams skins died red, and badgers skins, brought them.

24 All that offred an oblatio of siluer & of brasse, brought offing vnto the Lord: & euerie one, had Shuttim wood for anie maner worke of ministratio, brought it.

25 And all the women that were wise hearted, did spun with their hades, and brought the spun worke, euer the blewe silke, and the purple, the skarlet, and the fine linen.

26 Likewise all the women, whose hearts were moued with knowledge, spun goats heere.

27 And the rulers brought onix stones, and stones to be set in the Ephod, and in the blest plate:

28 Also spice, and oyle for light, and for the anointing oyle, and for the swete perfume.

29 Euerie man and woman of the children of Israel, whose hearts moued the willingly to bring for all the worke which the Lord had commanded the to make: by the had of Moses, brought a fre offering to Lord.

30 ¶Then Moses said vnto the children of Israel. Beholde, * Lord hath called by name Bezaleel the sonne of Vri, the sonne of Hur of the tribe of Iudán,

31 And

Chap 30.2.

Mofes.

Exodus.

Or, with the Spirit of God.

31 And hathe filled him with an excellent Spirit of wisdom, of understanding, and of knowledge, and in all maner worke,

32 To finde out curious workes, to worke in golde, and in
filuer, and in braffe,

33 And in grauing ftones to fet the, and in karuing of wood,
enen to make anie maner of fine worke.

34 And he hathe put in his heart that he may teache other:
bothe he, and Aholiaib fi fonne of Ahifamach of the tribe of
Dan:

35 Them hathe he filled with wifdome of heart to worke all
maner of conning & broydred, & nedle worke: in blewe filke,
and in purple, in fkarlet, and in fine linen & weauing, enen to
do all maner of worke and fubtile inuentions.

CHAP. XXXVI.

5 The great readings of the people, infomuche that he
comanded the to ceafe. 6 The curtaines made 19 The
couerings. 20 The boardes. 21 The barres. 22 And the waile.

a. Pertaining on grauing, or karuing, or firene line. Chap. 26,
27.

b. Wie, wife to beast

c. By the San- ctuarie he ma- men here all f Tabernacle.

d. Meaning Israelites.

e. A rare ex- ple & notable to fe the peo- ple fo ready to ferue God with their goods

Chap 26, 4.

d Which were fitie pictures with singges in the ferue of children.

1 Then wrought Bezaleel, and Aholiaib, and all "conning men, to whome the Lord gaue wifdome, and vnderftanding, to knowe how to worke all maner worke for the feruice of the Sanctuarie, accot- ding to all that the Lord had comanded.

2 For Mofes had called Bezaleel, & Aho- liaib, and all the wife hearted men, in who- fe hearts the Lord had giue wifdome, enen as manie as their heartes encouraged to come vnto that worke to worke it.

3 And they recetued of Mofes all fi offring which the children of Israel had brought for the worke of the feruice of the Sanctua- rie, to make it: alfo they broght ftill vn- to him fre gifte euerie morning.

4 So all the wife men, that wrought all the holy worke, came euerie man fro his wor- ke which they wrought,

5 And fpake to Mofes, faying, The people bring to muche, and more then ynough for the vfe of the worke, which the Lord hathe commanded to be made.

6 Then Moses gave a commandment, and they caused it to be proclaimed throughout the house, saying, Let neither man nor woman prepare any more work for the oblation of the Sanctuary. So the people were stayed from offering.

7 For the stuffe they had, was sufficient for all the work to make it, and to much.

8 All the cunning men therefore among the workmen, made for the Tabernacle ten curtains of fine twined linen, and of blew filke, and purple, and scarlet:

4 Cherubims of broyded work made they upon them.

9 The length of one curtain was twenty and eight cubites, and the breadth of one curtain foure cubits: and the curtains were all of one cife.

10 And he coupled five curtains together, and other five coupled he together.

11 And he made fringes of blew filke by edge of one curtain, in the felledge of coupling: likewise he made on the side of the other curtain in the felledge in the seconde coupling.

12 "Fiftie fringes made he in the one curtain, and fiftie fringes made he in the edge of the other curtain, which was in the seconde coupling: the fringes were set one against another.

13 After, he made fiftie taches of golde, & coupled the curtaines one to an other the taches: fo was it one Tabernacle.

14 Also he made curtaines of goates heere for the couering vpon the Tabernacle: he made them to the number of eleuen curtaines.

15 The length of one curtaine had thirty cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one cife.

16 And he coupled fiue curtaines by them felues, and fix curtaines by them felues:

17 Also he made fiftie ftrings vpon the edge of one curtaine in fi feluedge in the coupling, and fiftie ftrings made he vpon the edge of the other curtaine in the feconde coupling.

18 He made also fiftie taches of braffe to couple the couering that it might be one.

19 And he made a couering vpon the pa- uillion of rams fkins died red, & a coupling of badgers fkins abone.

20 Likewise he made the boardes for the Tabernacle of Shittim wood to ftad vp.

21 The length of a boarde was ten cubites, & the breadth of one boarde was a cubite, and an halfe.

22 One boarde had two tenons, fet in ordre as the fete of a ladder, one againft an o- ther: thus made he for all the boardes of Tabernacle.

23 So he made twette boardes for South- fide of the Tabernacle, euen ful South.

24 And fourtie fockets of filue: made he vn- der the twette boardes, two fockets vnder one boarde for his two tenos, & two foc- kets vnder another boarde for his two te- nons.

25 Alfo for the other fide of the Taberna- cle towarde the North, he made twentie boardes,

26 And their fourtie fockets of filuer, two fockets vnder one boarde, & two fockets vnder another boarde.

27 Likewise towarde the Weftfide of the Tabernacle he made fix boardes.

28 And two boardes made he in the corners of the Tabernacle, for ether fiue,

29 And they were joyned beneth, and li- kewife were made fure abone with a ring:

Chap. 26, 28.

or, hope.

or, quelling.

e. Thefe two were abone fi couering of goates heere.

f. And to bea- re vp the cur- taines of the Tabernacle.

g. Or towarde the fire was the fex called mediterranean, fi we
ftward fto terufelion

Chap 26, 24.

1.1.1.

The tabernacle.

Exodus.

thus he did to both in both corners.

30 So there were eight boarders and their sixteen sockets of siluer, under euerie bo- arde two sockets.

Chap. 25, 27.

30, 4.

31 ¶ After, he made barres of Shittim wood, fue for the boarders in the one side of the Tabernacle,

32 And fue barres for the boarders in the o- ther side of the Tabernacle, and fue bar- res for the boarders of the Tabernacle on the side towards the West.

33 And he made the middest barre to shote through the boarders, from the one end to the other.

34 He ouerlaied also the boarders with gol- de, and made their rings of golde for pla- ces for the barres, and couered the barres with golde.

b Which was between § 12. dhurie and § Holлиеft of all.

35 ¶ Moreover he made a b vaille of blewe silke, and purple, and of skarlet, and of si- ne twined linen: with Cherubims of broy dred worke made he it:

36 And made thereunto foure pillers of Shittim, and ouerlaied them with golde: whose hokes were also of golde, and he cast for them foure sockets of siluer.

b which was between the gout and the Schoharte.

37 And he made an hanging for the Taber nacle dore, of blewe silke, and purple, and skarlet, and fine twined linen, and needle worke,

38 And the fue pillers of it with their ho- kes, and ouerlaied their chapters & their filets with golde, but their fue sockets were of braille.

CHAP. XXXVII.

1 The Arke. 4 The Merciseat. 10 The Table. 17 The Candelfilcke. 25 The Altar of incense.

Chap. 25, 10

1 A Fier this, Bezalcel made the Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broa- de, and a cubite and an halfe hie:

a Like barul- ments.

2 And ouerlaied it with fine golde within and without, and made a crowne of gol- de to it round about,

3 And cast for it foure rings of golde for y foure corners of it: that is, two rings for y one side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, & couered them with golde,

5 And put the barres in the rings by the si- des of the Arke, to be are the Arke.

Chap. 25, 27.

6 ¶ And he made the Merciseat of pure golde: two cubites and an halfe was the length thereof, and one cubite and an hal- fe the breadth thereof.

7 And he made two Cherubims of golde, vpon the two ends of the Merciseat: tenen of worke beaten with the hammer made he them.

b Of the self same matter y the Merciseat was.

8 One Cherub on y one end, and an other Cherub on the other end: b of the Mer- ciseat made he the Cherubims, at the two ends thereof.

9 And y Cherubims spread out their wings on hie, and couered the Merciseat & their wings, and their faces were one towards

an other: toward the Merciseat were the faces of the Cherubims.

10 ¶ Also he made the Table of Shittim wood: two cubites was the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And he ouerlaied it with fine golde, and made thereto a crowne of golde round a- bout.

12 Also he made thereto a border of an had breadth round about, and made vpon y border a crowne of golde round about.

13 And he cast for it foure rings of golde, and put the rings in the foure corners that were in the foure fete thereof.

14 Against the border were the rings, as places for the barres to be are the Table.

15 And he made the barres of Shittim wo- od, and couered them with golde to be are the Table.

16 * Also he made the instruments for the Table of pure golde: dishes for it, & incen cups for it, and goblets for it, & couerings for it, wherewith it shulde be couered.

17 ¶ Likewise he made the Candelfilcke of pure golde: of worke beaten out with the hammer made he the Candelfilcke: and his shaft, & his branche, his bolles, his knops, and his floures were of one piece.

18 And six branches came out of the sides thereof: the branches of the Candelfilcke out of the one side of it, and the branches of the Candelfilcke out of the other side of it.

19 In one branche the bolles made like almonds, a knop and a floure: and in another branche the bolles made like almonds, a knop & a floure: and so throughout the six branches that proceeded out of the Candelfilcke.

20 And upon the Candelfilcke were foure bolles after the fashion of almonds, the knops thereof and the floures thereof:

21 That is, under euerie two branches a knop made thereof, and a knop under the seconde branche thereof, and a knop under the third branche thereof, according to the six branches coming out of it.

22 Their knops and their branches were of the same: it was all one* beaten worke of pure golde.

23 And he made for it seven lampes with y shuffers, & shuldishes thereof of pure gold.

24 Of a talent of pure golde made he it with all the instruments thereof.

25 Furthermore he made the perfume altar of Shittim wood: the length of it was a cubite, and the breadth of it a cubite (it was square) and two cubites hie, and the

homes.

the, foure fur yce.

Chap. 25, 28.

Chap. 25, 30.

c Read chap. 29. 29.

Chap. 30, 34.

The tabernacle.

Exodus.

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hornes thereof was of the fame. 26 And he couered it with pure golde, bo- the the top and the fides thereof round a- bout, and the honcs of it, and made vnto it a crowne of golde round about. 27 And he made two rings of golde for it, vndes the crowne thereof in the two cor- ners of the two fides thereof, to put barres in for to beare it therewith. 28 Alfo he made the barres of Shittim wo- od, and ouetlaied them with golde. Chap. 30, 31. 29 And he made the holy* anointing oyle, & the fwete pure incense after the apote- caries arte.

CHAP. XXXVIII.

The Altar of burnt offerings & The brazen Laver. The Courte 24
The fume of that the people offered.

Chap 27.1. A Lfo he made the altar of the bunn offering* of
Shittim wood: fiue cub- ites was the length thereof, and fiue
cubi- tes the breadth thereof: it was fquate and thre cubites hic.

2 And he made vnto it honcs in the foure corners thereof: the
hones thereof were of the fame, & he ouetlaied it with brafle.

3 Alfo he made all the instruments of the Altar: y* afhpan, &
the befomes, and the bafins, y flefhokes, & the cenfers: all the
instruments thereof made he of brafle.

4 Moreoues he made a brafle grate wrought like a net to the
Altar, vnder the compas of it beneth in the *middles of it,

5 And caft foure rings of brafle for y fou- re ends of the grate
to put barres in.

6 And he made the barres of Shittim wo- od, and couered them
with brafle.

7 The which barres he put into the rings on the fides of the
altar to beare it with- all, and made it holowe within y boardcs.

8 Alfo he made the Laver of brafle, and the fore of it of brafle
of the b glaifes of y women that did affemble and came toge-
ther at the dote of the Tabernacle of the Congregation.

9 Finally he made y courte on the South- fide ful Southe: the hangings of the cour- te were of fine twined linen, hauing an hundreth cubites.

10 Their pillers were twentie, & their bra- fen fockets: twentie: the hokes of the pil- lers, and their filets were of filuer.

11 And on the Northfide the hangings were an hundreth cubites: their pilleis twentie, & their fockets of brafle twétie, y hokes of y pillers & their filets of filuer.

12 On the Westfide alfo were hangings of fiftie cubites, their ten pillers with their ten fockets: y hokes of the pillers and their filets of filuer.

13 And toward the Eaftside, ful Eaft, were hangings of fiftie cubites.

14 The hangings of the one fide were fifte- ne cubites, their thre pillers, and their

thre fockets:

15 *And of the other fide of the courte ga- te on bothe fides were hangings of fiftene cubites, with their thre pillers and their thre fockets.

16 All the hangings of the courte round a- bout were of fine twined linen:

17 But the fockets of the pillers were of braffe: the hokes of the pillers and their filets of filuer, and the couring of their chapiters of filuer: and all the pillers of the courte were hooped about with filuer.

18 He made also the hanging of the gate of the courte of nedle worke, blewe filke, and purple, and fkarlet, and fine twined linen euen twentie cubites long, and fiue cubites in height & breadth, "like the hágings of the courte.

19 And their pillers were foure with their foure fockets of braffe: their hokes of filuer, and the couring of their chapiters, and their filets of filuer.

20 But all the* pins of the Tabernacle and of the courte round about were of braffe.

21 These are the partes of the Tabernacle, I mtaue, of the Tabernacle of the Testimonie, which was appointed by the commandement of Moses for the office of y Leuites by the hand of Ithamâr sonne to Aarón the Priest.

22 So Bezaleél the sonne of Vif the sonne of Hur of the tribe of Iudâh, made all y the Lord commanded Moses.

23 And with him Aholiâh sonne of Ahifamâch of the tribe of Dan, a cunning workman and an embroyderer and a worker of nedle worke in blewe filke, and in purple, and in fkarlet, and in fine linen.

24 All the golde that was occupied in all y worke wrought for the holy place (which was the golde of the offring) was nine & twentie talents, and feuen hundreth and thirtie fhekels, according to the fhekel of the Sanctuarie.

25 But the filuer of them that were nom- bred in the Cógregacion, was an hüdreth talêts, and a thoufand feuen hundreth fe- uentie and fiue fhekels, after the fhekel of the Sanctuarie.

26 A portion for a man, that is, halfe a fhe- kel after the fhekel of the Sanctuarie, for all them that were nombred from twen- tie yere olde and aboue, among fix hun- dreth thoufand, and thre thoufand, & fiue hundreth and fiftie men.

27 Moreoues there were an hundreth ta- lents of filuer, to caft the fockets of the Sanctuarie, and the fockets of the vaile: an hundreth fockets of an hundreth talents, a talent for a focket.

28 But he made the hokes for the pillers of a thoufand feuen hundreth and feuérie & fiue fhekels, and ouetlaied their chapiters, I.iiii.

Chap 27. 14.

"Rie uere a gaiad.

Chap 27. 19.

c That the Le- sites might ha- we the charge thereof, and minifter in the foner, as did E- lcarer and I- thamâr. Nôb. 3.4

d As a grauer or carpintee, chap 31. 4.

"Or, halfe a fhe- kel

The tabernacle.

Exodus.

e Read the weight of a talent, Chap. 25:19.

and made filets about them.

29 Also the brafle of the offering was feuen- tie & talents, and two thousand, and foure hundreth fliekels.

30 Whereof he made & fockets to the dore of the Tabernacle of the Congregation and the brafen Altar, & the brafen grate which was for it, with all the inftruments of the Altar,

31 And the fockets of the courte round about, and the fockets for the courte gate, & all the* pins of the Tabernacle, and all the pins of the courte round about.

CHAP. XXXIX.

Chap. 27,19.

1 The apparel of Aarón and his fumes 32 All that the Lord commanded, was made, and finished 43 Mofes blefeth the people.

a As cenerings for the Arce, & Cidefische, the Altars & fuche like Chap 31, 10. & 37,29.

1 M Oreouer they made garments of miniftration to minifte in the San ctuatie of blewe filke, and purple, & fkar- let: the*

made also the holy garments for Aarón, as the Lord had commanded Mo- fes.

2 So he made the Ephód of golde, blewe filke, and purple, and fkarlet, and fine twi- ned linen.

3 And they did beate the golde into thin plates, and cut it into wiers, to woike it in the blewe filke & in the purple, and in the fkarlet, & in the fine linen, with broydred worke.

4 For the which thei made fhulders to cou- ple together: for it was clofed by the two edges thereof.

5 And the broydred garde of his Ephód that was vpon him, was of the fame fluffe, and of like woike: ewen of golde, of blewe filke, and purple, and fkarlet, and fine twi- ned linen, as the Lord had commanded Mofes.

Chap. 28,9. b That is, of very fine and curious work- manfhip

6 ¶ And they wroght *two onix ftones clofed in ouches of golde, and graued, as b fi- gnets are grauen, with the names of the children of Ifraél,

Chap. 28, 12.

7 And put the on the fhulders of § Ephód, as ftones for a* remembrance of the chil- dren of Ifraél, as the Lord had comman- ded Mofes.

8 ¶ Also he made the breft plate of broy- dred worke like the woike of the Ephód: to wit, of golde, blewe filke, and purple, & fkarlet, and fine twined linen.

9 They made the breft plate double, and it was fquare, an hand breadth long, and an hand breadth broad: it was also double.

10 And they filled it with foure towes of ftones. The ordre was thus, a ruby, a topa- ze, and a carbuncle in the fiift rowe.

: Or a lignee, which foure outers write that it com- meth of em- vine of the beaft called line.

11 And in the feconde rowe, an emeraude, a faphi, and a diamond:

12 Also in the third rowe, & a tuikeis, an a- chate, and an hematite:

13 Likewise in the fourte rowe, a chryfolite,
an onix, and a lafterclofed and fet in ou- ches of golde.

14 So the ftones were according to the na- mes of the children of Ifraél, ewen twelue & after their names, grauen like figners e- ue: it one after his name according to the twelue tribes.

15 After, they made vpon the breft plate cheines at the endes, of wrethen woike & pure golde.

16 They made also two boffes of golde, & two golde rings, and put the two rings in the two corners of the breft plate.

17 And they put the two wrethen cheines of golde in the two rings, in the corners of the breft plate.

18 Also the two other endes of the two wrethen cheines they fastened in the two boffes, and put them on the fhulders of the Ephód vpon the foie fronte of it.

19 Likewise the, made two rings of golde, and put them in the two other corners of the breft plate vpon the edge of it, which was on the infide of the Ephód.

20 They made also two other golden rings, and put them on the two fides of the Ephód, beneth on the forefide of it and ouer againft his coupling aboue the broydred garde of the Ephód.

21 Then they fastened the breft plate by his rings vnto the rings of the Ephód, with a lace of blewe filke, that it might be faft vpon the broyded garde of the Ephód, and that the breft plate fhulde not be lofed from the Ephód, as the Lord had commanded Mofes.

22 ¶ Mo. eouer he made the robe of the Ephód of wouen woike, altogether of blewe filke.

23 And f the hole of the robe was in the mildes of it, as § collet of an habergeon, with an edge about the collar, that it fhu- de not rent.

24 And they made vpon the fkrates of the tobe pomegranates, of olewe filke, & pur- ple, and fkarlet, and fine linen twined.

25 They made also *belles of pu.e golde, & put the belles betwene the pomegrana- tes vpon the fkrates of the tobe rounde a- bout betwene the pomegranates.

26 A bel & a pomegranate, a bel & a pome- granate round about the fkrates of the to- be to minifter in, as the Lord had co- manded Mofes.

27 ¶ After, they made coates of fine line, of woué woike for Aarón & for his fannes.

28 And the mtre of fine linen, and goodlie bonners of fine linen, and linen *breches of fine twined linen,

29 ¶ And the girdel of fine twined linen, & of blewe filke, & purple, & fkarlet, ewen of nedle worke, as the Lord had comman- ded Mofes.

d That is, cou- re tribe had his name wrie ten in a ftone.

e That is, cou- re tribe had his name wrie ten in a ftone.

e Which was next voderike Ephód. f Where he fhulde put
through his head.

Chap. 28,29.

Chap. 28,42.

30 Final-

Ceremonies.

Exodus.

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Chap. 21, 26.

Chap 27, 28.

g So called, be cause it haged before y mer- ciese & cou- re it
fro fight chap. 15, 12.

h Or, which Aaron dressed and refreshed with oyle e- neric
moenig, chap. 30, 7.

i Signifying y in Gods mar- ters man may neither addie nor
diminish. i Printed God for y peoples alliance and praised for
the.

a After y Mo- fes had bene 40, dares and 40 nights in y mount,
that is, frb the begin- ning of August to the 10. of Sept. he
came down, & cau- sed thus wor- ke to be done: which bring

Satisfied, were for vp in Abib, which moneth obtrineþ hal- fe Marche and 2 life April.

30 ¶ Finally thei made the plate for the holy crowne of fine golde, and wrote vp- on it a superscription like to the grauing of a signet, a HOLINES TO THE LORD.

31 And thei tied vnto it a lace of blewe fil- ke to fasten it on hyc vpon the mitre, as the Lord had commanded Moses.

32 ¶ Thus was all the worke of the Taber- nacle, enen of the Tabernacle of the Co- gregacion finished: & the children of If- rael did according to all that the Lord had commanded Moses: so did thei.

33 ¶ Afterwarde thei broght the Taberna- cle vnto Moses, the Tabernacle & all his instruments, his taches, his boardes, his barres, and his pillers, and his fockets,

34 And the couering of rames skins died red, & the couerings of badgers skinnes, and the e couering vaile.

35 The Arke of the Testimonie, and the barres thereof, and the Merciseat,

36 The Table, with all the instruments thereof, and the shewe bread,

37 The pure Candelsticke, the lampes the- reof, enen the lampes h set in ordre, and all the instruments thereof, and the

oyle for light:

38 Also the golden Altar & the anointing oyle, and the swete incens, and the haging of the Tabernacle dore,

39 The brazen Altar with his grate of bra- se, his barres and all his instruments, the Lauer and his fote.

40 The curtaines of the court with his pil- lers, and his fockets, & the hanging to the courte gate, & his cordes, and his pinnes, and all the instruments of the service of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the ministring garments to ser- ue in the Sanctuarie, & the holy garmets for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to euerie point: that the Lord had commanded Moses, so the children of Israel made all the worke.

43 And Moses behelde all the worke, and beholde, thei had done it as the Lord had commanded: so had thei done: and Moses h blessed them.

CHAP. XL.

The Tabernacle with the appurtenances is reared vp. 34 The glorie of the Lord appeareth in the clouds co- uering the Tabernacle.

Then the Lord spake vnto Moses, say- ing,

In the a first day of the first moneth in the very first of the same moneth shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:

And thou shalt put therein the Arke of the Testimonie, and couer the Arke with the vaile.

4 Also thou shalt bring in the Table, and Read chap. set it in ordre as it doeth require: thou shalt also bring in the Candelsticke, and light his lampes,

5 And thou shalt set the incense Altar b of b That is, the golde before the Arke of the Testimonie, alter of perfu- me, or to bur- ne incense on. c This haging or vaile was barwene the Sanctuarie and the courte.

6 Moreouer thou shalt set the burnt offrig Altar before the dore of the Tabernacle, called the Tabernacle of the Congrega- cion.

7 And thou shalt set the Lauer betwene the Tabernacle of the Congregation & the Altar, and put water therein.

8 Then thou shalt appoint the courte roud about, and hang vp the hanging at the courte gate.

9 After, thou shalt take the anointing oyle, and anoint the Tabernacle, and all that is therein, and halowe it with all the in- struments thereof, that it may be holye.

10 And thou shalt anoint the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may be an altar moste holy.

11 Also thou shalt anoint the Lauer and his fote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the dore of the Tabernacle of the Congregation, & wash them with water.

13 And thou shalt put vpon Aaron the ho- ly garments, and shalt anoint him, & sanctifie him that he may minister vnto me in the Priests office.

14 Thou shalt also bring his sonnes, and clothe them with garments,

15 And shalt anoint them as thou diddest anoint their father, that they may minister vnto me in the Priests office: for their anointing shall be a signe, that y priesthode shall be euerlasting vnto the throughout their generations.

16 So Moses did according to all that the Lord had commanded him: so did he.

17 ¶ Thus was the Tabernacle reared vp the first day of the first moneth in the seconde yere.

18 Then Moses reared vp the Tabernacle and fastened his fockets, and set vp the boardes thereof, and put in the barres

of it, and reared vp his pillers.

19 And he spred the couering ouer the Tabernacle, and put the couering of that couering on hie aboue it, as the Lord had commanded Moses.

20 ¶ And he toke and put the Testimonie f That is, the in the Arke, and put the barres in the ring tables of the of the Arke, and set the Merciseat on hie Laue, chap. vpon the Arke.

21 He broght also the Arke into the Taber- nacle, and hanged vp the couering vaile, Chap. 22, 12. m.i.

Ceremonies.

Leuiticus.

and couered the Arke of the Testimonie, as the Lord had commanded Moses,

Furthermore he put the Table in the Tabernacle of the Congregation in the Northside of the Tabernacle, without the vaile, And set the bread in ordre before the Lord, as the Lord had commanded Moses. 24 Also he put the Candelsticke in the Tabernacle of the Congregation ouer against the Table toward the Southside of the Tabernacle. 25 And he lighted the lampes before the Lord, as the Lord had commanded Moses. 26 Moreover he set the golden Altar in the Tabernacle of the Congregation before the vaile, 27 And burnt swere incse thereon, as the Lord had commanded Moses. 28 Also he haged vp the vaile at the s dore of the Tabernacle. 29 After, he set the burnt offring Altar without the dore of the Tabernacle, called the Tabernacle of the Congregation, & offred the burnt offring and the sacrifice thereon, as the Lord had comaded Moses. 30 Likewise he set the Lauer between

the Tabernacle of the Congregation & the Altar, and powred water therein to wash with.

So Moses, and Aaron, and his sonnes, washed their hands & their fete thereat. When thei went into the Tabernacle of the Congregation, and when thei approached to the Altar, thei washed, as the Lord had commanded Moses. Finally he reared vp the courte round about the Tabernacle and the Altar, and hanged vp the vaile at the courte gate: so Moses finished the

worke. 34 Then the cloude couered the Tabernacle of the Congregation, and the glorie of the Lord filled the Tabernacle. 35 So Moses colde not entre into the Tabernacle of the Congregation, because the cloude abode thereon, and the glorie of the Lord filled the Tabernacle. 36 Now when the cloude ascended vp from the Tabernacle, the children of Israel went forward in all their iourness. 37 But if the cloude ascended not, then thei iourneied not til the day that it ascended. 38 For the cloude of the Lord was vpon the Tabernacle by day, and fire was in it by night, in the sight of all the house of Israel, throughout all their sorneies.

Nemb. 9.17. Lung. 2.10.

b Thus the presence of God prescribed & guided the truth and day til the cause to the land promised.

THE THIRD BOKE OF

Moses, called *Leuiticus.

- Because in that book is cruelly increased to 9 Le-unes, and of things pertaining to their office.

THE ARGUMENT.

A God daily by most singular benesses declared him selfe to be mindful of his Church: so he woldne not that they should have anie occasion to trust other in them selues, or to depend upon others for lacke of temporal things, or oght that belonged to his diume seruace and religion. Therefore he ordained diures knudes of oblatons and sacrifices, to assure them of forgiveness of their offenses. (if they offered them in true faith and obedience) Also he appointed their Priests and Leuues, their apparel, offices, conversation and portion: he shewed what seafes, their shulde obserue, and in what times. Moreover he declared by these sacrifices & ceremonies that the reward of sinne is death, and that without the blood of Christ the innocent Lambe there can be no forgiveness of sinnes. And because their shulde give no place to their owne sinuensions (which thing God most detesteth as appeareth by the terrible example of Nadab and Abibi) he prescribed ewen to the least things, what their shulde do, as what beafes their shulde offre and eat: what diseases were contagious and to be aucyded: what ordre their shulde take for all maner of filthines and pollution: whose companie their shulde flee: what marriages were lawful: and what politike lawes were profitable. Which things declared, he promised favour and blessing to them that kept his Lawes, and threatened his curse to them that transgressed them.

CHAP. I.

2 Of burnt offerings for particular persons. 3.10. & 14 The maner to offre burnt offerings afwrđ of bulloke, as of shepe and berder.

a Hereby Moses declareth that he ought nothing to the people but y, which he received of God

Ow the a Lord called Moses, and spake vnto him out of the Tabernacle of the Congregacion, saying, Speake vnto the childe of Israel, & thou shalt say vnto the, If anie of you offer a sacrifice vnto the Lord, ye shal offer your sacrifice of a cartel, as of beues and of the shepe.

3 *If his sacrifice be a burnt offring of the herde, he shal offer a male without blemish, presenting him of his owne voluntary wil at the dore of the a Tabernacle of the Congregacion before the Lord.

b So that colde offer of one other sort, but of those which were commanded. 1 Saml. 29.10. c Meaning within y cages of the Tabernacle.

Sacrifices.

Leviticus.

4 And he shal put his hand vpon the head of the burnt offering and it shalbe accepted "to the Lord, to be his atonement. 5 And he shal kil the bullocke before the Lord, and the Priest Aarons fones shal offer the blood, and shal fprinkle it round about vpon the a altar, that is by the dore of the Tabernacle of the Congregation. 6 Then shal he fley the burnt offering and cut it in pieces. 7 So the fones of Aaron the Priest shal put fire vpon the altar, and lay the wood in ordre vpon the fire. 8 Then the Priest Aarons fones shal lay the partes in ordre, the head and the 'kall vpon the wood that is in the fire which is vpon the altar. 9 But the inwardes thereof and the legs thereof he shal waft in water, and the Priest shal burne all on the altar: for it is a burnt offering, an oblati made by fire, for a fwete fauour vto the Lord. 10 And if his facrifice for y burnt offrig be of the flockes (a) of the fnepe, or of y goates) he shal offer a male without blemish, 11 And he shal kil it on the Northside of the altar b before the Lord, & the Priest Aarons fones shal fprinkle the blood thereof round about vpon the Altar. 12 And he shal cut it in "pieces, feparating his head and his 'kall, and the Priest shal lay them in ordre vpo the wood that lieth in the fire which is on the altar: 13 But he shal waft the inwardes, and the legs with water, and the Priest shal offer the whole & burne it vpon the altar: for it is a burnt offering, an oblati made by fire for a fwete fauour vto the Lord. 14 And if his facrifice be a burnt offering to the Lord of the foules, the he shal offer his facrifice of the turtle doues, or of the yong pigeons. 15 And the Priest shal bring it vto the

altar, and wring the necke of it a funder, and burne it on the altar: and the blood thereof shal be fhed vpon the fide of the altar. 16 And he shal plucke out his mawe h his fethers, and cast them befide the altar on the Easparte in the place of the ashes. 17 And he shal cleave it with his wings, but not deude it a fundre: and the Priest shal burne it vpon the altar vpon the wood that is in y fire: for it is a burnt offering, an oblati made by fire for a fwete fauour vto the Lord. CHAP. II. 1 The meat offering is after thre firters of fine floure vn-baken, 4 Of bread baken, 14 And of evne in the care. 2 And whe ante wil offer a meat offrig vto the Lord, his offering shalbe of fine floure, and he shal poure oyle vpo it, and put incense thereon,

3 And shal bring it vto Aarons fones the Priests, and he shal take thence his handful of the floure, and of the oyle with all the incense, and the Priest shal burne it for a memorial vpon the altar: for it is an offering made by fire for a fwete fauour vto the Lord. 4 But the remnant of the meat offring shal be Aarons and his fones: for it is most bo ly of the Lords offrings made by fire. 5 If thou bring also a meat offering baken in the oué, it shalbe an vnleauened cake of fine floure mingled with oyle, or an vnleauened wafer anointed with oyle. 6 But if thy meat offering be an oblati of the fying pan, it shalbe of fine floure vnleauened, mingled with oyle. 7 And thou shalt paite it in pieces, and powre oyle thereon: for it is a meat offering. 8 And if thy meat offering be an oblation made in the caudron, it shalbe made of fine floure with oyle. 9 After, thou shalt bring

the meat offering (y is made of these things) vto y Lord, & shalt
prefent it vto the Priest, and he shal bring it to the altar, 10 And
the Priest shal take from the meat offering a memorial of it, and
shal burne it vpon the altar: for it is an oblation made by fire
for a fwete fauour vto the Lord. 11 But y which is left of the
meat offering, shalbe Aarons and his fones: for it is most holy
of the offerings of the Lord made by fire. 12 All the meat
offerings which ye shal offer vto y Lord, shalbe made without
leave: for ye shal nether burne leauernot hoay in any offering of
the Lord made by fire. 13 In the oblation of the first frutes ye
shal offer them vto the Lord, but they shal not be burnt vpo the
altar for a fwete fauour. 14 (All the meat offerings also shalt
thou feaon with salt, nether shalt thou suffre the falt of the
couenant of thy God to be lacking from thy meat offering, but
vpon all thine oblations thou shalt offer falt) 15 If then thou
offer a meat offering of thy first frutes vto the Lord, thou shalt
offer for thy meat offering of thy first frutes eares of corne dried
by the fire, and wheat beaten out of the grene eaves. 16 After,
thou shalt put oyle vpon it, and late incense thereon: for it is a
meat offering. 17 And the Priest shal burne the memorial of it,
even of that that is beaten and of the oyle of it with all the
incense thereof: for it is an offering vto the Lord made by fire.

m.ii.

Sacrifices.

Leuiticus.

CHAP. III.

1 The man of peace of rings, and beails for the same. 17 The Israelites may neither eat fat nor blood.

a A sacrifice of thanksgiving offered for peace & prosperity, either grow rally or particularly.

b One parts was burnt, an other was to the Priests, & the third to hi that offered E and 29. 2p. for the which reduces are as- ve the flank.

c In the peace offering it was indifferent to offer either male or female, but in f burnt offering only the male, in here can be, offered no biz- des, but in the burnt offering this might: all there was consumed with fire, and in the peace offering but a parte d The burnt offering was wholly consumed, and of f offering made by fire only the inward parts, were burnt f thul- der & break, with the two claws and f mawe were f Priests, & the rest his that offered Verf-4.

e Meaning at the Northside of the altar, chap 1.1.

A Lfo if his oblation be a peace offering, if he wil offer of f droue (whether it be male or female) he shal offer fuche as is without blemish, before f Lord, 2 And shal put his hand vpon the head of his offering, and kil it at the dore of the

Tabernacle of the Congregation: & Aarons fones the Priests
final fprinkle the blood vpon the altar round about.

So he final offer parte of the peace offrings as a sacrifice made
by fire vnto the Lord, even the fat that couereth the inwardees,
and all the fat that is vpon the inwardees. He final also take
away the two kidneys, and the fat that is on them, and vpon the
flanks, and the kall on the liuer with the kidneis.

5 And Aarons fones final burne it on the altar with the burnt
offering, which is vpo the wood, that is on the fire: this a
facin- ce made by fire for a fwere fauour vnto the Lord.

6 Also if his oblation be a peace offering vnto the Lord out of
the flocke, whether it be male or female, he final offer it with-
out blemish.

7 If he offer a lambe for his oblation, then he final bring it
before the Lord,

8 And lay his hand vpon the head of his offing, and final kil it
before the Taber- nacle of the Congregation, and Aarons fones
final fprinkle f blood thereof roud about vpon the altar.

9 After, of the peace offrings he final offer an offering made by
fire vnto f Lord: the final take away the fat thereof, & the rum-
pe altogether, hard by the backe bone, & the fat that couereth
the inwardees, and all the fat that is vpon the inwardees.

10 Also he final take away the two kidneys, with the fat that is vpon them, and vpon the flanks, & the kalle vpon the liuer with the kidneys.

11 The Priest final burne it vpon the altar, at the meat of an offering made by fire vnto the Lord.

12 Also if his offering be a goat, then final he offer it before the Lord,

13 And final put his hand vpon the head of it, and kil it before the Tabernacle of the Congregation, & the fones of Aaron final fprinkle the blood thereof vpo the altar round about.

14 The he final offer thereof his offering, and an offering made by fire vnto the Lord, the fat that couereth the inwardes, and all the fat that is vpon the inwardes.

15 Also he final take away the two kidneys, & the fat that is vpon them, and vpon the flanks & the kalle vpon the liuer with the kidneis.

16 So the Priest final burne them vpon the altar, as f meat of an offering made by fire for a fwere fauour: all f fat is the Lords.

17 This final be a perpetual ordinance for your generations, through out all your dwell- lings, fo that ye final eat neither fat nor blood.

CHAP. III.

1 The offering for fones done of ignorance, 2 For the Priest, 13 The Congregation, 22 The ruler, 27 And the private man.

1 Moreover the Lord fpare vnto Mo- fes, faying,

2 Speake vnto the children of Israel, fay- ing, If anie fnal finne through ignorance, in anie of the commandements of f Lord (which oght not to be done) but fnal do contraste to anie of them,

3 If the Priest that is anointed do finne (according to the finne of the people) the fnal he offer, for his finne which he hath finned, a yong bullocke without blemish vnto the Lord for a finne offering,

4 And he fnal bring the bullocke vnto the dore of the Tabernacle of the Cogrega- cion before the Lord, & fnal put his had vpon the bullocks head, and kil the bul- locke before the Lord.

5 And the Priest that is anointed fnal take of the bullocks blood, and bring it vnto f Tabernacle of the Congregation.

6 Then the Priest fnal dip his finger in the blood, and fprinkle of the blood feuen ti- mes before the Lord, before the vail of the Sanchiante.

7 The Priest also final put some of the blood before the Lord, upon the bones of the altar of sweet incense, which is in the Tabernacle of the Congregation, then final he poured all the rest of the blood of the bullocke at the fore of the altar of burnt offering, which is at the dore of the Tabernacle of the Congregation.

8 And he final take away all the fat of the bullocke for the finest offerings to wit, the fat that couereth the inward parts, and all the fat that is about the inward parts.

9 He final take away also the two kidneys, and the fat that is upon them, and upon the flanks, & the call upon the liuer with the kidneys,

10 As it was taken away from the bullocke of the peace offerings, and the Priest final burne the upon the altar of burnt offering.

11 But the skin of the bullocke, and all his flesh, with his head, and his legs, & his inward parts, and his dung final be bare out.

12 So he final carry the whole bullocke out of the hote unto a cleane place, where the ashes are poured, & final burne him on the wood in the fire: where the ashes are cast out, final he be burnt.

13 And if the whole Congregation of Israel

Chap 7.25.

f By eating fat, was ment to be carnal, and by blood eating,
was fi- gnified cruci- tu

Gene 9.4. Chap 2.25.

The afeale, a That is of the gligue or ig- nation, spo- cially of
the ceremonial la- wer for other- wise the pun- shments for
crimes are ap- pointed accor- ding to the transgression, Numb
12.25 b Meaning the his Priest

c Hereby co- feiting that he designed the fume punish- ment
which f beak faffred.

d Which was between the Holiot of all of Sanchiante.

e Which was in the court: meaning by the Tabernacle: f
Sanchiante: & in the line of this verse it is taken for the cruce.

Chap. 1.8.

Exed 29.1.20 Numb. 19.5.

Ebr 13.25.

f The mulum c. 2. 25 not the form:

Sacrifices.

Leuiticus.

Chap 1.2.

Ifraél ſhal finne through ignorance, and the thing be * hid from the eyes of the multitude, and haue done againſt any of y^e commandements of the Lord which ſhulde not be done, and haue offended:

14 When the finne which they haue comitted ſhal be known, then the Congregation ſhal offre a yong bullocke for the finne, and bring him before the Tabernacle of the Congregation,

g For all the people come out lay on their hands; therefore it was ſufficient that the Ancients of the people did it to y^e name of all: En: Congregation or, the Priſt.

15 And the Elders of the Congregation ſhal put their hands vpon the head of the bullocke before the Lord, and he ſhal kill the bullocke before the Lord,

16 Then the Priſt that is anointed, ſhal bring of the bullocks blood into the Tabernacle of the Congregation,

17 And the Priſt ſhall dip his finger in the blood, and ſpunkle it ſeven times before the Lord, euen before the vaile.

18 Alſo he ſhal put ſome of the blood vpon the hornes of the altar, which is before the Lord, y^e is in the Tabernacle of the Congregation: then ſhal he powre all the reſt of y^e blood at y^e foot of the altar of burnt offering, which is at the dore of the Tabernacle of the Congregation,

19 And he ſhal take all his fat from him, & burnt it vpon the altar.

20 And the Priſt ſhal do with this bullocke, as he did with the bullocke for his finne: ſo ſhal he do w this: ſo the Priſt ſhal make an atonement for them, and it ſhalbe forgiuen them.

21 For he ſhal carte the bullocke without y hoſte, and burnt him as he burned the hiſt bullocke: for it is an offering for the finne of the Congregation.

22 ¶ When a rule: ſhal finne, & do through ignorance againſt anie of the comma- le- ments of the Lord his God, which ſhulde not be done and ſhal offende,

23 If one ſhewe vnto him his finne which he hathe comitted, then ſhal he bring for his offering an he goat without blemish,

24 And ſhal lay his hand vpon the head of the he goat, & kil it in the place where he ſhulde kil the burnt offering before the Lord: for it is a finne offering.

25 Then the Priſt ſhal take of the blood of the finne offering with his finger, & put it vpon the hornes of the burnt offering altar, and ſhal powre the reſt of his blood at the fote of the burnt offering altar,

26 And ſhal burnt all his fat vpo the altar, as the fat of the peace offering: ſo y Priſt ſhaimake an atonement for him, concer

ning his sinne, and it shal be forgiue him.

27 ¶ Likewise if anie of the people of the land shal sinne through ignorance in do- ing against anie of the commandements of the Lord, which shulde not be done, & shal offend,

28 If one shewe him his sinne which he ha- the comitted, then he shal bring for his of- fring ' a she goat without blemish for his sinne which he hathe committed,

29 ¶ And he shal lay his hand vpon the head of the sinne offering, and slay the sinne of- fring in the place of burnt offering.

30 Then the Priest shal take of the blood thereof with his finger, and put it vpo the hornes of the burnt offering altar, & powre all the rest of the blood thereof at the fote of the altar,

31 And shal take away all his fat, as the fat of the peace offerings is taken away, and the Priest shal burnt it vpo the altar for a swete sauour vnto the Lord, & the Priest shal make an atonement for him, and it shalbe forgiuen him.

32 And if he bring a lambe for his sinne of- fring, he shal brig a female without blemish, 33 And shal lay his hand vpon the head of the sinne offering, and he shal slay it for a sinne offering in the place where he shulde kil the burnt offering.

34 Then the Priſt ſhal take of the blood of the finne offering with his finger, and put it vpon the hornes of the burnt offering altar, & ſhal powre all the reſt of the blood thereof at the fote of the altar.

35 And he ſhal take away all y fat thereof, as the fat of the lambe of y peace offerings is taken away: then the Priſt ſhal burnt it vpon the altar with the oblatio's of the Lord made by fire, & the Priſt ſhal make an atonement for him cōceining his fin ne that he hathe committed, and it ſhalbe forgiuen him.

CHAP. V.

1 Of him that teſtfeith not the trueth, if he hears and- ther ſweare ſuffely. 4 Of him that wmeth rafhelp. 15 Of him that by ignorance withdraweth anie thing dedicate to the Lord.

2 A Lfo if 'anie haue finned, that is, if 'he haue heard y voyce of an othe, & he can be a witnes, whether he hathe ſene or a known of it, if he do not vtter it, he ſhal beare his iniquite:

3 Ether if one touche anie vncleane thing, whether it be a cario of an vncleane beaſt, or a carion of vncleane cattel, or a caion of vncleane creeping things, & is not ware of it yet he is vncleane, & hathe offended: 4 Ether if he touche anie vnclennes of ma (wha focuer vnclennes it be, that he is de- filed with) and is not ware of it, and after commeth to the knowledge of it, he ha- the finned:

5 Ether if anie be fweare, and pronounce w his lippe: to do
euil, or to do good (wha- focue: it be that a man fhall
pronounce w an othe & it be hid tro him, & after knoweth y he
hathe offended in one of theft points, 6 When he hathe finned
in anie of thefe things, then he fhall cofeffe that he hathe m.iii.

Or, the freuft of the geace.

k Read vift 24

Eond. sp. 25.

1 Meaning y y punishme of his finne fhall- dz he laid vpo on
that beaft, or, that he had received all things of God, and offred
this willingly.

m Or, besides y butes oftrings, which were daily offce to the
Lord.

"Eis a ftale Or, if the eftale be the tage, an othe of anie wher 2
Whereby it is comfcd to beare witnes to the trueth and difchute
y insquite of y vegodly.

b Or vowe ta- fhely without rid ex- imme- tih or the cir-
ciffices, & not knowing whas fhallbe, y ffon of the fame. c
Which haue b mmeftioned before in this chapter.

Or, make a per- juice with it.

Or, the male gro of the fi- de b That is, the Priſt ſhal kil it: for it
was not lawful for anie cut of y office to kil y beaft.

1 Wherein he repreſented he his Clerk Or, genuē per feſt

Sacrifices.

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finned therein.

6 Therefore fhall he bring his trépayffe of- fring vnto the Lord for his finne which he hathe committed, even a female from y flocke, beie a lambe or a the goat for a fin- ne offering, and the Priest fhall make an at- onement for him, concerning his finne.

7 The, if his hand can use touche, meaning for his guate- ne.

Chap. 2, 25.

10. p.m.

4 Or, according to the laws. d Or declare him to be pur god of that fin ne. Verf. 7.

e Which is a- bout a poetel. f As in the meantifring, Chap. 2, 4.

Chap. 2, 2. Chap. 4, 25.

g As touching the firn fentes or riches, due to the Priests and Leuices.

h By the efi- mation of the Priest, chap. 27, 12.

Chap. 4, 2. i Thetis, al- terward rene- breth that he hathe finned when his con- fidence deeth accuse him.

7 But "if he be not able to bring a fhepe, he fhall bring for his trépayffe which he hathe committed, two turtle doves, or two

yóg pigeós vnto the Lord, one for a finne offring, and the other for a burnt offring.

8 So he fhall bring them vnto the Priest, who fhall offer the finne offring firft, and "wring y necke of it a fundre, but not plu-cke it cleane of.

9 After he fhall fptinkle of the blood of the finne offring vpon the fide of the altar, & the reft of the blood fhall "be fhed at the fote of the altar: for it is a finne offring.

10 Alfo he fhall offer the feccóde for a burnt offring "as the maner is: fo fhall the Priest d make an atonement for him (for his finne which he hath committed) and it fhall- be forgiven him.

11 ¶ But if he * be not able to bring two turtle doves, or two yong pigeós, then he y hath finned, fhall bring for his offring, the téth parte of an e Epháh of fine floure for a finne offring, he fhall put none f oyle thereto, nether put anie incéfe thereon: for it is a finne offring.

12 Then fhall he bring it to the Priest and y Priest fhall take his hádeful of it for the "remébrance thereof, and burne it vpon the altar * with the offerings of the Lord made by fire: for it is a finne offring.

13 So the Priest fhall make an atonemét for him, as touching his finne that he hath committed in one of thefe points, and it

fhal be forgiuen him: and the remnant fhalbe the Priests, as the meat offering.

14 ¶ And the Lord fpake vnto Mofés, fay- ing.

15 If anie perfone transgresse and finne through ignoráces by taking awaie things consecrated vnto the Lord, he fhal then brig for his trépaffe offering vnto y Lord a ram without blemish out of the flocke, worthe two fhekels of filuer by thy eftimation after the fhekel of the Sácharie, for a trépaffe offering.

16 So he fhal refore y wherein he hathe of- fended, in taking awaie of the holy thing, and fhal put the fift parte more thereto, & giue it vnto the Priest: fo the Priest fhal make an atonement for him with the ram of the trépaffe offering, and it fhalbe for- giuen him.

17 ¶ Alfo if anie finne & * do againit anie of the commandements of the Lord, which oght not to be done, & knowe not & i fin- ne and beare his iniquitie,

18 Then fhal he bring a ram without ble- mish out of the flocke, in thy eftimation worth two fhekels for a trépaffe offering vnto y Priest: and the Priest fhal make an atone- mét for him concerning his k ignorance wherein he erred, and was not ware: fo it fhal be forgiuen him.

19 This is the trépaffe offering for the tré- paffe committed againit the Lord.

CHAP. VI.

6 The offering for finnes which are done willingly. 8 The lawe of the burnt offerings. 13 The fire mult abide euermore vpon the altar. 14 The lawe of the meat offering. 20 The offerings of darán, and his fennes.

1 A Nd y Lord fpake vnto Mofés, fayig, 2. If anie finne and commit a trépaffe againit the Lord, & denie vnto his neighbour that, which was taken him to kepe, or y which was put to him a of trift, or doeth by b tobberie, or by violence opprefse his neighbour,

3 Or hathe found that which was loft, and denieth it, and fweareth falsely, * for anie of thefe things that a man doeth, wherein he finneth:

4 Whé, I fay, he thus finneth & trépaffe, he fhall then refore the robbery that he robbed, or the thing taken by violence w he toke by force, or the thing which was deliuered him to kepe, or the loft thing which he founde,

5 Or for whatfoeuer he hathe fworne fal- sely, he fhall bothe refore it in the whole * fumme, & fhall add the fift parte more thereto, and giue it vnto him to whome it pertaineth, the fame day that he offreth for his trépaffe.

6 Alfo he fhall bring for his trépaffe vnto the Lord, a ram without blemish out of the *flocke in thy eftimation worthe

two fir- kels for a trépaffe offring vnto the Priest.

7 And the Priest fhall make an atonement for him before the Lord, & it fhall be for- giuen him, whatfoeuer thing he hath done, and trépaffed therein.

8 ¶ Then y Lord fpake vnto Mofés, fayig, 9 Cómáde Aarón and his fennes, faying, This is the d lawe of the burnt offring, (if is the burnt offring becaufe it burneth vpo the altar all the night vnto the morning, and the fire burneth on the altar)

10 And the Priest fhall put on his linne garment, and fhall put on his linnen breches vpon e his flesh, and take away the afhes when the fire hath confumed the burnt offring vpo the altar, and he fhall put them befide the f altar.

11 After he fhall put of his garments, & put on other raiment, & cary the afhes forth without the hofte vnto a cleane place.

12 But y fire vpon y altar fhall burne thereof and neuer be put out: wherefore the Priest fhall burne wood on it euerie mornig, & lay

Exod. 30, 12.

b Els if his finne againit God come of meltice he mult die,
Nób. 15, 30.

a To befowe & occupie for the viz of him that geue it. b By anie guile or volauful meanes.

Nomb. 5, 6. c Wherein he can not but fin ne: or, wherein a mi
accoho- neth to finne by periorie or fuch like thig.

Nomb. 5, 7.

Chap. 3, 25.

d That is, the ecremonies & oght to be ob- ferved therin.

e Vpon his fe- cret partes, Exod. 28, 43.

f In the afhe- pines appoin- ted for that viz.

y

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y burnt offering in ordre vpon it, & he shal burne thereon the fat
of y peace offrings. 13 The fire shal euer burne vpon the altar,
and neuer go out. 14 Also this is the lawe of y meat offering,
which Aarós sonnes shal offer in the pre- sence of the Lord,
before the altar. 15 He shal euen take thence his handful of
fine floure of the meat offering and of the oyle, and all the
incens which is vpon the meat offering & shal burne it vpo the
altar for a swere fauour, as a * memorial there- fore vnto the
Lord: 16 But the rest thereof shal Aarón and his sonnes eat: it
shal be eaten without leauen in y holy place: in y courte of the

Tabernacle of the Congregation they shall eat it. 17 It shall not be a bake with leaven: I have given it for their portion of mine offerings made by fire: for it is as the sin offering and as the trespass offering. 18 All the males among the children of Aarón shall eat of it: It shall be a statute forever in your generations concerning the offerings of the Lord, made by fire: what-soever toucheth them shall be holy. 19 Again the Lord spake unto Moses, saying, 20 This is thy offering of Aarón and his sons, which they shall offer unto the Lord in the day where he is anointed: the tenth part of an Ephah of fine flour, for a meat offering perpetual: half of it in the morning, and half thereof at night. 21 In the frying pan it shall be made without oil: thou shalt bring it fried, and shalt offer the baken pieces of the meat offering for a sweet savour unto the Lord. 22 And the Priest that is anointed in his stead, among his sons shall offer it: it is thy Lords ordinance for ever, it shall be burnt altogether. 23 For every meat offering of thy Priest shall be burnt altogether, it shall not be eaten. 24 Furthermore the Lord spake unto Moses, saying, 25 Speake unto Aarón, and unto his sons, and say, This is the law of the sin offering, In the place where the burnt offering is killed, shall the sin offering be killed before the Lord, for it is most holy. 26 The Priest that offereth this sin offering, shall eat it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation. 27 Whatsoever shall touch thy flesh thereof shall be holy: & when there droppeth of thy blood thereof upon a garment, thou shalt wash thy

whereon it droppeth in the holy place. 28 Also the earthe pot that it is sodden in, shalbe broken, but if it be soddé in a brazen pot, it shal bothe be scoured & washed with water. 29 All the males among the Priests shal eat thereof, for it is moste holy. 30 *But no sin offrig, whose blood is broght in to the Tabernacle of y Congregacion to make reconciliation in the holy place, shal be eaten, but shal be burnt in the m fire.

CHAP. VII. The lawe of the trespasssé offring, 11 - Also of the pea- ce offrings 13 The fat of the blood may not be eaten. 1 Ikwise this is the lawe of the trespasssé offring, it is moste holy. 2 In the place where they kil the burnt offring, shal they kil the trespasssé offring, & the blood thereof shal he sprinkle roud about vpon the altar. 3 All the fat thereof also shal e he offer, the lüpe & the fat that couereth the inwards. 4 After he shal take away y two kidneys, w the fat that is on the & vpon the fläks, and the kall on the luer with the kidneys. 5 Then the Priest shal burne them vpo the altar, for an offring made by fire vnto the Lord: this is a trespasssé offring. 6 All the males among the Priests shal eat thereof, it shalbe eaten in the holy place, for it is moste holy. 7 As the sin offring is, so is y trespasssé offrig, one slave serueth for both, y wherewith the Priest shal make atonemét, shalbe his. 8 Also the Priest that offerh anie mans burnt offring, shal haue the skin of the burnt offring which he hath offered. 9 And all the meat offring that is baken in the ouen, and that is dressed in y pan, & in y friying pan, shalbe y Priests y offerh it. 10 And euerie meat offring

mingled with oyle, and that is drie, shal peireine vnto all the
sonnes of Aarón, to all alike. 11 Furthel more this is y lawe of
the peace offrings, which he shal offer vnto the Lord. 12 If he
offer it to e giue thākes, the he shal offer for his thanks offering,
vnleauened cakes mingled with oyle, and vnleauened wafers
anointed with oyle, and fine floure fried with the cakes
mingled with oyle. 13 He shal offre also his offering with cakes
of leauened bread, for his peace offrings, to giue thanks. 14
And of all the sacrifice he shal offre one cake for an heaue
offring vnto the Lord, or it shalbe the Priests that sprinkleth y
blood of the peace offrings. 15 Also the flesh of his peace
offrings, for thankses giuing, shalbe eaten the same day that it
is offred: he shal leaue nothing thereof vntil the morning. 16
But if the sacrifice of his offering be a h vowe, or a fre offering,
it shalbe eaten y same day that he offerh his sacrifice: & so in
y morning y residue thereof shalbe eate. 17 But as much of y
offred flesh as remained, vnto the third day, shalbe burnt with
fire. 18 For if anie of y flesh of his peace offrings m.iii. Chap.
4.1. ch. 13.11. In Out of the campu. Which is for the imaler
sin- nes, & such as are coloured by ignorance b As the cour- se
gate. c The Priest. d The same cc remonies: nor- with handing
that this words trespasssé figui- seth lefts then sinne e Meaning
the rest which is left and not burne. e Because it had no oyle
nor lieour. g Peace offrings concern a co- fection and thankss
giuing for a benefits received, and also a vowe, & fre offering

to receive a be- nefite. h If he ma- y vowe to of- fer for els the
feth of the pe- ace offrings must be eaten the same day.

Sacrifices.

Leuiticus.

1 The some, wherefore he offred ſhal re- maine. 2 After it be ſacrificed. 3 Of the peace offering, that is cleane.

Chap. 17, 18.

Chap. 3, 17.

Gen. 9, 4. Chap. 17, 14.

in And ſhulde not fend it by neother.

Exod. 23, 24.

be eaten in y third day, he ſhal not be accepted that offreth it, neither ſhal it be reckoned vnto him, but ſhalbe an abomination: therefore the perſone that eateth of it ſhal beare his iniquitie.

19 The fleſh alſo that toucheth anie vncleane thing, ſhal not be eatē, but burnt with fire: but 1 of this, fleſh all that be cleane ſhal eat thereof.

20 But if anie eat of the fleſh of the peace offerings that pertaineth to y Lord, hauing his vncleennes vpon him, euen the ſame perſone ſhal be cut of from his people.

21 Moreouer when anie toucheth anie vncleane thing, as the vncleennes of man, or of an vncleane beaſt, or of anie filthie abomination, and eat of the fleſh of the peace offerings, which

pertaineth vnto the Lord, eue that perfone ſhal be cut of from his people.

22 ¶Againe the Lord ſpake vnto Moſes, ſaying, Speake vnto the children of If- raél, and ſay, ¶Ye ſhal eat no fat of beues, nor of ſhepe, nor of goates:

24 Yet the fat of the dead beaſt, and the fat of that, which is torne with beaſtes, ſhalbe occupied to anie uſe, but ye ſhal not eat of it.

25 For who ſoeuer eateth the fat of y beaſt, of the which he ſhal offer an offering made by fire to the Lord, euen the perfone that eateth, ſhal be cut of from his people.

26 Nether a ſhal ye eat anie blood, einer of foule, or of beaſt in all your dwellings.

27 Euerie perfone that eateth anie blood, eue the ſame perfone ſhalbe cut of from his people.

28 ¶And y Lord talked w Moſes, ſaying, 29 Speake vnto the children of Ifraél, and ſay, He that offreth his peace offerings vn- to the Lord, ſhal bring his gift vnto the Lord of his peace offerings:

30 His a hands ſhal bring the offerings of the Lord made by fire: euen the fat with the breaft ſhal he bring, that the breaft may be a ſhaken to and fro before the Lord.

31 Then the Priest ſhal burne the fat vpon the altar, and the breaft ſhal be Aarons & his ſonnes.

32 And the right ſhulder ſhal ye giue vnto the Priest for an heaue offering, of your peace offrings.

33 The ſame that offreth the blood of the peace offrings, and the fat, among the ſonnes of Aarón, ſhal haue the right ſhulder for his parte.

34 For the breaft ſhaken to and fro, and the ſhulder lifted vp, haue I take of the chil- dré of Ifraél, euen of their peace offrings, and haue giue them vnto Aarón y Priest and vnto his ſonnes by a ſtatute for euer from among the children of Ifraél.

35 ¶ This is the a nointing of Aarón, and the anointing of his ſonnes, concerning the offrings of the Lord made by fire, in the day when he prefented them to ſerue in the Priests office vnto the Lord.

36 The which partons the Lord commâded to giue them in the day that he anointed them from among the children of Ifraél, by a ſtatute for euer in their generations.

37 This is alſo the lawe of y burnt offering, of the meat offering, and of y ſinne offering, & of the trefpaffe offering, and of the aco- ſecrations, and of the peace offrings,

38 Which the Lord commanded Mofes in the mount Sinái, when he comanded the children of Ifraél to offer their gifts vnto the Lord in the wilderness of Sinái.

a That is, his prunledge, re- wards and per- tion.

a Which facri- fice was offred whd y Priesta were conle- crated, Exod. 29, 22.

CHAP. VIII.

11 The anointing of Aarón, and his fonnes, with the fa- crifice concerning the fame.

1 A Fterwarde the Lord fpake vnto Mo- fes, faying,

2 ¶Take Aarón and his fonnes with him, & the garments and the a anointing oyle, and a bullocke for the fin offering, and two rams, and a basket of vnleauened bread,

3 And affemble all the companie at the do- re of the Tabernacle of the Congregacio.

4 So Mofes did as the Lord had comman- ded him, and the companie was affembled at the dore of the Tabernacle of the Co- gregacion.

5 Then Mofes faid vnto the companie, ¶This is the thing which the Lord hathe commanded to do.

6 And Mofes broght Aarón and his fon- nes, and walshed them with water,

7 And put vpo him y coat, & girded him with a girdel, and clothed him with the robe, and put the Ephód on him, which he girded with the broydred garde of the Ephód, & bonde it vnto him therewith.

8 After he put the breft plate thereon, and put in the breft plate the Vrim and the Thummim.

9 Alfo he put the mitre vpon his head, and put vpon the mitre on the fore fronte the golden plate, and the holy crowne, as the Lord had commanded Mofes.

10 (Now Mofes had taken the anointing oyle, & anointed the b Tabernacle, and all that was therein, and fanctified them,

11 And ſprinkled thereof vpon the altar feuen times, & anointed the altar and all his instruments, and the lauer, and his fo- te, to fanctifie them)

12 ¶ And he powred of the anointing oyle vpon Aarons head, and anointed him, to fanctifie him.

13 After, Mofes broght Aarons fonnes, and put coates vpon them, and girded them with girdels, and put benets vpon their heads, as the Lord had comanded Mofes.

Exod. 28. 4. Exod. 31, 24.

Exod. 29, 6.

Exod. 28, 30.

a So called because this superfer, p. 10, Holinas to the Lord,
was gra- tion in it. b That is, the Holich of all, the Sanfmarie
and the coate.

Eccl. 4, 28. Psal. 133, 2.

24 ¶Then

Sacrifices.

Leuiticus.

Exod 29,1.

e Of the burnt offering

d To offer for the times of the people

e In other burnt offerings, which are not of confecraci- ous, or
offing for him (clif: § Priest hame the Shime, Chap 7,8.

Exod.29,31.

f Moses did this because § § Priests were not yet cha- blished
their office.

Exod 29,24.

14 *Then he brought the bullocke for the fin offing, & Aarón & his sonnes put their hands upon the head of the bullocke for the finne offing.

15 And Moses slewe him, & toke the blood, which he put upon the horns of the c Al- tar round about with his fingers, and puri- fied the Altar, and powied the rest of the blood at the fore of the Altar: so he sanc- tified it, to make reconciliation upon it.

16 Then he toke all the fat that was upon the inwardes, and the kall of the liuer and the two kidneys, with their fat, which Moses burned upon the Altar.

17 But the bullocke and his e hide, and his flesh, and his dounge, he burnt with fire without the hoste as the Lord had com- manded Moses.

18 ¶ Also he brought the ram for the burnt offing, and Aarón & his sonnes put their hands upon the head of the ram.

19 So Moses killed it, and sprinkled the blood upon the Altar round about,

20 And Moses cut § ram in pieces, & burnt the head with the pieces, and the fat,

21 And washed the inwardes and the legs in water: so Moses burnt the ram euerie whit upon the Altar: for it was a burnt of-

fring for a swete fauour, which was made by fire vnto the Lord, as the Lord had co- manded Moses.

22 ¶ After, he brought § other ram, the ram of confecrations, and Aarón and his son- nes laied their hads upon the head of the ram,

23 Which Moses f slewe, and toke of the blood of it, and put it upon the lap of Aa- rons right eare, and upon the thombe of his right hand, and upon the great toe of his right fore.

24 Then Moses brought Aarons sonnes, & put of the blood on the lap of their right eares, & upon the thumbes of their right hads, & upon the great toes of their right fete, and Moses sprinkled the rest of the blood upon the Altar round about.

25 And he toke the fat and the rumpe, and all the fat that was upon the inwardes, & the kall of the liuer, and the two kidneys with their fat, and the right shulder.

26 Also he toke of the basket of the vn- leauened bread that was before the Lord, one vnleauened cake and a cake of oyled bread, and one wafer, and put them on the fat, and upon the right shulder.

27 So he put * all in Aarons hands, and in his sonnes hands, and shoke it to and fro before the Lord.

28 After, Moses toke the out of their hads, and burnt the upon the Altar for a burnt offering: for these were confecractions for a swete fauour which were made by fire vn- to the Lord.

29 Likewise Moses toke the breast of the ram of confecractions and shoke it to and fro before the Lord: for it was Moses *por- tion, as the Lord had commanded Moses.

30 Also Moses toke of the anointing oyle, and of the blood which was upon the Al- tar, and sprinkled it upon Aarón, upon his garments, and upon his sonnes, and on his sonnes garments with him: so he sanctified Aarón, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aarón & his sonnes, Sethe the flesh at the dore of the e Tabernacle of the Congregation, and there * eat it with the bread that is in the basket of confecractions, as I comman- ded, saying, Aarón and his sonnes shal eat it,

32 But that which remaineth of the flesh & of the bread, shal ye busne with fire.

33 And ye shal not departe from the dore of the Tabernacle of the Congregation seuen daies, vntil the daies of your consecractions be at an end: * for seuen daies, said the Lord, shal he "consecrate you,

34 As he hathe done this day: so the Lord hathe commanded to do, to make an atonement for you.

35 Therefore shal ye abide at the dore of the Tabernacle of the Congregation day and night, seuen daies, and shal kepe the watch of the Lord, that ye dye not: for so I am commanded.

36 So Aarón and his sonnes did all things which the Lord had commanded by the hand of Moses.

CHAP. IX.

1 The first offerings of Aarón 22 Aarón bleffeth the people. 23 The glorie of the Lord ushered. 24 The fire commeth from the Lord.

1 And in the eight day Moses called Aarón and his sonnes, and the Elders of Israel:

2 *Then he said vnto Aarón, Take thee a yong calf for a bsinne offering, & a ram for a burnt offering, bothe without blemish, and bring them before the Lord.

3 And vnto the childre of Israel thou shalt speake, saying, Take ye an he goate for a sinne offering, and a calf, & a lambe bothe of a yere olde, without blemish for a burnt offering:

4 Also a bullocke, and a ram for peace offerings, to offer before the Lord, & a meat offering mingled with oyle: for to day

the Lord wil appeare vnto you.

5 ¶ Then thei brought that which Moses commanded before the Tabernacle of the Congregation, & all the assemble drew nere and stode before the c Lord.

6 (For Moses had said, This is the thing, which the Lord commanded that ye shul- de do, and the glorie of the Lord shal ap-

Exod 29,26.

g At the dore of the course Exod 29,32. chap 28,9.

Exod 29,31.

"She fit your hands, Or, as I have done.

h By commission glue to Moses.

a After their confecracioufor the suen dai- es before, the Priests were consecrate

Exod.29,1. b Aarón fereth unto the poffet fio of § priest- hode & offreth the suen pri- cipal sacrif- ces, the burnt offering, the fin offering, § pea- ce offerings, & § meat offering.

e Before the altar, where his glorie ap- peared.

n.i.

Sacrifices.

Leuiticus.

d Read for the understanding of this place, Rhe 5.1. & 7. 27.

peare vnto you)

7 Then Moses said vnto Aaron, Drawe nere to the Altar; & offer thy sin offering, and thy burnt offering, and make an atonement for a thee and for the people: offer also the offering of the people, and make an atonemee for them, as the Lord hathe commanded.

8 Aaron therefore went vnto the Altar, & killed the call of the sin offering, which was for him self.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the Altar, & powred the rest of the blood at the fore of the Altar.

10 But the fat and the kidneys and the kall of the luer of the sin offering, he a burnt vpon the Altar, as the Lord had commanded Moses.

11 The flesh also and the hylde he burnt with fire without the hoste.

12 After, he slewe the burnt offering, & Aa- rons sonnes brought vnto him the blood, which he sprinkled round about vpon the Altar.

13 Also thei brogh the burnt offering vnto him with the pieces thereof, and the head, and he burnt them vpon the Altar.

14 Likewise he did wash the inwardes and the legs, and a burnt them vpon the burnt offering on the Altar.

15 Then he offred the peoples offering, & toke a goat, which was the sin offering for the people, and slewe it, and offred it for sinne, as the first:

16 So he offred the burnt offering, & prepa- red it, according to the maner.

17 He presented also the meat offering, and filled his hand thereof, and a beside the burnt sacrifice of the morning he burnt the vpon the Altar.

18 He slewe also the bullocke, and the ram for the peace offrings, that was for the peo- ple, and Aarons sonnes brought vnto him the blood, which he sprinkled vpon the Al- tar round about,

19 With the fat of the bullocke, and of the ram, the rumpe, and that which couereth the inwardes and the kidneys, and the kall of the luer.

20 So thei laied the fat vpon the breasts, and he burnt the fat vpon the Altar.

21 But the 2 breasts and the right shulder Aaron shoke to and fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift vp his hand towards the people, and blessed them, & a came downe from offring of the sinne offering, and the burnt offering, and the peace offrings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation and came out, and blessed the people, & the glorie of the Lord appeared to all the people.

24 And there came a fire out from the Lord and consumed vpon the Altar the burnt offering and she sat: & when all the people saw, thei gaue thakes, & sel on their faces.

CHAP. X.

2 Nadab & Abihu, are burnt. 6 Israel mourneth for the but the Priests might not. 9 The Priests are furbid- den wine.

1 B Vn Nadab and Abihu, the sonnes of Aaron, toke ether of them his cesor, and put fire therein, and put incens there- upon, and offred a strange fire before the Lord, which he had not commanded them.

2 Therefore a fire wet out from the Lord, & deuoured them: so thei dyed before the Lord.

3 Then Moses said vnto Aaron, This is it that the Lord spake, saying, I wil be a fan- ctified in them that come nere me, & before all the people I wil be glorified: but Aaron helde his peace.

4 And Moses called Mishaei and Elzaphán the sonnes of Vzziel, the vncte of Aaron, and said vnto them, Comencere, cary your brethren from before the Sanctuarie out of the hoste.

5 Then thei went, & caryed them in their coates out of the hoste, as Moses had co- manded.

6 After, Moses said vnto Aaron and vnto Eleazar and Ithamar his sonnes, & Vn- couer not your heads, nether rent your clothes, lest ye dye, and lest wrath co- me vpon all the people: but let your bre- thren, all the house of Israel bewaile the burning which the Lord hathe a kindled.

7 And go not ye out from the dore of the Tabernacle of the Congregation, lest ye dye: for the anointing oyle of the Lord it vpon you: and thei did according to Mo- ses commandement.

8 And Lord spake vnto Aaron, saying, 9 Thou shalt not drinke wine nor strong drinke, thou, not thy sonnes with thee, whe ye come into the Tabernacle of the Co- gregation, lest ye dye: thou an ordinance for euer throughout your generations,

10 That ye may put difference betwene the holy and the vnholý, and betwene the cleane and the vncleane,

11 And that ye may teache the children of Israel all the statutes which the Lord ha- the commanded the by the hand of Moses.

12 Then Moses said vnto Aaron & vnto Eleazar and to Ithamar his sonnes that were left, Take the meat offering that remaineth of the offerings of the Lord, made by fire, & eat it without leauen beside the altar: for it is moste holy:

13 And ye shal eat it in the holy place, because it is thy ductie & thy sonnes: ductie of

e That is, he laied them in order, and so that were burnt while the Lord set down the fire.

f All this must be understood at the preparement of the incense which were burnt after, ver 24.

Exod. 29, 30.

g Of the bullocke and the ram.

h Because the altar was none the Sanctuary which was upon the end, the place he is said to come down. i Or praised for you people. 2. Mac. 2, 11.

of

Of meates.

Leuiticus.

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Exud 29,24 "Or, where is it you? a c For j bical and Iuliders of the peace of fring! might be orugut to their Iunides fo y their ca- ughters might ear of them, as alto of the of fring! of fiat frotés, the fiat borne, and the Easter lambs, read chap 20, 22 Or, right, w pura. 2 Mac 2,15.

f Ano not con fitocii as Na- dab, & Abihü

Chap 6,26.

g That is, Na- dab, & Abihü

h Molés bare with his ince- mute confi- derig his great foron, but on- this not leave an example to forgue them y maliciously transgresse the commidement of God.

Gene 7,2. drm 14,4. alt 10,14. a Or, whereof ye may cat. b He noteth foure fones of beaftes foure chewe the cud onely, and to- me hane onely the fote clefe: others nether chewe the cud not hane the hoofe clefe: y fourthe bohe chewe the cud and hane the hoofe deuided which may be caten

2 Mac 6 18. a God wode that berby tor a time thei shulde be dif- cemed as his people from j Gentiles.

of the offings of the Lord made by fire: for fo I am commanded.

14 Alfo* the flaken breast and the heaue shuldei shal ye eat in a cleane place: thou, and thy fones, and thy c daughters with

thee: for thee are giuen as thy duette and thy fones duette, of the peace offerings of the children of Israel.

15 The heaue shulder, and the shake breast shal they bring with the offerings made by fire of the fat, to shake it to and fro before the Lord, and it shalbe thine and thy fones with thee by a lawe for euer, as the Lord hathe commanded.

16 ¶*And Mofes foght y goat that was of- fied for finne, and lo, it was burnt: there- fore he was angry with Bleazar and Icha- már the fones of Aarón, which were left aline, saying,

17 Wherefore haue ye not eaten the sin offering in the holy place, feing it is moft holy and God hathe giunt it you, to beare the iniquitie of the Cógregactó, to make an atonement for them before the Lord.

18 Beholde, the blood of it was not bioght within the holy place: ye shulde haue ea- ten it in the holy place, * as I commáded.

19 And Aarón said vnto Mofes, Beholde, this day y haue they offred their sin of- fring and their burnt offering before the Lord, and fuche things as thou knowest are come vnto me: if I had eaten the sin of- fring to day, shulde it haue bene accepted in the fight of the Lord?

20 So when Mofes heard is, he was hcontét.

CHAP. XI.

Of beaftes, fishes and berdes, which be cleane, and which be vncleane.

A Fter, the Lord spake vnto Mofes & to Aarón, saying vnto them,

2 Speake vnto the children of Israel, and say, "These are the beaftes which ye shal eat, among all the beaftes that are on the earth.

3 Whatfoeuer parteth the hhoofe, and is clouen foeted, and chaweth the cud among the beaftes, that shal ye eat:

4 But of them that chewe the cud, or de- uide the hoofe onely, of them ye shal not eat: as the camel, becaufe he cheweth the cud, and deuideth not the hoofe, he shal- be vncleane vnto you.

5 Likewise the conie, becaufe he cheweth the cud & deuideth not y hoofe, he shal- be vncleane to you.

6 Alfo the hare, becaufe he cheweth the cud, & deuideth not the hoofe, he shalbe vncleane to you.

7 * And the fwine, becaufe he parteth the hoofe and is clouen foeted, but cheweth not the cud, he shalbe vncleane to you.

8 Of their s flesh shal ye not eat, and their carkeis shal ye not touche: for thee shalbe

vnckleane to you.

9 ¶ These shal ye eat, of all that are in the waters: whatfoeuer hathe finnes & skales in the waters, in the seas, or in the riuers, them shal ye eat.

10 But all that haue not fins not skales in the seas, or in y riuers, of all that d moueth in the waters & of all e huiing things that are in the waters, thei shalbe an abomi- nacion vnto you.

11 Thei, I say, shalbe an abominacion to you: ye shal not eat of their flesh, but shal abhoire their carkeis.

12 Whatfoeuer hathe not fins not skales in the waters, that shalbe abominacion vnto you.

13 ¶ These shal ye haue also in abominació amóg the foules, thei shal not be eaten: for thei are an abominacion, the eagle, and the 'goshauke, and the ofpley:

14 Also the vultur, and the kite after his kinde,

15 And all rauens after their kinde:

16 The ofluche also, and the night crowe, and the 'feameawe, and the hauke after his kinde:

17 The litle owle alfo, and the oormorant, and the great owle.

18 Alfo the' edshake and the pelicane, and the fwanne:

19 The ftoike alfo, the heron after his kin- de, and the lapwing,
and the backe:

20 Alfo euerie foule that ctepeth and goeth vpon all foure,
fuche shalbe an abomina- cion vnto you.

21 Yet these shal ye eat: of euerie foule that ctepeth, and goeth
vpon all foure which 'haue their fete and leggs all of one to le-
ape withall vpon the earth,

22 Of them ye shal eat these, the grafhoper after his kinde, and
the f folean after his kinde, the hargol after his kinde, and the
hagab after his kinde.

23 But all other foules y crepe or haue fou- re fete, thei shalbe
abominacion vnto you.

24 For by fuche ye shalbe polluted. who- foeuer toucheth their
carkeis, shalbe vn- cleane vnto the euening.

25 Whofoeuer alfo t beareth of their car- keis, shal wafh his
clothes, and be vnclea- ne vntil euen.

26 Euerie beaft that hathe clawes deuided, and is 'not clouen
foeted, nor cheweth the cud, fuche shalbe vncleane vnto you:
eue- rie one y toucheth the, shalbe vncleane.

27 And whatfoeuer goeth vpon his pawes among all maner
beaftes that goeth on all foure, fuche shalbe vncleane vnto
you: whofo doeth touche their carkeis shalbe vncleane vntil
the euen.

28 And he that beareth their carkeis, shal wafh his clothes, and
be vncleane vntil the euen: for fuche shalbe vncleane vnto you.

n.ii.

d As litle fish ingendered at the fume e As that is come of ge-
neration

Or, graphia, as is to the graph.

Or, cirken.

Or, graphia.

Or, he me to be- wing to the fore

f These were cercione kin- des of graffino- pers, which are not
now proprety know- men

g Out of the camps

Or, hathe we be fore clouen to the

Ceremonies.

Leviticus.

19 ¶ Also these shalbe vncleane to you a-mog the things that crepe and moue vpon the earth, the weasel, and the moufe, and the h' flog, after his kinde:

h The grene frog that fl- 30 Alfo the rat, and the lizard, and the cha-melcon, and the ftello, and the molle.

31 These shalbe vncleane to you amog all y crepe: whofoeuer doeth touche the when thei be dead, shalbe vncleane vntil the euc.

32 Also whatfoeuer anie of the dead car- keises of them doeth fall vpon, shalbe vn- cleane, whether it be vessel of wood, or rat ment, or t skin, or facket whatfoeuer vessel it be that is occupied, it shalbe put in the water as vncleane vntil the euch, and fo be purified.

33 But euerie earthé vessel, whereinto anie of them falleth, whatfoeuer is with in it shal be vncleane, and ye shal breake it.

34 All meat also that shalbe eaten, if anie fische water come vpon it, shalbe vncleane: and all drinke that shalbe dronke in all fo- che vessels shalbe vncleane.

35 And euerie thing that thert carkeis fall vpon, shalbe vncleane: the fornars or the pot shalbe broken: for thei are vncleane, and shalbe vncleane vnto you.

36 Yet the fountaines & welles where the- re is plente of water
shal be cleane: but that which h toucheth their carkeises shal
be vncleane.

37 And if there fall of theit dead carkeis vpon anie fede, which
vseth to be fowen, it shal be cleane.

38 But if anie l water be powred vpon the fede, and there fall
of their dead carkeis thereon, it shalbe vncleane vnto you.

39 If also anie beall, whereof ye may eat, dye, he that toucheth
the carkeis thereof shalbe vncleane vntil the euen.

40 And he that eateh of the carkeis of it, shal wash his clothes
and be vncleane vn- til the euen: he also that beaeth the car-
keis of it, shal wash his clothes, and be vn- cleane vntil the
euen.

41 Euerie creping thing therefore that cre- peth vpon the earth
shalbe an abomina- cion, and not be eaten.

42 Whatfoeuer goeth vpon the breaft, and whatfoeuer goeth
vpon all foure, or that hathe manie fete amog all creping things
that crepe vpon the earth, ye shal not eat of them, for thei
shalbe abominacion.

43 Ye shal not pollute your felues with anie thing y crepeth,
nether make your felues vncleane w them, nether defile your
felues thereby ye shal not, I fay, be defiled by the,

44 For I am the Lord your God: be fanci fied therefore, and be
m holy, for I am ho- ly, and defile not your felues with anie cre-
peth thing, that crepeth vpon the earth.

45 Fo: I am the Lord that broght you out of the land of Egypt,
to be your God, and

that you fhulde be holy, for I am holy.

46 This is the fawc of beaftes, & of foules, and of euerie luing
thing that moueth in the waters, and of euerie thing that cre-
peth vpon the earth:

47 That there may be a difference betwene the vncleane and
cleane, and betwene the beaft that may be eaten, & the beaft
that oght not to be eaten.

CHAP. XII.

2 A lavre how women fhulde be purged after their delluerance.

1 And the Lord fpake vnto Mofes, fay- ing,

2 Speake vnto the children of Ifraél, and fay, When a woman
hathe broght for the fede, andborne a manchild, the shal be
vncleane a feud daies, like as the is vncleane whé the is put a
patte for her "difeafe" (* And in the eighte day the forefkin of
the childe fleth shalbe circumcised)

4 And the shal continue in the blood of her purifyng thte b and thirty daies: the shal touche no c halowed thing, nor come in to the Sanctuarie, vntil the time of her purifyng be out.

5 But if the beare a maide childe, then the shalbe vncleane two c wekes, as when the hathe her difeafe: and the shal continue in the blood of her purifyng thre fcore and fix daies.

6 Now when the daies of her purifyng are out, (whether it be for a fonne, or for a daughter) the shal bring to the Priest a lambe of one yete olde for a burnt of- fring, and a yong pigeon or a turtle doue for a fin offering, vnto y dore of the Ta- be: nacle of the Congregation,

7 Who shal offer it before the Lord, and make an atonement for her: fo the shalbe purged of the iflue of her blood this is y la we for her y hathe borne a male or female.

8 But if the "be not able to bring a labe, the shal bring two * turtles, or two yong pi- geons: the one for a burnt offering, and the other for a fin offering: and the Priest shal make an atonement for her: fo the shalbe cleane.

a So is at her houthans for that tane col de not re lote to her Or fower.

Chap 11, 19 Luk 2, 21. no 7, 22 b B. fides the feth feuen daies

c As facrifice or fische like d that is, into the course ge- ce, til
after fowice daies. e Twife fo fog as if the hare a man childe.

f Where the burnt offrings were wonte to be affred.

The iflure h.78 fude not the wothe of a labe Luk 2, 24.

CHAP. XIII.

2 What considerations the Priest ought to obfure in indging the
leprofe, 29 The blacks fpot or fhab, 47 and the leprie of the
garment.

1 M Orconer the Lord fpake vnto Mo- fes, and to Aarón,
faying,

2 The man that shal haue in the fkin of his fleth a fwelling or a
fkab, or a white fpot, fo that in the fkin of his fleth a it be like
y plague of leprofe, then he shalbe broght vnto Aarón the
Priest, or vnto one of his fonnes the Priests,

3 And the Priest shal loke on the fore in the fkin of his fleth: if
the heere in the fo- re be turned into white, and the fore fe-

m:

m He sheweth why God did chock them to be his people, 1 Pet
1:1

Leprosie.

Leviticus.

51

b That is, thooke in, & be lower than the rest of the skin. "Sir,
I'd yet fore him.

"Sir, in his eyes

e As having f skin drawn together, or brachitis. "The shal olea-
fe him.

e Or, he spred amade, d as touching his bodily dis- ease - for
his disease was not imputed to him for sin before God, though
it were the punish- ment of since.

or, and.

e For it is not that contagious reprint that in- fiftieth, but a kind
of skie- fe, which ha- the not f flesh rawe as the leprosie.

f That is, de- clared that f flesh is not founde, but is in danger
to be leprous.

e Or, impituous.

me to be b lower the the skin of his flesh, it is a plague of
leprosie: therefore the Priest shal loke on him, and "pronounce
him vncleane"

4 But if the white spot be in y skin of his flesh, and some not
to be lower then the skin, nor the heere thereof be turned vn-
to white, then the Priest shal shut vp him that hathe the plague,
seuen daies.

5 After, the Priest shal loke vpon him the seuenth day: & if the plague some to him to abide stil, and the plague growe not in the skin, the Priest shal shut him vp yet se- uen daies more.

6 Then the Priest shal loke on him agai- ne the seuenth day, and if the plague e be darcke, and the sore growe not in the skin, then the Priest shal "pronounce him clea- ne, for it is a skab: therefore he shal wash his clothes, and be cleane.

7 But if the skab growe more in the skin, after that he is sene of the Priest, for to be purged, he shalbe sene of the Priest yet againe.

8 Then the Priest shal consider, and if the skab 'growse in the skin, then the Priest shal pronounce him d vncleane: for it is leprosie.

9 When the plague of leprosie is in a man, he shalbe broght vnto the Priest, 10 And the Priest shal se him: & if the swelling be white in the skin, & haue made y heere white, & there be rawe flesh in the swelling,

11 It is an olde leprosie in the skin of his flesh: and the Priest shal pronounce him vncleane, and shal not shut him vp, for he is vncleane.

12 Also if the leprosie 'breake out in the skin, and the leprosie couer all the skin of the plague, from his head euen to his fete, wherefocuer the Priest loketh,

13 Then the Priest shal consider: and if the leprosie couer all his flesh, he shal pronoun- ce y plague to be e cleane, because it is all turned into whitnes: so he shalbe cleane. 14 But if there be rawe flesh on him when he is sene, he shalbe vncleane.

15 For the Priest shal se the rawe flesh, and declare him to be vncleane: for the rawe flesh is f vncleane, therefore it is the leprosie.

16 Or if the rawe flesh change and be tur- ned into white, then he shal come to the Priest,

17 And the Priest shal beholde him: and if the sore be changed into white, then the Priest shal pronounce the plague cleane, for it is cleane.

18 The flesh also in whose skin there is a bile and is healed,

19 And in the place of the bile there be a white swelling, or a white spot some what

reddish, it shalbe sene of the Priest.

20 And whe the Priest seeth it, if it appeare lower then the skin, and the heere thereof be changed into white, the Priest the shal pronounce him e vncleane: for it is a pla- gue of leprosie, broken out in the bile.

21 But if the Priest loke on it and there be no white heeres therein, & if it be not lo- wer then the skin, but be darcker,

then the Priest shal shut him vp seuen daies.

22 And if it spread abroad in the flesh, the Priest shal pronounce him vncleane, for it is a sore.

23 But if the spot continue in his place, & growe not, it is a burning bile: therefore the Priest shal declare him to be cleane.

24 If there be anie flesh, in whose skin there is an hote burning, and the quicke flesh of the burning haue a h white spot, somewhat reddish or pale,

25 Then the Priest shal loke vpon it: and if the heere in that spot be chaged into whi- te, and it appeare lower then the skin, it is a leprosie broke out in the burning: there- fore the Priest shal pronounce him vnclea- ne: for it is the plague of leprosie.

26 But if the Priest loke on it, and there be no white heere in the spot, and be no lo- wer the the other skin, but be darcker, then the Priest shal shut him vp seuen daies.

27 After, the Priest shal loke on him the se- uenth day: if it be growen abroad in the skinne, then the Priest shal pronounce him vncleane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skin, but is darcke, it is a tri ling of the burning: the Priest shal there- fore declare him cleane, for it is the dry- ing vp of the burning.

29 If also a man or woman hathe a sore on the head or in the beard,

30 Then the Priest shal se the sore: and if it appeare lower then the skin, and there be in it a smale yelow: heere, then the Priest shal pronounce him vncleane: for it is a blacke spot, and leprosie of the head or of the beard.

31 And if the Priest loke on the sore of the blacke spot, and if it some not lower then y skin nor haue anie blacke heere in it, the the Priest shal shut vp him, that hathe the sore of the blacke spot, seuen daies.

32 After, in the seuenth day the Priest shal loke on the sore: and if y blacke spot gro- we not, & there be in it no yelow heere, and the blacke spot some not lower then the skin,

33 Then he shalbe shauen, but the place of y blacke spot shal he not shau: but y Priest shal shut vp him, that hathe the blacke spot, seuen daies more.

34 And the seuenth day the Priest shal loke on the blacke spot: and if the blacke spot n.iii.

g None were exempted, but if the Priest pronounce him vncleane, he was put out from among y people: as ap- parently his to the pro- therofie, Nib, 11,14, and by King Osias.2. Chro.16,20.

h If he haue a white spot in that place, where the bur- ning
was, and was after hea- led.

I Which was not wont to be there, or els smaler then in any
other parte of the body.

Leprosie.

Leviticus.

k He shall not care whether the yellows heere be the re, or no.

l By ficke- nes, or an: o- ther income- ience.

m In sign of forowe and lamentacion. n Enter in to- ken of
morar- ning, or for fe- ure of infec- ding others.

Nemb. 1,2 2. km. 11. 5.

o Whether it be garment, veffel, or in- strument.

growe not in the skin, nor feme lower the the whor skin, then y
Priest shal clefe him, & he shal waft his clothes, and be cleane.

35 But if the blacke spot growe abroad in the flesh after his
cleansing, 36 Then the Priest shal loke on it: and if the blacke
spot growe in the skin y Priest shal nor k feke for the yellowe
heere: for he is vncleane. 37 But if the blacke spot feme to him
to a- bide, and that blacke heere growe therein, the blacke spot
is healed, he is cleane, and the Priest shal declare him to be
cleane. 38 Furthermore if there be manie white spots in y skin

of y flesh of man or woma, 39 Then the Priest shal cofider:
and if the spots in the skin of their flesh be fome- what darcke
and white withall, it is but a white spot broken out in the skin:
there- fore he is cleane. 40 And the man whofe heere is fallen
of his head and is balde, is cleane. 41 And if his head clofe the
heere on the fore parte, or be balde before, he is cleane. 42 But
if there be in the balde head, or in the balde fore heade a white
reddish fore, it is a leprosie springig in his balde head, or in his
balde forehead. 43 Therefore the Priest shal loke vpon it, and
if the rising of the fore be white red- dish in his balde head, or
in his balde fo- re head, appearing like leprosie in the skin of
the flesh. 44 He is a leper and vncleane: therefore the Priest
shal pronounce him altogether vn- cleane: for the fore is in his
head. 45 The leper alfo in whome the plague is, shal haue his
clothes m rent, and his head bare, and shal put a couering vpo
his lip pes, and shal crye, I am vncleane, I am vn- cleane. 46
As long as the di feafe shalbe vpon him, he shalbe polluted,
for he is vncleane: he shal dwel alone, without the campe shal
his habitacion be. 47 Alfo the garmet that the plague of le-
prosie is in, whether it be a wollen gar- ment or a linen
garment, 48 Whether it be in the warpe or in the woofe of
linen or of wollen, ether in a skin or in anie thing made of
skin, 49 And if the fore be grene or fomewhat reddish in the
garment or in the skin, or in the warpe, or in the woofe, or in
anie thig that is made of skin, it is a plague of leprosie &
shalbe fhewed vnto the Priest. 50 Then the Priest shal fe the

plague, and shut vp it that hathe the plague, feue dates, 51 And
shal loke on the plague the feuenh day: if the plague growe in
the garment or in the warpe, or in the woofe, or in the skin or
in anie thing that is made of skin, that plague is a frearing
leprosie and vn-

cleane.

52 And he shal burne the garment, or the warpe, or the woofe,
whether it be wollen or linen, or anie thing that is made of
skin, wherein the plague is: for it is a frea- ting leprosie,
therefore it shalbe burnt in the fire.

53 If the Priest yetfe that the plague gro- we not in the
garment, or in the woofe, or in whatfoeuer thing of skin it be,

54 Then the Priest shal commade them to waft the thing
wherein the plague is, & he shal shut it vp feuen dayes more.

55 Againe the Priest shal loke on the pla- gue, after it is
wafted: and if the plague have not changed his colour, thogth
the plague spred no further, it is vncleane: thou shalt burne it
in y fire, for it is a freat inwarde, whether the spw be in the
bare place of the whole, or in parte thereof.

56 And if the Priest fe that the plague be darcker, after that it is
wafted, he shal cut it out of the garment, or out of the skin, or
out of the warpe, or out of the woofe.

57 And if it appeare shal in the garment or in the warpe, or in the woofe, or in anie thing made of skin, it is a spreading leprie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou haft wafted the garment or the warpe, or y woofe, or whatfoeuer thing of skin it be, if the plague be departed therefrom, then shal it be wafted the feconde time, and be cleane.

59 This is the lawe of the plague of leprosie in a garment of wollen or linen, or in the warpe, or in the woofe, or in anie thing of skin, to make it cleane or vncleane.

p But abide kil in one place, as ver. 17.

q But remaine: as it did before.

r Or whether it be in anie bare place before or behinde.

f To the unfe he might be fore that the leprosie was departed and that all occasion of infection might be take away.

CHAP. XIII.

3 The clensing of the leper, 34 And of the house that he is in.

1 And the Lord spake vnto Moses, saying,

2 This is the lawe of the leper in the day of his clensing: that is, he shalbe broght vnto the Priest,

3 And the Priest shal go out of the campe, and the Priest shal confid: him: and if the plague of leprosie be healed in the leper,

4 Then shal the Priest commande to take for him that is clensed, two sparowes ali- ue and cleane, and ceder wood and a skarlet lace, and hyflope.

5 And the Priest shal commande to kil one of the birdes ouer pure water in an earthen veffel.

6 After, he shal take the liue sparowe with the cedar wood, and the skarlet lace, and the hyflope, and shal dip them and the li- uing sparowe in the blood of the sparowe slaine, ouer the pure water,

7 And he shal sprinkle vpon him, that muft be clensed of his leprosie, feuen times, and clense

Mat. 8, 1. mar. 1, 40. luk. 1, 12. a Or one cere- monie which shalbe vfcd in his purga- tion.

Or, slide his- des. b Of birdes which were permitted to be eaten. c Running water, or of g feuance.

Leprofie.

Leuiticus.

52109/1224

d Signifying f be that was made cleane, was fet at li- bercie, and re- stored to the compointe of other.

e Which beti an imprife- ftion in ante member

f This menfo- re I Ebreve is ealled, log, and conteneth fix egge in menfo- re

Exod 29,24.

Chap 7,1.

• She the finger • the right • id

"The vpon the blood of the tref pat offering

clenfe him, and fhall 4 let go the liue fpa- rowe into the broad field.

8 Then he that fhall be clenfed, fhall wafh his clothes, and fhawe of all his heere, and wafh him felfe in water, fo he fhall be cleane: after that fhall he come into the hofte, but fhall tar:ie without his tent feue dayes.

9 So in the fcuenth day he fhall fhawe of all his heere, bofhe his head, and his beard, & his ete biowes: euen all his heere fhall he fhawe, & fhall wafh his clothes & fhall wafh his flefh in water. fo he fhall be cleane.

10 Then in the eight day he fhall take two he lambes without e blemith, and an ewe lambe of an yere olde without blemith,

and thre tenth deales of fine floure for a meat offing, mingled with oyle, 1 and a pinte of oyle.

11 And the Priest that maketh him cleane shal bring the man which is to be made cleane, and those things, before the Lord, at the dore of the Tabernacle of the Co- gregation.

12 Then the Priest shal take one lambe, & offer him for a trespasse offing, and the pinte of oye, and* fhake them to and fro before the Lord.

13 And he shal kil the lambe in the place where the sinne offing and the burnt of- fring are ilame, men in the holy place: for as the "in offing is the Priest, so is the trespasse offing: for it is moſte holy.

14 So the Priest shal take of the blood of the trespasse offing, and put it vpon the lap of the right eare of him that shal- be clenſed, and vpon the thumbe of his right hand, and vpon the great toe of his right fote.

15 The Priest shal alſo take of the pinte of oyle, and powre it into the palme of his left hand,

16 And the Priest shal dip his "right finger in the oyle that is in his left had, & ſpini- kle of the oyle with his finger ſeuen times before the Lord.

17 And of the rest of the oyle that is in his hand, shal the Priest put vpon the lap of the right eare of him that is to be clen- fed, & vpon the thumbe of his right hand, and vpon the great toe of his right fote, "where the blood of the trespas offering was put.

18 But the remnant of the oyle that is in the Priestes hand, he shal powre vpon the head of him that is to be clenfed: fo the Priest shal make an atonemet for him be- fore the Lord.

19 And the Priest shal offer the fin offering and make an atonement for him that is to be clenfed of his vnclenne: the after shal he kil the burnt offering.

20 So the Priest shal offer the burnt offering & the meat offering vpon the altar: and the

Priest shal make an atonement for him: fo he shal be cleane.

21 But if he be poore, & "not able, then he shal bring one labe for a trespas offering to be shake, for his rescfciliation, & a stenth deale of fine flou: e mingled with oyle, for a meat offering, with a pinte of oyle.

22 Also two turtle doues, or two yong pi- geons, as he is able, whereof the one shal- be a fin offering, and the other a burnt of- fring,

23 And he shal bring them the eight day for his clenfing vnto the Priest at the do- re of the Tabernacle of the Congrega- cion

before the Lord.

24 Then the Priest shal take the lambe of the trespass offering, and the pinte of oyle, and the Priest shal 1 shake them to and fro before the Lord.

25 And he shal kil the lambe of the trespass offering, & the Priest shal take of y blood of the trespass offering, and put it vpon the lap of his right eare that is to be clenfed, and vpon the thumbe of his right hand, & vpon the great toe of his right fote.

26 Also the Priest shal powre of the oyle into the palme of his owne "left hand.

27 So the Priest shal with his right finger sprinkle of the oyle that is in his left hand, seven times before the Lord.

28 Then the Priest shal put of the oyle that is in his hand, vpon the lap of the right eare of him that is to be clenfed, and vpon the thumbe of his right hand, and vpon the great toe of his right fote: vpon the place of the blood of the trespass of- fring.

29 But y rest of the oyle that is in y Priest had, he shal put vpon the head of him that is to be clenfed, to make an atonement for him before the Lord.

30 Also he shal present one of the turtle doves, or of the yong pigeons, 1 as he is able:

31 Suche, I say, as he is able, the one for a sin offering, and the other for a burnt offering with the meat offering: so the Priest shall make an atonement for him that is to be cleansed before the Lord.

32 This is the "lawe of him which hath the plague of leprosie, who is not able in his cleansing to offer the whole.

33 The Lord also spake vnto Moses and to Aaron, saying,

34 When ye be come vnto the land of Canaan which I give you in possession, if I send the plague of leprosie in an house of the land of your possession,

35 Then he that oweth the house, shall come and tel the Priest, saying, Me thinke there is like a plague of leprosie in the house.

36 Then the Priest shall commande the to n.iiii.

"Ebe ble hand cae not tache re. 8 Which is an om:er, read Exodus 16,26

h Or shall offer them any offering that is shaken to and tro

"Ebe lo in the palme of the Priest left hand

or, where the blood of the trespass offering was put, as yet 17

1 Whether of them he can get

Or, be fide the meat offing

k This ordre is appointed for the poore man

l This deela- ruth that no plague nor put nilhen: ent ch- outh to
man without gode prouidence & his fending.

Leprosie.

Leviticus.

Or, black, or or yellow, blue or white.

Or, yellow &

m. Where car- ions were cast, and other fles that the people might not be there with infected.

n. That is, he shal commande it to be pol led down, as ver. 40.

Or, dark.

o. It smith this was a la- ce or string to bude y hyfo pe to y wood, & so was ma- d a sprinkle the Apostle to the Kbrew- er called it skarlet wolfe, Bbr 9,19.

empty the house before the Priest go in- to it to se the plague, that all that is in the house be not made vncleane, and then shal the Priest go in to se the house,

37 And he shal marke the plague: and if the plague be in the walles of the house, and that there be' depe spots, grenish or red- dish, which some to be lower the the wall,

38 Then the Priest shal go out of the hou- se to the dore of the house, and shal cause to shut vp the house seuen daies.

39 So y Priest shal come againe the seueth day: and if he se that the plague be increa- sed in the walles of the house,

40 Then the Priest shal commande them to take away y stones wherein the plague is, and they shal cast them into a' soule pla-

ce without the citre.

41 Also he shal cause to scrape the house within round about, and powre the dust, that they haue pared of, without the citre in an vncleane place.

42 And they shal take other stones, and put the in y places of those stones, & shal take other mortar, to plaister the house with.

43 But if the plague come againe and bre- ake out in the house, after that he hathe ra- ken away the stones, and after y he hathe scraped and plaistred the house,

44 Then the Priest shal come and see: and if the plague growe in the house, it is a freating leptosie in the house: it is therefore vncleane.

45 And he shal breake downe the house, with the stones of it, and the timber the- roof, and all the mortar of the house, and he shal carie them out of the citre vnto an vncleane place.

46 Moreouer he that goeth into the house all y while that it is shut vp, he shalbe vn- cleane vntil the euen.

47 He also that slepeth in the house shal wash his clothes: he likewise that eateth in the house, shal wash his clothes.

48 But if the Priest shal come and se, that the plague hathe spred no further in the house, after the house be plaistred, the

Priest shal pronounce that house cleane, for the plague is healed.

49 Then shal he take to purifie the house, two sparowes, and cedar wood, & skar- let lace, and hyflope.

50 And he shal kil one sparowe ouer pure water in an earthen vessel,

51 And shal take the cedar wood, and the hyflope, and the skarlet lace with the liue sparowe, and dip them in the blood of the slaine sparowe, and in the pure water, and sprinkle the house seuen times:

52 So shal he clense the house w the blood of the sparowe and with the pure water, and with the liue sparowe, & with the cedar wood, and with the hyflope, and with

the skarlet lace.

53 Afterwarde he shal let go y liue sparowe out of the "towne into y" broad fieldes: "Elev. clive, so shal he make atonement for the house, "like to the fa- ve of the field, and it shalbe cleane.

54 This is the lawe for euerie plague of le- prosie and blacke spot, Chap. 12.30.

55 And of the leprosie of the garment, and of the house,

56 And of the swelling, and of the skab, & 'Or, slf x. of the white spot.

57 This is the lawe of y leprosie to teache "when a thing is vncleane, and when it is cleane.

CHAP. XV.

2. 19 The maner of purging the vncleane issues bathe of me and women. 31 The children of Israel must be sepa- rate from all vnclenances.

1 Moreover the Lord spake vnto Mo- Es, and to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoeuer hathe an issue from his flesh, is vncleane, because of his issue.

3 And this shalbe his vnclenes in his issue: when his flesh auodeth his issue, or if his flesh be stopped from his issue, this is his vnclennes.

4 Euerie bed whereon he lieth that hathe y issue, shalbe vncleane, & euerie thing whe- reon he sitteth, shalbe vncleane.

5 Whosoeuer also toucheth his bed, shal wash his clothes, and wash him selfe in wa- ter, and shalbe vncleane vntil the euen.

6 And he y sitteth on anie thing, whereon he fate that hathe the issue, shal wash his clothes, & wash him selfe in water, & shal be vncleane vntil the euen.

7 Also he that toucheth the flesh of him that hathe the issue, shal wash his clothes, & wash him selfe in water, and shalbe vn- cleane vntil the euen.

8 If he also, y hathe the issue, spit vpo him that is cleane, he shal wash his clothes, & wash him selfe in water, & shal be vnclea- ne vntil the euen.

9 And what saddle soeuer he rideth vpon, that hathe the issue, shalbe vncleane,

10 And whosoeuer toucheth anie thing that was vnder him, shalbe vncleane vnto the euen: and he that beareth those things, shal wash his clothes, and wash him selfe in water, and shal be vncleane vntil the euen.

11 Likewise whomesoeuer he toucheth y hathe the issue (and hathe not washed his hands in water) shal wash his clothes & wash him selfe in water, & shal be vnclea- ne vntil the euen.

12 And the vessel of earth that he toucheth, which hathe the issue, shalbe broken: and euerie vessel of wood shalbe rinsed in wa- ter.

11 Also to the day of the vnclea- ne, and to the day of the clen- se.

a Whose se- de veier in the purg, or els of w cakenes of nature issues as his secret parte.

b Or y thing wherefore he shalbe vnclea- ne.

c On whom the vncleane men spit.

d The worde signifieth ene- ne thing whee on a man to- deth.

13 But

Ceremonies.

Leviticus.

e That is, be refloied to his olde fair, and be healed the- roof

13 But if he that hathe an issue, be 2 clen- fied of his issue, then shal he count him seuen daies for his clensing, and wash his clothes, and wash his flesh in pure water: so shal he be cleane.

14 Then the eight day he shal take vnto him two turtle doues or two yong pigeons, and come before the Lord at the dore of the Tabernacle of the Congregation, & shal giue them vnto the Priest.

15 And the Priest shal make of the one of them a sinne offering, and of the other a buin offering: so the Priest shal make an atonement for him before the Lord, for his issue.

16 Also if anie mans issue of fede departe from him, he shal wash all his flesh in water, and be vncleane vntil the euen.

17 And euerie garment, and euerie skin whereup shalbe issue of fede, shalbe euen washed with water, & be vncleane vnto the euen.

18 If he that hathe an issue of fede, do lie with a woman, then shal bothe wash them selues with water, and be vncleane vntil the euen.

19 4 Also when a woman shal haue an issue, and her issue in her flesh shalbe blood, she shalbe put aparte seuen daies: & who- soeuer toucheth her, shalbe vncleane vnto the euen.

20 And whatsoever she lieth vpon in a her separacion, shalbe vncleane, and euerie thing y she sitteth vpon, shalbe vncleane.

21 Whosoeuer also toucheth her bed, shal wash his clothes, and wash him selfe with water, & shal be vncleane vnto the euen.

22 And whosoeuer toucheth anie thig that she fate vpo, shal wash his clothes, & wash him selfe in water, and shalbe vncleane vnto the euen:

23 So that whether he touche her bed, or a- nie thing whereon she hathe sit, he shalbe vncleane vnto the euen.

24 And if a man lie with her, and the floures of her separacion 1 touche him, he shal be vncleane seuen daies, & all the whole bed whereon he lieth, shalbe vncleane.

25 Also when a woman issue of blood run- neth long time besides the time of her floures, or when she hathe an issue, longer then her floures, all the daies of the issue of her vncleannes she shalbe vncleane, as in the time of her floures.

26 Euerie bed whereon she lieth (as long as her issue lasteth) shalbe to her as her bed of her separacion: and whatsoever she sitteth vpon, shalbe vncleane, as her vncleannes when she is put aparte.

27 And whosoever toucheth these things, shalbe vncleane, & shal wash his clothes, and wash him selfe in water, & shalbe vncleane vnto the euen.

28 But if she be clensed of her issue, then she shal 2 counte her seuen daies, & after, she shalbe cleane.

29 And in the eight day she shal take vnto her two turtles or two yong pigeons, and bring them vnto the Priest at the dore of the Tabernacle of the Congregation.

30 And the Priest shal make of the one a sinne offering, and of the other a buin of- fring, & the Priest shal make an atonemet for her before the Lord, for the issue of her vnclennes.

31 Thus shal ye 1 separate the children of Israel from their vnclennes, that their dye not in their vnclennes, if their deftle my Tabernacle that is among them.

32 This is the lawe of him that hathe an is- sue, & of him from whome goeth an issue of fede whereby he his deftled:

33 Also of her that is sicke of her floures, & of him that hathe a running issue, whe- ther it be man or woman, and of him that lieth with her which is vncleane.

CHAP. XVI.

2 The Priest might not at all times come into the moffe holy place 3 The scape goat 14 The purging of the Sanctuarie 17 The clensing of the Tabernacle 21 The Priest confesseth the sinnes of the people. 29 The feast of clensing sinnes.

1 Furthermore the Lord spake vnto Moses, 2 after the death of the two sonnes of Aaron, when their came to offer before the Lord, and dyed:

2 And the Lord said vnto Moses, Speake vnto Aaron thy brother, 3 that he come not at 4 all times in to the Holy place within the vaile, before the Merciseat, which is vpon the Arke,

that he dye not: for I will appeare in the cloude vpon the
Merciseat.

3 After this fort shal Aaron come into the Holy place: euen
with a yong bullocke for a sinne offering, and a ram for a burnt
offring.

4 He shal put on the holy linen coar, and shal haue linen
breches vpon his flesh, and shalbe girded with a linen girdel,
and shal couer his head with a linen mirre: these are the holy
garments: therefore shal he wash his flesh in water, when he
doeth put them on.

5 And he shal take of the Congregation of the children of
Israel, two he goates for a sinne offering, and a ram for a burnt
offring.

6 Then Aaron shal offer the bullocke for his sinne offering, 7 &
make an atonement for him selfe, and for his house.

7 And he shal take the two he goates, and present them before
the Lord at the dore of the Tabernacle of the Congrega- cion.

8 Then Aaron shal cast lots out the two

8 After the sin- ne that she is recovered

1 Seing 2 God requireeth of his, pursue & clennes: we ca not
be his ex- erpe our filth and sinnes be purged with the blood of
Jesus Christ

Exud 30,10. ebr. 9,7.

a The hot Priest entred into the Ho- liest of all but once a yore,
euen in y mo- neth of Sepe- ber

Or. priest.

Ebr 9,7.

O.J.

2 Meaning all his bodie

Discreet per- se.

g That is, whe the hathe her floures, whe- rely she is se- parat
fro her hoofbid, from the tabernacle and from ton- ching of
anie holy thing.

h If one of her vnclennes did onely tou- che him in the bed: for
els the man that com- panyed with luche a wom shalde dye.
Chap 30,18 "Ebr. reparati"

i Shalbe vn- cleane as the bed whereon she lay when she had
her na tural disease.

Ceremonies.

Leuiticus.

b In Ebreve it is called A- taetl, which some say is a moistane acre limi whether this goat was for: but rather it is called the scape goat be- cause he was not offred, but sent into the sister, as yet 12

he goates: one lot for the Lord, and the o- ther for the b Scape goat.

And Aaron shal offer the goat, vpon which the Lords lot shal fall, and make him a finne offring.

But the goat, on which the lot shal fall to be the Scape goat, shal be presented a- liue before the Lord, to make reconciliacion by him, or to let him go (as a Scape goat) into the wilderness.

Thus Aaron shal offer the bullocke for his finne offring, & make a reconciliation for him selfe, and for his house, and shal kill the bullocke for his finne offring.

And he shal take a censer ful of burning coles from of the Altar before the Lord, & his hadful of swete incens beate small, and bring it within the vailes;

And shal put the incens vpon the fire be- fore the Lord, that the 'cloude of the in- cens may couer the Merciseat that is vpon' the Testimonies: so he shal not dye.

And he shal take of the blood of the bullocke, and sprinkle it with his finger vpon the Merciseat. 'Eilward: and be- fore the Merciseat shal he sprinkle of the blood with his finger seuen times.

Then shal he kill the goat that is the peoples finne offering, & bring his blood within the vailes, and do with that blood, as he did with the blood of the bullocke, & sprinkle it vpon the Merciseat, and be- fore the Merciseat.

So he shal purge the Holy place from the vnclennes of the children of Israel, & from their trespasses of all their sinnes: so shal he do also for the Tabernacle of the Congregation placed with them, in the middles of their vnclennes.

And these shal be no man in the Ta- bernacle of the Congregation, when he goeth in to make an atonemés in the Holy place, vntll he come out, & haue made an atonement for him selfe, & for his houf holde, and for all the Congregation of Israel.

After, he shal go out vnto the f Altar that is before the Lord, & make a recon- ciliacion vpon it, & shaltake of the blood of the bullocke, and of the blood of the goat, and put it vpon the hornes of the Altar round about:

So shal he sprinkle of the blood vpon it with his finger seuen times, and clense it, and halowe it from the vnclennes of the children of Israel.

Whe he hathe made an ed of purging the Holy place, & the Tabernacle of the Congregation, and the altar, then he shal bring the liue goat:

And Aaron shal put hothe his hands vpo the head of the liue goat, and confesse over him all the antiquities of the childre of Israel, & all their trespasses, in all their sinnes, putting the vpo the head of the goat, and shal send him away (by the hand of a man appointed) into the wilderness.

So the goat shal beare vpon him all their iniquities into the land that is not inha- bited, and he shal let the goat go into the wilderness.

After, Aaron shal come into the Tabe- nacle of the Congregation, and put of the linen clothes, which he put on whe he went into Holy place, & leaue the there.

He shal wash also his flesh with water in the Holy place, and put on his owne rai- ment, and come out, and make his burnt offering, and the burnt offering of the peo- ple, and make an atonement for him self, and for the people.

Also the fat of the finne offering shal he burne vpon the Altar.

And he that caiyed for the the goat, cal- led the Scape goat, shal wash his clothes, and wash his flesh in water, and after that shal come into the hoste.

Also the bullocke for the finne offering, and the goat for the finne offering (whose blood was bioghe to make a reconciliació in Holy place) shal one may out with out the hoste to be burnt in the fire, with their sluns, and with their flesh, and with their dounge.

And he that burneth them shal wash his clothes, and wash his flesh in water, and after warde come into the hoste.

So this shal be an ordinance for euer vnto you: the tenth day of the seventh moneth, ye shal humble your soules, and do no worke at all, whether it be one of same count, ey or a stranger that soout- neth among you.

For vday shal the Priest make an atone- mét for you to cléé you: ye shal be cleane from all your sinnes before the Lord.

This shal be a Sabbath of rest vnto you, and ye shal humble your soules, by an or- dinance for euer.

And the Priest whome he shal anoint, and whome he shal cosecrate (to minister in his fathers stede) shal make the atonement, and shal put on the linen clothes & holy vestments;

And shal purge the holy Sanctuaire and the Tabernacle of the Congregation, & shal clense the Altar, & make an atonemét for the Priests and for all the people of the Congregation.

And this shal be an unerlasting ordinance vnto you, to make an atonement for the childe of Israel for all their sinnes once a yeice: and as the Lord commanded Moses, he did.

Herein this goat is a true figure of Ielus Christ, who beareth the sinnes of the people, ill it q. "For the land of separation.

In the court where was Latter, Exod. 50,18.

Chap. 4, 20, ebr 13, 21.

Which was Tifis, & anf- seureth to parce of Sep- ber & parce of October & Meaning by abstinence and failing Chap 23, 7.

Or a rest & ye shal hope make obligat- ly.

Whome the Priest shal a- noun by Gods commandende to faccede in his fathers rowne.

Exod 30, 10, ebr. 9, 7.

CHAP. XVII.

4 All sacrifices must be brought to the store of the Ta- bernacle
a The Haliest of all.

Or, the fowle.

Or, Are

Ebr 1, 13. &

Chap 4, 6. a That is, in the side which was toward & peoples
for the head of the Sister, or the Westward.

a Placed among them which are vnclean Luk. 1, 10, 17.

f Whereupon f sweete incense & perfume was offered.

After, he shall go out unto the f Altar that is before the Lord, &
make a reconciliation upon it, & shall take of the blood of the
bullocke, and of the blood of the goat, and put it upon the
horns of the Altar round about:

So shall he sprinkle of the blood upon it with his finger seven
times, and cleanse it, and hallowe it from the uncleannes of the
children of Israel.

When he hath made an end of purging the Holy place, & the
Tabernacle of the Congregation, and the altar, then he shall
bring the live goat:

And Aaron shall put his hands upon the head of the live
goat, and confesse over him all the iniquities of the children

Ceremonies.

Leuiticus.

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be nable 7 To deile may they not offer 10 They may not eat
blood.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, & to all the children of Israel, and say vnto them, This is the thing which the Lord hath commanded, saying,

3 Whofoeuer he be of the house of Israel that killeth a bullocke, or Iabe, or goat in y hoste, or that killeth it out of the hoste,

4 And bringeth it not vnto the dote of the Tabernacle of the Congregation to offer an offspring vnto the Lord before the Tabernacle of the Lord, blood shall be imputed vnto that man: he hath shed blood, which foe that man shall be cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they wode offer abroad in the field, and present them vnto the Lord: at y dote of the Tabernacle of the Congregation by the Priest, & offer the for peace offerings vnto y Lord.

6 Then the Priest shall sprinkle the blood vpon the altar of the Lord before the dote of the Tabernacle of the Congregation, and butne the fac for a swete fauour vnto the Lord.

7 And the shall no more offer their offerings vnto deuils, after whome they haue gone a whoring: this shall be an ordinance for euer vnto them in their generations.

8 Also thou shalt say vnto them, Whofoeuer he be of the house of Israel, or of the strangers which souone among them, that offereth a burnt offspring or sacrifice,

9 And bringeth it not vnto the dote of the Tabernacle of the Congregation to offer it vnto the Lord, eue that man shall be cut off from his people.

10 Likewise whofoeuer he be of the house of Israel or of the strangers that souone among them, that eateth anie blood, I wil euen fet my face against that persone that eateth blood, & wil cut him off from among his people:

11 For the life of the flesh is in the blood, & I haue guen it vnto you to offer vpon the altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shall eat blood: neither the stranger that souoneth among you, shall eat blood.

13 Mo eouer whofoeuer he be of the children of Israel, or of the strangers that souone among them, which by hunting taketh anie beast or soule that maue be eate, he shall power out y blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is

ieyned with his life: therefore I said vnto the children of Israel,
Ye shall eat the blood of no flesh: for the life of all flesh is the
blood thereof: whofoeuer eateth it, shall be cut off.

15 And eue ie persone that eateth it which dyeth alone, or that
which is to: ne with bea-fes, whether it be one of the same
cost: ey or a stranger, he shall bothe wash his clothes, & washe
him selfe in water, & be vn-cleane vnto y euen: after he shall
be cleane.

16 But if he wash them not, nor wash his flesh, then he shall
beare his iniquitie.

CHAP. XVIII.

3 The Israelites oght not to follow the manors of the Egyptians
and Canaanites 4 The markages that are unlawful

1 And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am
the Lord your God.

3 After the doings of the land of Egypt, wherein ye dwelt, shall
ye not do: & after the manet of the land of Canaan, whether I
wil bring you, shall ye not do, nethet walke in their
ordinances,

4 We do after my judgements, & kepe mine ordinances, to walke therein: I am the Lord your God.

5 Ye shall kepe therefore my statutes, and my judgements, which if a man do, he shall then live in them: I am the Lord.

6 None shall come here to anie of y kin-red of his flesh to vncouer her shame: I am the Lord.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: for she is thy mother, thou shalt not discouer her shame.

8 The shame of thy fathers wife shalt y not discouer: for it is thy fathers shame.

9 Thou shalt not discouer the shame of thy sister the daughter of thy father, or the daughter of thy mother, whether she be borne at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy shame.

11 The shame of thy fathers wiues daughter, begotten of thy father: for she is thy sister y shalt not, I say, discouer her shame.

12 Thou shalt not vncover the shame of thy fathers sister: for she is thy fathers kinfewoman.

13 Thou shalt not discover the shame of thy mothers sister: for she is thy mothers kinsfewoman.

14 Thou shalt not vncover the shame of thy fathers brother: that is, thou shalt not go into his wife, for she is thine ante.

15 Thou shalt not discover the shame

Gen. 9.1.

4.1.1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.2
3.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.4
3.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.6
3.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.8
3.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.100

10.1.1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.
23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.
43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.
63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.
83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.100

10.1.1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.
23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.
43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.
63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.
83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.100

a Ye shall pro-fence your fel-ues from euefe abominations
toilies, eg, & the Egyptians and Canaanites 4.1e

Exph. 20.11. rem 10.1.

gala 1.12. And there-fore ye oght to ferde and a-hoe, as my
people

That is, to lie with her, chugh it be ve-der title of manage

Chap 20.11. 4 which is say Repno- ther e father: by fo- ther or
mor- ther, borne in manage, or o- ther wife

f This are her children who- fe shame thou halt vnouer red

Chap. 20.12.

4.1.1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.2
3.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.4
3.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.6
3.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.8
3.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.100

Chap 20.20. g Wuchthine whole doeth discouer "For thy fo-
ther brother wife

Chap 20.21.

2 Let they shulde pr-cti- ic that, do'a- ne, & they had learned
among the E- gypians 3 To make a fartifice or of- fring thereof

4 I do afmuch abhorre it as tough he had killed a man, as I'm
60.5

4 Wherefoe- uer they were moved with toilin de- to to offer it
Exed 29.18 chap 4.11.

e Morning whofoeuer is not the true God; Cor to 2g.1.1.2.3.4.5
For idouacne is spiritual whofoeue, he cause faith to- w and
God is broom

g I wil docle- te my wrath by taking ven gake on sum, as Chap
20.1.

h Which the law e perme- tem to be ca- ne, he anie it is cleane.
O.11.

Vnlaful coniunctions. Leuiticus.

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Chap 20,21. h Bēconis the idolaters, a- mong whom: Gol's
people had dwelt & shulde dwel, were given to these horrible
lactels, God chargeth his to beware of the same. By o'ig thine
affection more bent to her fi- ther the exbet. Chap. 20,22. k Or
whiles the hatha her floures.

Chap 20,2. 2 kjn. 23,10. "Ebr. of thy fe- de "O. 21 make the
puff "Which was an i'ole of y Ammonites, veto whome they

burned and sacrificed their chided. 2 King 21,10 Chap 20,15.
Or in fufou.

m I will puns. the the land where fuch in cathoummaris ges &
pollas tions are fuf- fred. a He compa- reth the wic- heft to cull
his moors and fur furing, which corrupt y ho- marke and op
prefe nature, and therefore mothe he celt out by vomet o Bothe
for their wicked marages, vo- natural copi- lactons, solla- trite
of fufri- tual whoredome with Mo- lech, and fin- che like
abo- minations. p Ether by y cimile fwords, or by Yone plague
that God will fond vpon fache.

Chap. 11,44. & 20,7.2 pet. 1,16. a That is, vei- de of all pol-
lucien, idola- cton, and super fifteen bothe of foula and body.

of thy daughter in lawe; for she is thy son- nes wife: therefore
shalt thou not vncouer her shame.

16 *Thou shalt not discouer y shame of thy brothers wife: for
it is thy brothers shame.

17 Thou shalt not discouer the shame of y wife & of her
daughter, nether shalt y ta- ke her sonnes daughter, nor her
daughters -daughter, to vncouer her shame: for they are thy
kinfolkes, & it were wickednes.

18 Also thou shalt not take a wife with her filter, during her
life, to vexe her, in vno- uering her shame vpon her.

19 *Thou shalt not also go vnto a woman to vncouer her shame, as long as she as put k aparte for her difeude.

20 Moreover, thou shalt not giue thy flife to thy neighbours wife by carnal copulatio, to be defiled with her.

21 *Also thou shalt not giue thy "children to" offer them vnto Molech, nether shalt thou defile the Name of thy God: for I am the Lord.

22 Thou shalt not lie with the male as one lieth with a woman: for it is abomination.

23 *Thou shalt not also lie with anie befit to be defiled therewith, nether shal anie woman fiatid before a befit, to lie downe thereto: for it is abomination.

24 Ye shal not defile your felues in anie of these things: for in all these the nacions a- re defiled, which I wil cast out before you:

25 And the land is defiled: therefore I wil in vift the wickednes thereof vpon it, and the land shal vomet out her inhabitants.

26 Ye shal kepe therefore mine ordinances, and my iudgements, and commit none of these abominations, if wel he that is of the same country, as the ftrager that forour- neth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled:

28 And shal not the land spue you out if ye defile it, as it spued out the people y were before you)

29 For whosoever shal commit anie of the- fe abominacions, the perfones that do fo, shal r be cut of from among their people.

30 Therefore shal ye kepe mine ordinances that ye do not anie of the abominable customes, which haue bene done before you, and that ye defile not your felues the- rein: for I am the Lord your God.

CHAP. XIX.

- A repetition of Sindre lautes and ordinances.

1 And the Lord spake vnto Mofes, fay- ing,

2 Speake vnto all the Congregation of the children of Israel, and fay vnto them, Ye shal be a holy, for I the Lord your God am holy.

3 Ye shal feate euerie man his mother &

his father, and shal kepe my Sabbaths: for I am the Lord your God.

4 Ye shal not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 And when ye shal offer a peace offering vnto the Lord, ye shal offer it a frely.

6 *It shalbe eaten the day ye offer it, or on the morowe: & that which remaineth vntil the third day, shal be burnt in the fire.

7 For if it be eaten the third day, it shalbe vncleane, it shal not be accepted.

8 Therefore he that eateth it, shal beare his iniquitie, because he hath defiled the hallowed thing of the Lord, and that person shal be cut of from his people.

9 *When ye reape y harvest of your land, ye shal not reape euery corner of your field, nether shalt thou gather the gleanings of thy harvest.

10 Thou shalt not gather the grapes of thy vineyard cleane, nether gather euery grape of thy vineyard, but thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

11 Ye shal not steal, nether deal falsely, nether lie one to another.

12 *Also ye shal not sweare by my Name falsely, nether shalt thou defile the Name of thy God: I am the Lord.

13 Thou shalt not do thy neighbour wróg, nether robbe him.
The worckemás hire shal not abide with thee vntil the
morning.

14 Thou shalt not curse the deafe, net- ther put a stumbling
blocke before the blinde, but shalt feare thy God: I am the
Lord.

15 Ye shal not do vniustely in iudgement. *Thou shalt not
fauour the perfume of the poore, nor honour the perfume of
the mighty, but y shalt iudge thy neighbour iustly.

16 Thou shalt not walke abou with ta- les among thy people.
Thou shalt not f thad against the blood of thy neighbour: I am
the Lord.

17 Thou shalt not hate thy brother in thi- ne heart, but thou
shalt plainly rebuke thy neighbour, "and suffre him not to
sinne.

18 Thou shalt not auenge, nor be minde- ful of wrong against
the childre of thy peo- ple, but shalt loue thy neighbour as thy
felfe: I am the Lord.

19 Ye shal kepe mine ordinances. Thou shalt not let thy cattel
gendre with a sleav of diuers kides. Thou shalt not fow thy
field with mingled fede, nether shal a garment of diuers things,
as of linen and wollen come vpon thee.

20 Whosoever also lieth and medleth with a woman that is a bonde maid, affianced to a husband, and not redemelt,

b Of your own accord Chap. 2,26.

c To wit, of God.

Chap. 23,22. 10 e.g whoringe & lechery.

d In that & is committed to your credit Exed. 20,26. dent. 5,21. mat 5,34.

Or, apprehend him by violence. Deu. 24,12. reb 4,15. Dent. 27,18.

Exed 23,5. dent. 1,17. & 16,16. prou. 24,23 tam. 3,1. e As a fiander, betrayer, or quarreller f By confounding on his deed, or confounding with the wicked "the juffie on f see vpon him.

Mat. 1,45. rem 13,9. gal 5,14. tam. 2,8. f As a horse in leape and affe, or a mule a mare.

nor

Ordinances.

Leuiticus.

55

The a bearing shall be, some read they shall be arcou

nor fredome giuen her, "the shalbe scour- ged, but they shal not dye, because she is not made fre.

21 And he shal bring for his trespas offering vnto the Lord, at the dore of the Tabernacle of the Congregation, a ram for a trespas offering.

22 Then the Priest shal make an atonement for him with the ram of the trespas offering before the Lord, concerning his sinne which he hath done, and pardon shal be giuen him for his sinne which he hath committed.

23 ¶ Also when ye shal come into the land, and haue planted euery tree for meat, ye shall counte the fruite thereof as vncircumcised: thre yere shal it be vncircumcised vnto you, it shal not be eaten:

24 But in the fourth yere all the fruite thereof shal be holy to the praise of the Lord.

25 And in the first yere shall ye eat of the fruite of it that it may yelde to you the increase thereof: I am the Lord your God.

26 ¶ Ye shal not eat the flesh with the blood; ye shal not vse witch craft, nor obserue times.

27 ¶ Ye shal not cut round the corners of your heades, nether shalt thou marre the tuftes of thy beard.

28 ¶ Ye shal not cut your flesh for the dead, nor make anie printe of a marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter commen, to cause her to be a whore, lest the land also fall to whoredome and the land be ful of wickednes.

30 ¶ Ye shal kepe my Sabbaths and reue- rence my Sanctuarie: I am the Lord.

31 ¶ Ye shal not regarde them that worke w spirits, nether sothefaiers: ye shal not seke to them to be defiled by them: I am the Lord your God.

32 ¶ Thou shalt rise vp before the hore- hed, and honour the persone of the olde man, and dread thy God: I am the Lord.

33 ¶ And if a stranger soourne with thee in your land, ye shal not vex him.

34 ¶ That the stranger that dwelleth with you, shalbe as one of your selues, & thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shal not do vniustly in iudgement, in o line, in weight, or in measure.

36 ¶ You shal haue iuste balances, true we- rightes, a true Ephah, and a true Hin. I am Lord your God, which haue brought you out of the land of Egypt.

37 Therefore shal ye obserue all mine or- dinances, and all my iudgements, and do them: I am the Lord.

CHAP. XX.

2 They that gue of their side to Molech, must dye. 6 They that haue recoure to forcerers. 10 The man that committeth adulterie. 11 Inseft, or fornicacum with the kynred or affonne. 24 Israil a peculiar peo- ple to the Lord.

1 And the Lord spake vnto Moses, saying,

2 Thou shalt say also to the children of If- rael, Whofseuer he be of the children of Chap. 12, 21. Israel, or of the strangers that dwel in Isra- él, that giueeth his children vnto a Mo- lech, he shal dye the death, the people of the land shal stone him to death.

3 And I b wil set my face against that man and cut him of from among his people, be- cause he hathe giuen his cheldre vnto Mo- lech, for to defile my Sanctuarie, and to pollute mine holy Name.

4 And if the c people of the land hide their eyes, and winke at that man when he gi- ueth his children vnto-Molech, and kil him not,

5 Then wil I set my face against that man, and against his familie, & wil cut him of, and all that go a whoring after him

to commit whoredome with Molech, from among their people.

6 ¶ If anse-terne after-suche as-worker with spirits, & after sothefaiers, to go a whio- ring after them, then wil I set my face a- gainst that persone, and wil cut him of from among his people.

7 ¶ Sanctifie your selues therefore, and be holy, for I am the Lord your God.

8 Kepe ye therefore mine ordinances, and do them. I am the Lord which doeth san- ctifie you.

9 ¶ If there be anie that curfeth his father or his mother, he shal dye the death: seing h- hathe cursed his father & his mother, his blood shal be vpon him.

10 ¶ And the man that committeth adul- terie with another man wise, because he hathe committed adulterie with his ner- ghbours wise, the adulterer and the adul- teres shal dye the death.

11 And the man that lieth with his fathers wise, because he hathe vncovered his fa- thers shame, then shal bothe dye: their blo- od shal be vpon them.

12 Also the man that lieth with his daugh- ter in lawe, they bothe shal dye the death, they haue wrought abominacion, their blood shal be vpon them.

13 ¶The ma also that lieth with the male, as one lieth with a woman, they haue bothe committed abominacion: they shal dye the death, their blood shal be vpon them.

14 Likewise he that taketh a wise and her mother, f committeth wickednes: the f shal burne him and them with fire, that there be no wickednes among you.

o.iii.

b. he shal be vncicence, at v nting which is not circumci- cis.

The, 1st God may multiple

1 To measure luckie or vn- luckie dales.

Chap. 21, 1. 2 As did the Geniles in fi- gue of mone- ning.

The, 1st, in 1st Deut. 14, 1. "Eur. feule, or prison.

I by whipping your bodies or burning markes ther- in. As did the Cyprian, and locrenies.

1 Sam. 21, 1.

n. In token of reverence.

Mr. de him wrong. Exod. 22, 21.

o As in mea- suring the gro- onde.

Prov. 27, 1. & 2 16, 11. & 20, 10 p. By these two measures he
meaneth all other of Ephah, read Exod. 16, 16. & of Hin Ex-
od. 29, 40.

Vnlaful coniunctions. Leuiticus.

Chap. 11.3.

15 "Alfo the man that lieth with a beaft, shal dye the death,
and ye shal flay the beaft.

16 And if a woman come to anie beaft, and lie therewith, then
thou shalt kil the woma and the beaft: they shal dye the death,
their blood shal be vpon them.

17 Alfo the ma that taketh his fister, his fathers daughter, or his
mothers daughter, and feeth her shame & the feeth his shame,
it is, vilennie; therefore they shal be cut of in the fight of their
people, because he hathe vnouered his fisters shame, he shal
beare his iniquitie.

"She is the vice of the children of their people.

Chap. 11.23. Or, fester.

18 "The man alfo that lieth with a woman hauing her difeafe,
& vnouereth her shame, or openeth her fountaine, and she op
the fountaine of her blood, the shal be cut bothe cut off from
among their people.

19 Moreover thou shalt not vnouereth shame of thy mothers
fister, nor of thy fathers fister, because he hathe vnouered his
"kin: they shal beare their iniquitie.

"She, feeth.

20 Lik: wife the man that lieth with his fathers brothers wife,
& vnouereth his vncles shame: they shal be are their iniquitie,
or shal dye & childles.

g They shal be cut of from their people, & their children shal
be taken as be-farads: and not counted among the Israelites h
Read Chap 18.16.

Chap. 11. 26. Chap. 11. 27.

22 So the man that taketh his brothers wife, comitteth filthines,
because he hathe vnouered his brothers shame: they shal be
childles.

23 "Ye shal kepe therefore all mine ordinances & all my
judgements, and do the, that the land, whither I bring you to
dwel thereon, spue you not out.

Deut. 9.5.

23 Wherefore ye shal not walk in the manners of this nation
which I cast out before you: for they haue committed all these
things, therefore I abhorred them.

I Pal of abundance of all things.

24 But I haue shal vnto you, ye shal inherit their land, and I
wil giue it vnto you to pofieple it, even a land that floweth with
mike & home: I am the Lord your God, wh haue feparated you
from other people.

Chap. 11.3. deut. 14.4.

25 "Therefore shal ye put differece betwe-ne cleane beaftes and vncleane, and betwe-ne vncleane foules and cleane: neither shal ye a defile your felues with beaftes & foules, nor with anie creping thing, that y grou de brigeth forthe, which I haue feparated from you as vncleane.

h By eating them contra-rie to my com mendouent.

26 Therefore shal ye be holie vnto me: for I the Lord am holie, and I haue feparated you fro other people, y ye shalde be mine.

Deut. 15.7. 1. Sept. 21.7.

27 "And if a man or woman haue a spirit of diunacio, or fo the faying in them, they shal dye the death: they shal ftone the to death, their blood shal be vpon them.

CHAP. XXI.

a For whom the Priests may lament. 6 How pure the Priests eght to be bathe in them felues and in their fa-milie.

a Nd the Lord faid vnto Moses, Spe-ake vnto the Priestes the fonnei of

Aaron, and fay vnto them, Let none be defiled by the dead among his people,

2 But by his kinfema that is nere vnto him: to wit, by his mother, or by his father, or by his fonne, or by his daughter, or by his brother,

3 Or by his fister a b maid, that is nere vnto him, which hathe, nor had a houf band: for he: "he may lament.

4 He shal not lament for the c prince among his people, to pollute him feife.

5 Thei shal not make e halde partes vpon their head, nor fhaue of the lockes of their beard, nor make anie curtigs in their flesh.

6 They shal be holy vnto their God, and not pollute the Name of their God: for the facetifies of y Lord made by fire, and the bread of their God thei do offer: there fore they shal be holy.

7 Thei shal not take to wife an whore, or done polluted, nether shalt: the marie a woman diuorced from her houf band: for fuche one wholly vnto his God.

8 Thou shale c fanchtifie him therefore, for he ofreth the f bread of thy God: he shal be holy vnto thee: for I the Lord, which fanchtifie you, am holy.

9 If a Priests daughter fall to playe the whore, the polluteth her father: therefore shal the be burnt with fire.

10 Alfo y oie Priest among his brethren, (vpon whofe head the anointing oyle was plowed, and hathe confecated his band to put on the garments) shal not. s vnnoo-uer his head, nor zent his clothes,

11 Nether shal he go to anie dead body, nor make him feife vncleane by his father or by his mother,

12 Nether shal he go out of the Sanctua-rie, nor pollute the holy place of his God: for the c croune of the anointing oyle of his God w vpon him: I am the Lord.

13 Alfo he shal take a maid vnto his wife: But a widowe, or a diuorced woman, or a polluted, or an harlot, thefe shal he not mary, but shal take a maid of his owne people to wife:

15 Nether shal he defile his fede amog his people: for I am the Lord w fanctifie him.

16 And y Lord fpake vnto Moses, faying, Speake vnto Aaron, and fay, Whofe-uer of thy fede in their generacions hashe anie blemishes, shal not prace to offer the bread of his God:

18 For whofeuer hathe anie blemish, shal not come ne: et a man blinde or lame, or that hathe a flat nofe, or that hathe anie misshapen memloe,

19 Or a man that hathe a broken fote, or a broken hand,

20 Or ic croue backt, or bleare eied, or ha-the a blemish in his
eie, or be fkillie, or fhabbed

a By touching the dead, land ting, or being at their burial.

b For being married the le-med to be cut of from his fa-milie.

"She, he may be defied.

c Onofy the Priest was pri-muted to moor ne for his next aired.

Chap. 19.27.

d Which has the an eail na-mu or to ne-lamed

e Toon shale cuante in, a holy avu reue, rence them. f. She in
two oired.

g He shal vfa no iache core-moties as me monnness ob-famed.

"We, as the hea-fie of the dead.

h To go to the dean.

i For by his anointing he was prier-red to the o-the: Priest, &
therefore col-de not lament the dead, let he fhole haue polluted
his holy ointing.

k Not only of his tribe but of all If-rael.

l By marring anie vnchafte or defamed women.

m Which is deforued or bruised.

n An out of equal propor-tis, or having a nontop ma-re or feife.

o Or that ha-tor a wib, or peice.

Ordinances.

Leuiticus.

56 117/1224

9 As the free- be bread, and at our offerings 9 As of facti- ne:
for some 2 As of the crown & fish fumes 1 To to the 22-
church

skabbed, or haue his stones broken.

11 None of the fede of Aarón the Priest y hathe a blemish, shal
come nere to offer y factifices of the Lord made by fire,
hauing a blemish: he shal not preace to offer the bread of his
God.

12 The bread of his God, even of the tino- ste holy, and 1 of
the holy shal he eat: 13 But he shal not go in vnto the v vailen,
nor come nere the altar, becaufe he hathe able mish, hbl he
pollute my Sanctuaries: for I am the Lord that sanctifie them.

14 Thus spake Moses vnto Aarón, and to his sonnes, and to all
the childie of Israel.

CHAP. XXII.

1 Who ought to abstaine from eating the things that were offred
19 What oblatant should be offred.

1 And the Lord spake vnto Moses, say- ing,

2 Speake vnto Aarón, and to his sonnes, that they be a
separated from the holy things of the children of Israel, and
that they pollute not mine holy Name in those things, which
they halowe vnto me: I am the Lord.

3 Say vnto them, Whosoeuer be of all your fede among your
generations after you, that toucheth the holy things which the
childie of Israel halowe vnto y Lord, hauing his vnclennes
vpon him, eue that perfone shal be cut of from my sight: I the
Lord.

a Manning y the Priests ab- staine from eating, so long as they
are polluted

b To eat the- roof.

Chap 11.2.

a By touching nine dead thing or being at bu- ral of y dead.

"She according to all his va- cleane"

Or, viii.

Or, hrad

Exod 22.31. ex. 44.32.

4 Which is not of the tri- be of Levi a Some read, y fervout which had his earl- bered and wilde not go for, Exod. 22.5.

4 * Whosoeuer also of y fede of Aarón is a leper, or hathe a ruining issue, he shal not eat of the holy things vntil he be clean: an: whoso toucheth anie that is vnclea- ne by reason of the vdead, or a man whose issue of fede runneth from him,

5 Or the man that toucheth anie creping thing, whereby he may be made vncleane, or a man, by whome he may take vnclen- nes, "whatsoever vnclennes he hathe,

6 The persone that hathe touched suche, shal therefore be vncleane vntil the euen, and shal not eat of the holy things, "ex- cept he haue washed his flesh with water.

7 But when the sunne is downe, he shal be cleane, and shal afterward eat of the holy things: for it is his "fode.

8 * Of a beast that dyeth, or is rent with beasts, whereby he may be defiled, he shal not eat: I am the Lord.

9 Let them kepe therefore mine ordi- nance, lest they bear their sinne for it, and dye for it, if they defile it: I the Lord sanctifie them.

10 There shal no stranger also eat of the holy thing, nether the gest of the Priest, nether shal an hired seruant eat of the ho- ly

thing:

11 But if the Priest be anie with money, he shal eat of it, also lie that is borne in his house: they shal eat of his meat.

12 If the Priests daughter also be married vnto a stranger, she may not eat of the holy offrings.

13 Notwithstanding if the Priests daughter be a widow or divorced, and haue no child, but is returned vnto her fathers house, she shal eat of her fathers bread, as she did in her youth: but there shal no stranger eat thereof.

14 ¶ If a man eat of the holy thing vnwittingly, he shal put the a fift part therof vnto, and giue it vnto the Priest with the hallowed thing.

15 So they shal not defile the holy things of the children of Israel, which they offer vnto the Lord.

16 Neither cause the people to beare the iniquitie of their trespass, while they eat, and in holy thing: for I y Lord do hallow them.

17 ¶ And y Lord spake vnto Moses, saying, 18 Speake vnto Aarón, and to his sonnes, and to all the children of Israel, and say vnto them, Whosoever be of the house of Israel, or of the strangers in Israel, that wil offer his sacrifice for all their

vowes, and for all thei fre offrings, & they vse to offer vnto the Lord for a buunt offering,

19 Ye shal offer of your fre minde a male without blemish of the beues, of the she- pe, or of the goates.

20 Ye shal not offer anie thing y hath a ble- mish: for y shal not be acceptable for you.

21 * And whosoever brigeth a peace offering vnto the Lord to accomplish his vow, or for a fre offering, of the beues, or of y she- pe, his he offering shal be perfect, no ble- mish shal be in it.

22 Blin 'e, or broken, or maimed, or hauing a 'wenne, or skirure, or skabbed: these shal ye not offer vnto the Lord nor make an offering by fire of these vpon the altar of the Lord.

23 Yet a bullocke, or a shepe that hathe anie * miloe superstious, or lackig, suche maiest thou present for a fre offering, but for a vowe: it shal not be accepted.

24 Ye shal not offer vnto y Lord that which is bruised or crushed, or broken, or cut away, nether shal ye make an offering thereof in your land,

25 Nether of the hand of a stranger shal ye offer the bread of your God of anie of the- se, becaufe their corruption is in

them, there is a blemish in the therefore shal they not be accepted for you.

26 ¶ And y Lord spake vnto Moses, saying, 27 Whe a bullocke, or a shepe, or a goat shal be brought for the, it shalbe eue seue daies vndet his damme: and from the eighte day for the, it shalbe accepted for a factifice made by fire vnto the Lord.

28 As for the cowe or the ewe, ve shal not kil her, and her jong lache in one day.

o.iii.

f Who is one of the Priests kinned

Chap. 20.2.46

g He shal gi- ne that and a flic particoun.

h For if they did not offer for their or- ron, the peo- ple by their exiple eughe commit the like effect.

Deut 12.20. seclef 31.24.

'Or, wais.

Chap. 21.15.

i Ye shal not recess anie vaperich thig of a stranger, to make it the Lords offrings which he cal- leth the bread of the Lord.

Deut. 22.6.

Solemne feaftes.

Leuiticus.

Chap. 7, 11.

k For whoso- ener death o- therwise then God commande- ch,
polluted his name.

Or, Saccalle.

Exod 20, 9. Or, 21 may were Or, affimblic.

a For the Sab bath was kept course woke, it these other were
but kept once eustis yere

Exod 22, 15. Num. 26, 17.

b Or hodelie labour, saue about that one mufte eat, Exod 22,
16. c The first day of the feaft & seventh we- re kept holy: in
the rest that might woke, except and feaft were levy medaled,
as feaft of volea- enned bread f Sfeith day, in the feaft of
sheaves the fifteenth day Or, an eustis made Deus 24, 19—些
2, 15 pfef 13, 7 d That is, the seventh Sab- bath of f Pa- seuger.

a Which is, f fife parts of an Ephich or two others read Exod.
16, 16.

29 So when ye wil offer a thanke offting vn- to the Lord, ye fhal offer willingly.

30 The fame day it fhal be eaten, ye fhal leau* none of it vntil the morowe: I am the Lord.

31 Therefore fhal ye kepe my commande- ments and do them: for I am the Lord.

32 Nether fhal ye p pollute mine holy Na- me, but I wil be halowed among the chil- dren of Ifraél I the Lord fancifie you,

33 Which haue broght you out of the land of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

2 The feafts of the Lord. 3 The Sabbath. 4 The paf- feuer. 5 The feaft of unleauened bread. 10 The feaft of firft frutes. 16 Wafmide. 24 The feaft of hirming trompets. 34 The feaft of tabernacles.

1 A Nd the Lord fpake vnto Mofes, faying,

2 Speake vnto the children of Ifraél, and fay vnto them, The feafts of the Lord which ye fhal call the holy ' affemblies, euen these are my feafts.

3 *Six daies' fhal worke be done, but in the feuenth day fhalbe the Sabbath of reft, an holy ' conuocation: ye fhal do no worke therein, it is the Sabbath of the Lord, in all your dwellings.

4 ¶ Thefe are y feafts of the Lord, and ho- ly conuocations, which ye fhal proclame in their a feafons.

5 In the firft moneth, and in the fourteenth day of the moneth a: euening fhalbe the Paffeouer of the Lord.

6 And on the fifteenth day of this moneth fhalbe the feaft * of vnleauened bread vnto the Lord: feuen daies ye fhal eat vnleau- ened bread.

7 In the firft day ye fhal haue an holy con- uocation: ye fhal do no b feruile worke therein.

8 Also ye fhal offer facrifice made by fire vnto the Lord feuen daies, and in the c fe- uenth day fhalbe an holy conuocation: ye fhal do no feruile worke therein.

9 ¶ And y Lord fpake vnto Mofes, faying, 10 Speake vnto the children of Ifraél, and fay vnto the, When ye be come into the land, which I giue vnto you, and reape the harueft thereof, the ye fhal bring a fheafe of the firft ftutes of your harueft vnto the Prieft,

11 And he fhal fhake the fheafe before the Lord, that it may be acceptable for you: the morowe after the d Sabbath, the Prieft

fhal fhake it.

12 And that day when ye fhake the fheafe, fhal ye prepare a lambe without blemifh of a yere olde, for a burnt offering vnto the Lord:

13 And the meat offering thereof fhalbe two tenth deales of fine floure mingled with oyle, for a facrifice made by fire vnto the

Lord of fwete fauour: and the drinke of- fring thereof the fourth part f of an Hin of wine.

14 And ye fhal eat nether bread nor parched corne, nor grene eares vntil the fel- fe fame day that ye haue broght an offering vnto your God: this fhal be a lawe for euer in your generations and in all your dwellings.

15 ¶ Ye fhal count alfo to you from the morowe after the g Sabbath, euen: from the day that ye fhal bring the fheafe of the fhake offering, feuen' Sabbaths, thei fhalbe complete.

16 Vnto the morowe after the feuenth Sabbath fhal ye nombre fifty daies: then ye fhal bring a newe meat offering vnto the Lord.

17 Ye fhal bring out of your habitacions bread for the fhake offering: thei fhalbe two loaues of two tenth deales of fine floure, which fhalbe baken with leauen for firft frutes vnto the Lord.

18 Alfo ye fhall offer with the bread feuen lambes without blemifh of one yere ol- de, and a yong bullocke and two rams: thei fhall be for a burnt offering vnto the Lord, with their meat offerings and their drinke offerings, for a facrifice made by fi- re of a fwete fauour vnto the Lord.

19 Then ye fhall prepare an he goat for a fin offering, and two lambes of one yere ol- de for peace offerings.

20 And the Prieft fhall fhake them to and fro with the bread of the firft frutes befo- re the Lord, and with the two lambes: thei fhall be holy to the Lord, for the Prieft.

21 So ye fhall proclame the fame day, that it may be an holy conuocation vnto you: ye fhall do no feruile worke therein: it fhall be an ordinance for euer in all your dwell- ings, throughout your generations.

22 ¶ And when you reape the harueft of your land, thou fhalt not rid cleane y cor- ners of thy fielde when thou reapeft, neither fhalt thou make anie aftergathering of thy harueft, but fhalt leaue them vnto the poore and to the ftranger: I am the Lord your God.

23 ¶ And y Lord fpake vnto Mofes, faying, 24 Speake vnto the children of Ifraél, and fay, In the b feueeth moneth, and in the firft day of the moneth fhall ye haue a Sab- bath, for the remembrance of = blowing the trumpets, an holy conuocation.

25 Ye fhall do no feruile worke therein, but offer facrifice made by fire vnto the Lord. 26 ¶ And the Lord fpake vnto Mofes, faying,

27 The tenth alfo of this feuenth moneth fhall be a day of recidiliation: it fhall be an holy conuocation vnto you; and ye fhall humble

f Read Exod. 29, 40

Or, fhall eares.

g That is, the tenth day after the firft Sabbath of the Paffouer. Or, werges.

h Because the Prielt thulde eat them, as chap 7, 11, and they fhallde not be offered to y Lord vp- on the altar

i That is, offered to the Lord, and the reft fhall be for y Prielt.

Chap 18, 9. dem. 24, 15.

k That is, about the end of September. l Or an holy- day to y Lord.

m Which blowing was to put them in remembrance of the mansfelde fafs y were as y month, and of the fafife

Chap 16 20. Num. 25, 7.

humble

Solemne feaftes.

Leuiticus.

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n By fafting.

n humble your foules, & offet facrifice made by fife vnto the Lord.

28 And ye fhall do no worke that fame day: for it is a day of reconciliacion, to make an atonement for you before the Lord your God.

29 For euerie perfone that humbleth not him felfe that fame day, fhall euen be cut of from his people.

30 And euerie perfone that fhall do anie worke that fame day, the fame perfone alfo wil I deftroye from among his people.

31 Ye fhall do no maner worke therefore: this fhall be a lawe for euer in your generations, through all your dwellings.

32 This fhall be vnto you a Sabbath of reft, and ye fhall hallow your foules: in the ninth day of the moneth at euen, from * euen to euen fhall ye celebrate your Sabbath.

33 ¶ And ¶ Lord fpake vnto Mofes, faying, 34 Speake vnto the children of Ifrael, and fay, In the fifteenth day of this feuenth

moneth fhalle for feuen daies the feaft of Tabernacles vnto the Lord.

35 In the firft day fhall be an holy conuocation: ye fhall do no feruile worke therein.

36 Seuen daies ye fhall offer * facrifice made by fire vnto the Lord, and in the eight day fhall be an holy conuocation vnto you, and ye fhall offer facrifices made by fire vnto the Lord: it is the p folemne affemblye, ye fhall do no feruile worke therein.

37 Thefe are ¶ feaftes of the Lord (which ye fhall call holy conuocations) to offer facrifice made by fire vnto ¶ Lord, as burnt offering, and meat offering, ¶ facrifice, and diinke offerings, euerie one vpon his day,

38 Befide the Sabbaths of the Lord, & befide your gifts, and befide all your vowes, and befide all your fie offerings, which ye fhall give vnto the Lord.

39 But in the fifteenth day of the feuenth moneth, whe ye haue gathered in the frute of the land, ye fhall kepe an holy feaft vnto the Lord feuen daies: in the firft day fhall be a Sabbath: likewife in the eight day fhall be a Sabbath.

40 And ye fhall take you in the firft day the frute of goodlie trees, branches of palme trees, and the boughes of thicke trees, & willowes of the broke, and fhall reioyce before the Lord your God feuen daies.

41 So ye fhall kepe this feaft vnto the Lord feuen daies in the yere, by a perpetual ordinance through your generations: in the feuenth moneth fhall you kepe it.

42 Ye fhall dwel in boothes feuen daies: all that ate Ifraelites borne, fhall dwel in boothes,

43 That your pofteritie may knowe that I haue made the children of Ifrael to dwel in boothes, when I broght them out of the land of Egypt: I am ¶ Lord your God.

44 So Mofes declared vnto the children of Ifrael the feaftes of the Lord.

CHAP. XXIII.

2 The oyle for the lampes. 3 The fhewbread 14 The blaſphemer fhall be fened. 17 He that killeth fhall be killed.

1 And the Lord fpake vnto Mofes, faying,

2 a Commande the children of Ifrael that they biting vnto thee pure oyle oliue beaten, for the light, to caufe the lampes to burne continually.

3 Without the vaile before of the Teftimonie, in the Tabernacle of the Congregation, fhall Aarón dreffe them, bothe euen and morning before the Lord alwaies: this fhall be a lawe for euer through your generations.

4 He fhall dreffe the lampes vpon the pure Candelticke before the Lord perpetually.

5 ¶ Also thou fhalt take fine floure, & bake twelve cakes thereof: two c tenth deales fhall be in one cake.

6 And thou fhalt fet them in two rowes, fix in a towe vpon the pure table before the Lord.

7 Thou fhalt alfo put pure incenfe vpon the rowes, that it may be for a remembrance, and an offering made by fire to the Lord.

8 Euerie Sabbath he fhall put the in rowes before the Lord euermore, reueuing them of the childre of Ifrael for an euerlafting couenant.

9 * And the bread fhall be Aarons & his fones, and they fhall eat it in the holy place: for it is moft holy vnto him of the offerings of the Lord made by fire by a perpetual ordinance.

10 ¶ And there went out among the children of Ifrael the fonne of an Ifraelitish woman, whose father was an Egyptian: & this fonne of the Ifraelitish woman, and a man of Ifrael found together in the hofte.

11 So the Ifraelitish womans fonne blasphemed the Name of the Lord, and curfed, and they brought him vnto Moyses (his

mother's name also was Shelomith, ¶ daughter of Dibi, of the tribe of Dan)

12 And they put him in ward, till he tolde them the minde of the Lord.

13 Then the Lord spake vnto Moses, saying,

14 Eting the blasphemer without the hofte, and let all that heard him, put their hands vpon his head, and let all the Congregation stone him.

15 And thou shalt speake vnto the children of Israel, saying, Whosoever curseth his God, shall he beare his sinne.

16 And he that blasphemeth the Name of p.i.

n Which cheele meth a night and a day: yet they toke it but for this natural day "Eie off your Sabbath" Nomb 29,32. John 7,37.

Exod 29,32.

p Or a day wherein the people are layd from all worke

q Or peace affiting

7 Or a folene feaft

effe, of lower charge with fume.

f In the wilderness, foref-muchess thei walde not ere die lofhka and Calch, when thei returned from frying the land of Canaan.

f In the wilderness, foref-muchess thei walde not ere die lofhka and Calch, when thei returned from frying the land of Canaan.

n humble your foules, & offer facrifice made by fire vnto the Lord.

28 And ye fhal do no worke that fame day: for it is a day of reconciliacion, to make an atonement for you before the Lord your God.

29 For euerie perfone that humbleth not him felfe that fame day, fhal euen be cut of from his people.

30 And euerie perfone that fhal do anie worke that fame day, the fame perfone alfo wil I deftroie from amog his people.

31 Ye fhal do no manet worke therefore: this fhalbe a lawe for euer in your generations, throughaat all your dwellings.

32 This fhalbe vnto you a Sabbath of 1eft, and ye fhal hible your foules: in the ninth day of the moneth at euen, from * euen to eu.n fhal ye" celebrate your Sabbath.

33 ¶ And ¶ Lord fpake vnto Mofes, faying, 34 Speake vnto the children of Ifrael, and fay, In the fifteenth day of this feueth

moneth fhalle for feuen daies the feaft of Tabernacles vnto the Lord.

35 In the firft day fhall be an holy conuocation: ye fhall do no feruile worke therein.

36 Seuen daies ye fhall offer * facrifice made by fire vnto the Lord, and in the eight day fhall be an holy conuocation vnto you, and ye fhall offer facrifices made by fire vnto the Lord: it is the p folemne affemblye, ye fhall do no feruile worke therein.

37 Thefe are ¶ feaftes of the Lord (which ye fhall call holy conuocations) to offer facrifice made by fire vnto ¶ Lord, as burnt offering, and meat offering, ¶ facrifice, and diinke offerings, euerie one vpon his day,

38 Befide the Sabbaths of the Lord, & befide your gifts, and befide all your vowes, and befide all your fie offerings, which ye fhall give vnto the Lord.

39 But in the fifteenth day of the feuenth moneth, whe ye haue gathered in the frute of the land, ye fhall kepe an holy feaft vnto the Lord feuen daies: in the firft day fhall be a Sabbath: likewife in the eight day fhall be a Sabbath.

40 And ye fhall take you in the firft day the frute of goodlie trees, branches of palme trees, and the boughes of thicke trees, & willowes of the broke, and fhall reioyce before the Lord your God feuen daies.

41 So ye fhāl kepe this feaft vnto the Lord feuen daies in the yere, by a perpetual ordinance through your generations: in the feuenth moneth fhāl you kepe it.

42 Ye fhāl dwel in boothes feuen daies: all that ate Ifraelites borne, fhāl dwel in boothes,

43 That your pofferitie may knowe that I haue made the children of Ifrael to dwel in boothes, when I broght them out of the lad of Egypt: I am ¶ Lord your God.

p.i.

Ordinances.

Leviticus.

The Iubilee, 1224

the Lord, shall he put to death: all the Cō-gregacion shall stone him to death: a swel the stranger, as he that is borne in the lad: when he blasphemeth the Name of the Lord, let him be slaine.

Eund.21,12. 17 ¶ He also that "Killeth anie man, he shaibe put to death.

"Sir, fuiereth the fude of aie man. 18 And he that killeth a beaft, he shal reftore it," beaft for beaft.

19 Also if a man caufe anie blemish in his neighbour: as he hath done, fo shal it be done to him:

Eund 21,24. 10 * Breache for breache, eie for eie, to the fot tothe: fuche a blimish as he hathe made in anie, fuche shalbe repaid to him.

21 And he that killeth a beaft shal reftore it: but he that killeth a man shaibe slaine.

Eund 12,49. 22 Ye shal haue* one lawe: it shalbe a swel for the stranger as for one borne in the country: for I am the Lord your God.

b Because the punishment was not yet ap pointed by the Lawe for the blasphemmer, Moses considered with the Lord, & tolde & people what God commanded 23 ¶ Then b Moses tolde the children of Israel, and thei broght the blasphemmer out of the hoste, and stoned him with stones: fo the children of Israel did as the Lord had commanded Moses.

CHAP. XXV.

2 The Sabbath of the seventh yere. 1 The Iubilee in the fiftieth yere 14 That to oppress their brethren 25 The sale, and redeming of lands, houses and persons.

1 And the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, When ye shal come into the land which I giue you, the land shal "kepe Sabbath vnto the Lord.

3 a Six yeres thou shalt sowe thy field, and six yeres thou shalt cut thy vineyard, and gather the fiute thereof.

4 But the seventh yere shalbe a Sabbath of rest vnto the land: it shall e the Lords Sabbath: thou shalt nether sowe thy field, nor cut thy vineyards.

b By reason of the corne f fel out of the eares the yere past 5 That which groweth of it b owne accorde of thy hatueft, thou shalt not reape, nether gather the grapes that thou haste c left vmlaboured: for it shalbe a yere of rest vnto the land.

6 And the rest of the lad shalbe meat for you, euen for thee, & for thy seruant, & for thy maid, & for thy hyred seruant, and for the stranger that foiourne with thee:

7 And for thy cattel, and for the beaftes that are in thy land shal all the increase thereof be meat.

8 ¶ Also thou shalt nomber seuen Sabbaths of yeres vnto thee, euen seuen times seuen yere: and the space of the seuen Sabbaths of yeres wil be vnto thee nine and fourty yere.

9 Then thou shalt caufe to blowe the trumpet of the Iubilee in the tenth day of the seventh moneth: euen in the day of the reconciliation shal ye make the trum-

pet blowe, through out all your land.

10 And ye shal halowe that yere, euen the fiftieth yere, and proclaime libertie in the land to all the inhabitants thereof: it shal be the Iubilee vnto you, and ye shal returne euery man vnto his possession, and euery man shal returne vnto his familie.

11 This fiftieth yere shalbe a yere of Iubilee vnto you: ye shal not sowe, nether reape that which groweth of it selfe, nether gather the grapes thereof, that are left vnto labourers.

12 For it is the Iubilee, it shal be holy vnto you: ye shal eat of the increase thereof out of the field.

13 In the yere of this Iubilee, ye shal returne euery man vnto his possession.

14 And wher thou sellest ought to thy neighbour, or byest at thy neighbours hand, ye shal be not oppress one anothers

15 But according to the number of i yeres after the Iubilee thou shalt bye of thy neighbour: also according to the number of the yeres of the reuenues, he shal fel vnto thee.

16 According to the multitude of yeres, thou shalt encrease the price thereof, and according to the sowing of yeres, thou shalt abate the price of it: for the number of befrutes doeth he fel vnto thee.

17 Oppresse not ye therefore anie man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore ye shal obey mine ordinances, and keep my lawes, and dothem, and ye shal dwel in the land in saftie.

19 And the land shal giue her frute, and ye shal eat your fil, and dwel therein in saftie.

20 And if ye shal say, What shal we eat the seventh yere, for we shal not sowe, nor gatherin our increase?

21 I wil send my blessing vpon you in the fixt yere, and it shal bring for the fiute for thre yeres.

22 And ye shal sowe the eight yere, and eat of the olde fiute vntil the ninth yere: vntil the fiute thereof come, ye shal eat the olde.

23 ¶ Also the land shal not be solde to be cut of from the familie: for the land is mine, and ye be but strangers and foiourners with me.

24 Therefore in all the land of your possession ye shal m grante a redemption for the land.

25 ¶ If thy brother be impouerished, & fel his possession, the his redemer shal come, euen his nere kinsman, and bye out that which his brother solde.

26 And if he haue no redemer, but "hathe gotten and founde to
bye it out,

27 Then

Ordinances.

Leuiticus.

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a Abasing the money of the yerees past, and paying for the rest
of the ye- res to come

b Feb his his- des that bought it

p That is, for our road ver. 52

or, orator.

"The favour.

q Where the Leuites kept their cartel

In the it is, if his had shale: meaning if he stretch for the his
hand for helps as out in miserie Exed 22,23. den 23,19 prover
28,8. 44,46,48,8 & 22,18

Exed 11,2. den 11,12. 44,54,14.

Then shal he a counte the yeres of his sale, and restore the
ouerplus to the man, to whome he solde it: so shal he returne

to his possession.

28 But if he can not get sufficient to restore to him, then that which is solde, shal re- maine in the had of him that hath he bought it, until the yere of the Iubile: and in the Iubile it shal come out, and he shal re- turne vnto his possession.

29 Likewise if a man sel a dwelling house in a walled citie, he may bye it out againe within a whole yere after it is solde: with- in a ye: e may he bye it out.

30 But if it be not bought out within the spa- ce of a ful yere, then the house that is in the walled citie, shalbe stablified, p as cut of from the familie, to him that bought it, throughout his generacions: it shal not go out in the Iubile.

31 But the houses of villages, which haue no walles rounde about them, shalbe elle- med as the field of the counte: they may be bought out againe, and shal go out in the Iubile.

32 Notwithstanding, the cities of the Le- uites, and the houses of the cities of their possession, may the Leuites: edeme" at all seasons.

33 And if a ma purchase of the Leuites, the house that was solde, and the citie of their possession shal go out in the Iubile: for y houses of the cities of y Leuites are their possession among the children of Israel.

34 But the field of the suburbs of their ci- ties, shal not be solde: for it is their perspe- tual possession.

35 Moreouer if thy brother be impou- erished, and fallen in decay with thee, thou shalt releue him, and as a stranger and sojourner, so shal he liue with thee.

36 Thou shalt take no vsurie of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

37 Thou shalt not giue him thy money to vsurie, nor lend him thy vitales for in- crease.

38 I am the Lord your God, which haue brought you out of the lad of Egypt, to gi- ue you the land of Canaan, and to be your God.

39 If thy brother also that dwelleth by thee, be impouerished, and be solde vnto thee, thou shalt not compel him to seue as a bonde seruant,

40 But as an hyred seruant, and as a so- journeyer he shal be with thee: he shal seue thee vnto the yere of the Iubile.

41 The shal he departe from thee, be the, and his children with him, and shal retur- ne vnto his familie, and vnto the posses- sion of his fathers shal he returne:

42 For they ate my seruants, whome I

brought out of the land of Egypt: they shal not be solde as bonde men ate solde.

43 Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bonde seruant also, and thy bonde maid, which thou shalt haue, shal be of the heathen that are solde about you: of the shal ye bye seruants and maids.

45 And moreover of the children of the strangers, that ate sojourners among you, of them shal ye bye, and of their families that ate with you, which they begate in your land: these shalbe your possession.

46 So ye shal take them as inheritance for your children after you, to possesse them by inheritance, ye shal vse their labours for euer: but ouer your brethren the chil- dren of Israel ye shal not rule one ouer a- nother with crueltie.

47 If a "sojourner or a stranger dwelling by thee get viches, and thy brother by him be impouerifhed, and sel him selfe vnto the stranger or sojourner dwelling by thee, on to the flocke of the strangers familie,

48 After that he is solde, he may be bought out: one of his brethren may bye him out,

49 Or his vncke, or his vncles sone may bye him out, or anie of the kindred of his flesh among his familie, may redeme him: either if he can get so mache, he may bye him selfe out.

50 Then he shal reken with his byer from the yere that he was solde to him, vnto the yere of Iubile: and the money of his sale shalbe according to the number of ye- res: according to the time of an hyred seruaut shal he be with him.

51 If there be manie yeres behinde, according to them he shal giue againe for his deluerance, of the money that he was bought for.

52 If there remaine but sewe yeres vnto the yere of Iubile, the he shal coate with him, and according to his yeres giue againe for his redemption.

53 He shalbe with him yere by yere as an hyred seruaut: he shal not rule cruelly ouer him in thy sight.

54 And if he be not redemed thus, he shal go out in the yere of Iubile, he, and his children with him.

55 For vnto me the children of Israel are seruants: they ate my seruants, whome I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatrie forbidden. 2 A blessing to them that kype the
commandments 3 The curses to those that break them. 4 God
promiseth to remember his covenant.

5 E shal make you none idoles nor grauen image, nether reare
you vp anie piller, nether shal ye sec anie image of stone in
your lad to bowe downe to it: for

f Vnto perspe- petual seruati- de Eph 6 p. eel 4,1.

f For such shal not be bought out as the Iubile

"The 1st, 2nd say holds.

u If he be a- ble

x Which re- maine yet to y Iubile

y Thou shalt not suffre him to intress him rigorously, if y know
it.

Exed 20,4. den.1,2 psal 97,7. On the a having dein image.

p.ii.

Blefsings.

Leuiticus.

Cursings 2/1224

I am the Lord your God, Chap 19,30. 2 Ye shal kepe my Sabbaths, and "reuerence m" Sanctuarie: I am the Lord. Deu 26,1. 3 ¶ If ye walke in mine ordinances, and kepe my commandements, and do them, 4 I wil then fend you a raine in due seafon, and the land shal yelde her increafe, and the trees of the field shal giue their frute. 5 And your threfhing shal reache vnto the vintage, and the vintage shal reache vnto fowing time, and you shal eat your bread in plenteoufnes, and * dwel in your land safely. 6 And I wil fend peace in the land, and ye shal slepe and none shal make you afraed: alfo I "wil I id eui beafts out of the land, and the *fworde shal not go through your land. 7 Alfo ye shal chafe your enemies, and they shal fall before you vpon the fworde. 8 * And siue of you shal chafe an hundredth, and an hundredth of you shal put ten thousand to flight, and your enemies shal fall before you vpon the fworde. 9 For "I wil haue respect vnto you, & make you increafe, & multiplie you, and c e-ftabliſh my couenant with you. 10 Ye shal eat alfo olde ſtore, and cary out olde becauſe of the newe. 11 * And I wil ſet my a Tabernacle among you, and my ſoule ſhal not lothe you. 12 Alfo I wil walke among you, and I wil be your God, and ye ſhal be my people. 13 I am the Lord your God which haue broght you out of the land of Egypt, that ye ſhulde not be their boadmen, and I haue broken the * bondes of your yoke, and made you go upright. 14 ¶ But if ye wil not obey me, nor do all theſe commandements, 15 And if ye ſhal deſpifte mine ordinances, ether if your ſoule

abhorre my Lawes, so that ye wil not do all my commademets,
but breake my couenant, 16 Then wil I also do this vnto you, I
wil appoint ouer you 'fearfulnes, a con-sumption, and the
burning ague to con-fume the cries, and make the hea-schea-
ure, and you shal fowe your fede in vaine: for your enemies
shal eat it: 17 And I wil set s my face against you, and ye shal
fall before your enemies, and they that hate you, shal reigne
ouer you, * and ye shal flee when none purfueth you. 18 And if
ye wil not for these thing: obey me, then wil I punish you a
feuen times mote, according to your finnes, 19 And I wil
breake the pride of your po-wer, and I wil make your heauen
as i yrfo, & your earth as brasse: 20 And your 'ftrégth shalbe
spent in vaine: nether shal your land giue her increafe, nether
shal the trees of the land giue
their fute.

21 ¶ And if ye walke a stubburnelly against me and wil not
obey me, I wil then bring feuen times mo plagues vpon you,
accor-ding to your finnes.

22 I wil also send wilde beastes vpon you, which shal i spoile
you, and destroy your cattel, and make you fewe in number: so
your hye a wayes shalbe defolate.

23 Yet if by these ye wil not be reformed by me, but walke
stubburnelly against me,

24 Then wil I also walke a stubbernelly a-gainft you, and I wil
fmite you yet feuen times for your finnes:

25 And I wil fend a fworde vpon you, that fhall auenge y
quartel of my couenat: and when ye are gathered in your cities,
I wil fend y peftilence among you, and ye fhall-be deliuered
into the hand of the enemye.

26 When I fhall breake the a ftaffe of your bread, then ten
wome fhall bake your bread in one oven, and they fhall deliuer
your bread againe by weight, and ye fhall eat, but not be
fatished.

27 Yet if ye wil not for this obey me, but walke againft me
stubbernelly,

28 Then wil I walke stubbernelly in mine anger againft you, &
I wil also chaftice you feue times, more according to your
finnes.

29 And ye fhall eat the flefh of your fonnes, and the flefh of
your daughters fhall ye deuoure.

30 I wil also deftroye your hie places, and *cut away your
images, and call your cat-keifs vpon the 'bodies of your idoles,
& my foule fhall abhorre you.

31 And I wil make your cities defolate, and bring your
Sanctuarie vnto nought, and ye wil not finde the fauour of your

fwete odoures.

32 I wil also bring the land vnto a wilder-nes, & your enemies, which dwell therein, shal be astonished thereat.

33 Also I wil scatter you among the heathé, and s wil drawe out a sworde after you, and your land shalbe waste, and your ci-ties shalbe desolate.

34 Then shal the land enjoye her Sabbaths, as long as it lieth voyde, and ye shalbe in your enemies land: then shal the land rest, and enjoye her Sabbaths.

35 All the daies that it lieth voyde, it shal rest, because it did not rest in your Sab-baths, when ye dwell vpon it.

36 And vpon them that are left of you, I wil send euen a' fantienes into their heafes in the land of their enemies, & the founte of a leafe shaken shal chase them, and they shal flee as fleeing from a sworde, & they shal fall, no man pursuing them.

37 They shal fall also one vpon an other, as before a sworde, though none pursue them, and ye shal not be able to stand before

8 Or, as some read, by torto-no, imputing my plagues to abaco and fortune

1 Of your child deuo a King 17,35

m Recmft no- ne dare paffe thereby for fe are of beaftes

2 Sam 22,27. pfal 17,26.

a That is, y ftrégth, wher-by c e life is loftioned, K-tek 4, 16 &
5,16 o Out ouen fhálbe fuffi-culat for ten families.

2 Chro 24,7. Or, catenat.

p I wil not ac erpt your fa-ctilites.

q Signifying that none enc-mes c in come with our Gods
fending Chap. 21,2.

r Which I cō-mafed you, to kepe

Or, caward, 16.

f As if their enemies did chafe them

foie

Ordinances.

Leuiticus.

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fore your enemies:

38 And ye shall perish among ye heathen, & the land of your
enemies shall eat you vp.

39 And they that are left of you, shall pine away for their iniquitie, in your enemies lads, & for the iniquities of their fathers shall they pine away with them also.

c. Forefomche- as they are culpable of their fathers fathers, they shalbe puns- shed as well as these fathers

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

n Whites they are capnies, and without repentance

Deu 4, 31 rom. 11, 29.

2 Made to their forefa- thers:

y Fifty dates after they ex- me out of E- EIP!

n As of his founne or his daughter l Which are the Priest. c Read the va lue of the the- kel. Exod 10, 11 d He speaketh of the few ones whereby ye fa- thers dedica- ted their chil dren to God, which were not of fache force, but that might be rede med from the

40 Then the shall confesse their iniquitie, and ye wickedness of their fathers for their trespas, which they haue trespassed against me, and also because the haue walked stubbenely against me.

41 Therefore I wil walke stubberely aga- inst the, and bring them into the land of their enemies: so the their vncitcumcised hearts shall be humbled, and the they shall willingly beate the punishment of their ini- quitie.

42 Then I wil remembre my couenant with Iaakob, and my couenant also with Izhak, and also my couenant with Abraham wil I remember, and wil remember the land.

43 The land also in the meane fcafon shalbe left of them, & shall ennoye her Sabbaths while the lieth waft without them, but they shall willingly fi fire the punishment of their iniquitie, because their difpifed my lawes, & because their foule abhorred mi- ne ordinances.

44 Yet notwithstanding this, when they shall e in the land of their enemies, 'I wil not cast them away, not in wil I ab- horte them, to destroy them utterly, or to beake my couenant with them: so I am the Lord then God:

45 But I wil remembre for them the coue nant of olde when I brognt them out of y land of Egypt in the fight of the heache that I might be their God: I am the Lord.

46 These are the ordinances, & theudgements, & the lawes, which the Lord made between him, and the children of Israel in mount y Sinai, by the hand of Moses.

CHAP. XXVII.

2 Of diners vows, and the redemption of the fame. 23 A thing separate from the vfe of man cannot be folds, nor redeemed, but remasteth to the Lord.

1 MO. oues the Lord spake vnco Mo- es, saying,

2 Speake vnto y thild: e of Israel, & fay vn- to th, I 'anic ma shal make a y vowe of a perfoe vnto y Lord, by ' thy estimacio,

3 Then thy estimacion shalbe thut: a male fro twenty yere olde vnto sixty yere olde shalbe by thy estimacion eue fifty shekels of siluer, after the shckel of the Sachuarie.

4 But if it be a female, then thy valuacion shalbe thirty shekels.

5 And from hue yere olde to twenty yere olde thy valuacion shalbe for the male twety shekels, & for y female ten shekels.

6 But from a 'moneth olde vnto hue yere

olde, thy price of the male shalbe hue she- kels of siluer, and thy price of the female, three shekels of siluer.

7 And from sixty yere olde and aboue, if he be a male, then thy price shal be fifteen shekels, and for the female ten shekels.

8 But if he be poorer then thou hast este- med him, the shal he piment him seife be- fore the Priest, & the Priest shal value him, according to the abilitie of him y vow- ed, so shal the Priest value him.

9 And if it be a 'beast, whereof men bring an offering vnto the Lord, all that one gi- ueth of fuche vnto the Lord, shal be holy.

10 He shal not alter it nor chage it, a good for a bad, nor a bad for a good: and if he change beast for beast, then bathe this and y, which was chaged for it, shalbe a holy.

11 And if it be anic vncleane beast, of w me do not offer a facrifice vnto y Lord, he shal then piment the beast before the Priest.

12 And the Priest shal value it, whether it be good or bad: and as thou valuest it, which art the Priest, so shal it be.

13 But if he wil bie it againe, then he shal giue the fift parte of it more, aboue thy valuacion.

14 Also whe a man shal dedicate his houfe to be holy vnto y Lord, the the Priest shal value it, whether it be good or bad, or

as y Priest shal prife it, 'so shal the value be.

15 But if he that fanctified it, wil redeme his houfe, then he shal giue thereto the fift parte of money more then thy estimation, and it shalbe his.

16 If also a man dedicate to the Lord anic groude of his inheritance, then shait thou esteme it according to the 'fede thereof: an 'Homer of bailic fede shalbe at fifte shekels of siluer.

17 If he dedicate his field immediately fro y yere of Iubile, it shal be worthe as thou doest estemet.

18 But if he dedicate his field after y Iubile, the the Priest shal reke him the money according to the yeres that remaine vnto the yere of Iubile, and it shalbe abated by thy estimacion.

19 And if he that dedicateth it, wil redeme the field, then he shal put the fift parte of the price, that thou estemtdest it at, thereunto, and it shal remaine his.

20 And if he wil not redeme the field, but th. Priest 'sel the field to another man, it shalbe redeemed nomore.

21 But the field shalbe holie to the Lord, when it goeth out in the Iubile, as a field 'separate from commune vf at the possibility thereof shalbe the Priestts.

22 If a man also dedicate vnto the Lord a field which he hathe
bight, which is not of the ground of his inheritance,

23 The the Priest shal set the price to him,

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e if he be not able to pay as ter thy valu- tion.

f Which is ele me, Chap 11, 12

g That is, con- secrate to the Lord

'She, so shal is Read

b Valuing the price thereof, according to the fede that is fowen,
or by the fede y it doth yeble : Homer is a mesfure con- taining
to E- phahtered of Ephil: Exod, 16, 16.

k For there o- who necesi- tie or godlie vies

l That is, & is dedicate to the Lord & a cur e to him that doth
tur oc it to his pei nate vfe: No. 11, 2, dont 12, 13, 10th 6, 12.

The number of the tribes. Numbers.

Vers 12. In The Priests valuacion.

Exod. 30, 33. nom 3, 47. 45, 46, 47, 48. Exod 13, 2, 6 21, 29,
nom. 3, 13. n It was the Lords already

Lords 4, 25.

*asthou etemest it, vnto the yere of Iubile, and he shal giue * thy
price the same day, as a thing holy vnto the Lord. 24 But in the
yere of Iubile, the field shal returne vnto him, of whome it was
bought: to him, I say, whose inheritace y land was. 25 And all
thy valuacion shalbe according to the skckel of * the
Sanctuarie : a shekel containeth twenty gerahs. 26*

9Notwithstanding the first borne of y beaftes, because it is the
Lords first borne, none shal dedicate fuche, be it bullocke, or
shepe: for it is the * Lords. 27 But if it be an vncleane beaft,
then he shal redeme it by thy valuacion, and giue the fift parte
more thereto: & if it be not redeemed, then it shal be folde,
according to thy eftimacion. 28 *Notwithstanding, nothing
feparate fi o the comune vse that a man doethfeparate vnto the
Lord of all that he hathe (whe-

ther it be man or beaft, or land of his inheritance) may be folde
nor redeemed: for euerie thing feparate from the comune vse is
mofte holy vnto the Lord.

29 Nothing feparate from the comune vse, which shalbe
feparate fro man, shal be redeemed, but * dye the death. 30
Also all the tithe of the land bothe of the fede of the ground,

and of the frute of the trees is the Lords: it is holy to the Lord.
31 But if a man wil redeme anue of his tithe, he shal adde the
p fift parte thereto. 32 And euerie tithe of bullocke, and of
shepe, and of all that goeth vnder the 9 lod, the tenth shalbe
holy vnto the Lord. 33 He shal not loke if it be good or bad,
nether shal he change it: els if he change it, bothe it, and that it
was changed withall, shalbe holy, and it shal not be redeemed.
34 Theft are the comandements which the Lord commaded by
Mofes vnto the children of Ifrael in mount Sinai.

o It shal re- mation without reacceptation.

p Besides the value of the thing it fife. q All that w it nombrde:
that it, euerie teeth, as he fal- leth by tale without ac- ception
or re- forth

THE FOVR THE BOKE OF

Mofes, called* Numbers.

*So called be- cause of the discretion and multitude of
nombrings & archers chief- ly concerned.

THE ARGUMENT.

Forasmuch as God hathe appointed that his Church in this
worlde shalbe vnder the croffe, bothe because they shulde

learne not to put their trust in worldely things, and also fele his comforte, when all other helpe faileth: the did not straight way bring his people, after their departure out of Egypt, into the land which he promised them: but led them to and fro for the space of fuerte yere, and kept them in continual exercises before they enjoyed it, to try their faith, and to teache the to forget the worlde and to depend on him. Which tryal did greatly profit to discerne the wicked and the hypocrites from the faithful and true servants of God, who ferued him with pure heart, where as the other preferring their carnal affections to Gods glorie, and making religion to ferue their purpose, murmured when they lacked to content their lustes, and despised them whome God had appointed rulers ower them. By reason whereof they provoked Gods terrible judgements against them, and are set forthe as a mofte notable example for all ages to beware how they abuse Gods worde, preferre their owne lustes to his wil, or despise his ministers.

Notwithstanding God is euer true in his promes, and gourneth his, by his holy Spirit, that ether they fall not to fuche inconveniences, or els returne to him quickly by true repentance: and therefore he continueth his graces toward them, he giueth them ordinances and instructions, asvel for religion as outward polusche preferueth them against all craft and conspiracie, and giueth them mansfelde victories against their enemies. And to aucyd all controversies that might arift, he taketh away the occassio, by diuding among all the tribes,

bothe the land, which they had wonne, or that also which he had promised, as femed beft to his godlie wisdom.

CHAP. I.

1 Mofes and Aarón with the twelve princes of the tribes are commanded of the Lord to number them that are able to go to warre. 42 The Leustes are exempted for the service of the Lord. 2 He Lord fpake againe vnto Mofes in y wildernes of s Sinai, in the Taibernacle of the Congregacio, in the first day of y feconde moneth, in the feconde yere after they were come out of the land of Egypt, faying.

2 *Take ye the fumme of all the Congregacion of the children of Ifrael, after their families, and houfholdes of their fathers with the number of their names: to wit, all the males, "man by man:

3 From twentie yere olde and aboué, all that go forthe to the warre in Ifrael, thou and Aarón shal number them, though-out their armies.

4 And with you shalbe men of euerie tribe, fuche as are the heads of the houfe of their fathers.

5 And thefe are the names of the men that

Exod. 30, 33.

"His by their beader.

c That is, the cheft ml of euerie tribe.

n In that ple- ce of the wil- dernes y was nere to mount Sinai. h
Which con- trineth part of April, & parte of Mass.

The number of the tribes. Numbers.

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And aish you when ye cover the pro ple.

that shall thad with you, of the tribe of Reu- bén, Elizú, the
sonne of Shedeúr:

6 Of Simeón, Shelumiel the sonne of Zu- rihaddái:

7 Of Iudáh, Nahshón the sonne of Am- minadáb:

8 Of Iffachár, Nethaneél, the sonne of Zuár:

9 Of Zebulún, Eliáb, the sonne of Helón:

10 Of the children of Ioféph: of Ephrá- im, Elihamá the sonne
of Ammihúd: of Manafféh, Gamliél, the sonne of Pedah- zúr:

11 Of Beniamín, Abidán the sonne of Gi- deoni:

12 Of Dan, Ahiézer, the sonne of Ammi- shaddái:

13 Of Aihér, Pagiél, the sonne of Ocrán:

14 Of Gad, Eliafaph the sonne of Deuél:

15 Of Naphtali, Ahirá the sonne of Enán.

16 These were famous in the Congrega- cion, " princes of the tribes of their fa- thers, & heads over thousands in Ifraél.

17 ¶ The Moses and Aarón toke these men which are expressed by their names.

18 And they called all the Congregacion together, in the first day of the secode mo- neth, who declared their kinteds by their families, & by the houses of their fathers, according to the number of their names, from twentie yere olde and aboue, man by man.

19 As the Lord had commanded Moses, so he numbered them in the wilderness of Si- náí.

Or expres- ues, & gener- ues.

In shewing euerie má his tribe, & his an cenes

¶ These are names of the twente tribes, as first of Re- uben

Or, as were al- le in these weapons

¶ Simeón.

¶ Gad

Iudáh.

20 So were the sonnes of ¶ Reubén Israels eldest sonne by their generations, by their families, & by the houses of their fathers, according to the number of their names, man by man, euerie male from twe- tie yere olde and aboue, as many as went forthe to warre:

21 The number of them, I say, of the tribe of Reubén, was six & fourtie thousand, & fiue hundredth.

22 Of the sonnes of ¶ Simeón by their ge- neracions, by their families, & by the hou- ses of their fathers, the summe thereof by the number of their names, man by má, euerie male from twentie yere olde and aboue, all that went forthe to warre:

23 The summe of them, I say, of the tribe of Simeón was nine and fiftie thousand, & the hundredth.

24 ¶ Of the sonnes of ¶ Gad by their gene- ractions, by their families, & by the houses of their fathers, according to the number of their names, from twentie yere olde and aboue, all that went forthe to warre:

25 The number of them, I say, of the tribe of Gad was fiue and fourtie thousand, and six hundredth and fiftie.

26 ¶ Of the sonnes of Iudáh by their ge-

neración, by their families, & by the hou- ses of their fathers, according to the nom- ber of their names, from twentie yere

olde and aboue, all that went forthe to warre:

27 The number of them, I say, of the tribe of Iudáh was threscore & fourtene thou- sand, and six hundredth.

28 ¶ Of the sonnes of Iffachár by their generacions, by their families, & by the houses of their fathers, according to the number of their names, from twentie yere olde & aboue, all that wét forthe to warre:

29 The number of them also of the tribe of Iffachár was fouie and fiftie thousand and foure hundredth.

30 ¶ Of the sonnes of ¶ Zebulún, by their generacions, by their families, & by the houses of their fathers, according to the number of their names, from twentie yere olde and aboue, all that went forthe to warre:

31 The number of them also of the tribe of Zebulún was feuen and fiftie thousand & foure hundredth.

32 ¶ Of the sonnes of Ioféph, namely of the sonnes of ¶ Ephráim by their genera- ions, by their families, & by the houses of their fathers, according to the number of their names, from twentie yere olde & aboue, all that went forthe to warre:

33 The number of them also of the tribe of Ephráim was fourtie thousand and fiue hundreth.

34 ¶ Of the sonnes of ¶ Manafféh by their generacions, by their families, & by the houses of their fathers, according to the number of their names, from twentie yere olde and aboue, all that went forthe to warre:

35 The number of them also of the tribe of Manafféh was two & thirtie thousand and two hundredth.

36 Of the sonnes of ¶ Beniamín by their generacions, by their families, & by the houses of their fathers, according to the nóber of their names, fro twentie yere ol- de & aboue, all that wét forthe to warre:

37 The number of them also of the tribe of Beniamín was fiue and thirtie thou- sand and foure hundredth.

38 Of the sonnes of ¶ Dan by their genera- ions, by their families, & by the houses of their fathers, according to the nom- ber of their names, from twentie yere ol- de & aboue, all that went forthe to warre:

39 The number of them also of the tribe of Dan was threscore and two thousand and feuen hundredth.

40 ¶ Of the sonnes of ¶ Aihéi by their ge- neración, by their families, & by the hou- ses of their fathers, according to the nó- ber of their names, from twentie yere olde and aboue, all that went forthe to warre:

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The ordre of the tentes. Numbers.

Naphtali

42 The number of them alfs of the tribe of Asher was one and fourtie thousand and five hundred.

42 Of the children of Naphtali, by their generacions, by their families, by the houses of their fathers "according to the number of their names, from twentie yere olde and abou, all that went to the warre.

43 The number of them alfs of the tribe of Naphtali, was three and fifty thousand, & four hundred.

Israel cause

44 These are the summes which Moses, & Aaron nombred, and the Princes of Israel: the twelve men, which were eue tie one for the house of their fathers.

45 So this was all the summe of the sonnes of Israel, by the houses of their fathers, from twentie yere olde and abou, all that wee

to the warre in Israel,

46 And all they were in nober six hundred & three thousand,
five hundred and fifty.

47 But the Levites, after the tribes of their fathers were not
nombred among them.

48 For the Lord had spoken vnto Moses, and said,

49 Onely thou shalt not number the tribe of Levi, nether take
the summe of them among the children of Israel:

50 But thou shalt appoint the Levites ouer the Tabernacle of
the Testimone, and ouer all the instruments thereof, and ouer
all things that belong to it: they shal beate the Tabernacle, and
all the instruments thereof, and shal minister in it, and shal
"dwel round about the Tabernacle.

Which were warriers, but were appointed to the vice of
Tabernacle.

THE FIGURE OF THE TABERNACLE ERECTED, AND OF THE TENTES PITCHED ROVNDE ABOVT IT.

A B The length of the court, of an hundred cubites on the
South side, which in this figure is called midl. in the space
were twelve pillars of five cubites high, to be a were red $\frac{1}{2}$
curtion, to that and close up $\frac{1}{2}$ court: North side called
Septentrion was all alike. C D The Westside called Occident,
was fifty cubites broad, wherein were ten pillars of like height

with the other, whereunto were fastened the curtion to close this side The Eastside also called Orient was fifty cubites broad A B

Thus the court was fifty cubites longer than it was broad. That current into the court on Eastside and before the gate was an hanging of twentie cubites long, F G fastened on four pillars, and on the sides thereof to make it close, were curtions of fifteen cubites long, E F & G H, which on curtion side were fastened on three pillars, as this figure sufficiently declareth.

g And

The ordre of the tentes. Nombers.

h Whoſouuer ſence of the tube of Leui

I by not ha- ning due re- gard to 3 Ta- bernacle of the Lord.

51 And when the Tabernacle goeth forth, the Leuites ſhal take it downe: and when the Tabernacle is to be pitched, the Leuites ſhal ſet it vp: for the h ſtranger that cometh nete, ſhal be ſtane.

52 Alſo the children of Ifraél ſhal pitch their tents, euerie man in his campe, and euerie man vnder his ſtáderd throughout their armies.

53 But the Leuites ſhal pitch round about the Tabernacle of the Teſtimonie, left vengeance 1 come vpon the Congrega- cion of the children of Ifraél, & the Le- uites ſhal take the charge of the Taber- nacle of the Teſtimonie.

54 So the children of Ifraél did according to all that the Lord had commanded Mo- ſes: ſo did ther.

CHAP. II.

2 The ordre of the tents, and the names of the captaines of the Ifraélites.

1 A Nd the Lord ſpake vnto Moſes, & to Aarón, ſaying,

a In the twel- ne tribes were foure princi- pal ftanderds, fo that euerie thre tribes had their ftan- derd.

2 1 Euerie man of the childré of Ifraél fhall campe by his ftanderd, and vnder the enfi- gne of their fathers houfe: farre of about the Tabernacle of the Congregaciō fhall thei pitch.

2a, pirte.

3 On the Eaftfide towarde the rifing of the fonne, fhall thei of the ftanderd of the ho- fte of Iudáh pitch according to their armies: & Nahfhón the fonne of Ammi- nadáb fhall be captaine of the fonnes of Iudáh.

4 And his hoſte and the number of them were feuentie and foure thouſand and fix hundreth.

b Iudáh, Iſſa- chár & Zebu- lún the ſons of Iudáh were of the firſt ſtá- derd.

5 Next vnto him fhall thei of the tribe b of Iſſachár pitch, and Neethaneél the fonne of Zuár fhall be the captaine of the fonnes of Iſſachár:

6 And his hoſte, and the number thereof were foure and fiftie thouſand, and foure hundreth.

7 Then the tribe of Zebulún, and Eliáb the fonne of Helón, captaine ouer the fonnes of Zebulún:

8 And his hofte, and the number thereof feuen and fiftie thoufand and foure hundred:

c Of them 9 were clacined vnder that name:

9 The whole number of the choſte of Iu- dah are an hundredth foure ſcore and fix thouſand, & foure hundredth according to their armies: thei ſhal firſt ſet forth.

d Reuben and Simeon 3 ſonnes of Iudah, & God the ſonne of Zilpah her maid, were of the ſeconde ſtandard.

10 On the Southſide ſhalbe the ſtandard of the hoſte 4 of Reuben according to their armies, & the captaine ouer the ſonnes of Reuben ſhalbe Elizur the ſonne of She- deur.

11 And his hoſte, and the number thereof fix and fourtie thouſand & five hundredth.

12 And by him ſhal the tribe of Simeon pitch, and the captaine ouer the ſonnes of

Simeon ſhalbe Shelumiel the ſonne of Zurishaddai:

13 And his hoſte, and the number of them, nine and fiftie thouſand & three hundredth.

14 And the tribe of Gad, and the captaine ouer the ſonnes of Gad ſhalbe Eliaſaph the ſonne of 5 Deuel:

15 And his hofte and the number of them were fiue and fourtie thoufand, fix húdreth and fiftie.

16 All the number of the campe of Reu- bén were an hundreth and one and fiftie thoufand, & foure hundreth and fiftie according to their armies, and thei fhall fet forth in the feconde place.

17 Then the Tabernacle of the Congregation fhall go with the hofte of 3 Leuites, in the 6 middes of the campe as thei haue pitched, fo fhall thei go forward, euerie man in his ordre according to their ftanders.

18 The ftander of the cape of Ephraím fhall be toward the Weft accordig to their armies: and the captaine ouer the fonnes of Ephraím fhall be Elifhamá the fonne of Ammihúd:

19 And his hofte and the number of them were fourtie thoufand and fiue hundreth.

20 And by him fhall be the tribe of Manaf- féh, and the captaine ouer the fonnes of Manafféh fhall be Gamiél the fonne of Pedahzúr:

21 And his hofte and the number of them were two & thirtie thoufand & two hundred.

22 And the tribe of Beniamín, & the captaine ouer the fonnes of Beniamín fhall be Abidán the fonne of Gideoní:

23 And his hofte, and the number of them were fiue and thirtie thoufand and foure hundreth.

24 All the number of the campe of Ephrá- im were an hundreth and eight thoufand and one hundreth according to their armies, and thei fhall go in the third place.

25 The ftanderd of the hofte of 2 Dan fhall be toward the North according to their armies: and the captaine ouer the children of Dan fhall be Ahézer the fonne of Ammifhaddái:

26 And his hofte and the number of them were two & thre fcore thoufand and feuen hundreth.

27 And by him fhall 3 tribe of Aíhér pitch, and the captaine ouer the fonnes of A- íhér fhall be Pagréí the fonne of Ocrán.

28 And his hofte and the number of them were one and fourtie thoufand and fiue hundreth:

29 The tribe of Naphtalí, & the captaine ouer the children of Naphtali fhall be Ahirá the fonne of Enán:

30 And his hofte & the number of them

5Dr, Ryoil.

e Becmife it might be in equal diftance from echaone, and all indifferently haue recours the- reunto

f Becmife F. phráim & Ma- nafféh fuppli- ed 3 place of Enfiph
their father, ther a- re taken to be Rahels chil- dren: fo thei &
Beniamín ma- ke the third ftanderd.

g Dan & Naph- talith e fonnes of Billá Raela maid, with Afhér
the fon- nes of Zilpáh make 3 fourth ftanderd.

q.1.

The ordre of the tentes. Numbers.

were thie and fiftie thoufand and foure hundredth.

31 All the number of the hofte of Dan was an hundredth and
feuen and fiftie thoufand and fix hundredth: thei fhall go
hinmofte with their ftanderds.

h Which were 32 ¶ Thefe are the h fummes of the child: e of
Ifraél by the houfes of their fathers, all the number of the
hofte, according to their armies, fix hundredth and thie
thoufand, fiue hundredth and fiftie.

33 But the Leuites were not nombred amóg the children of
Ifraél, as the Lord had commanded Mofés.

34 And the children of Ifraél did according to all that the Lord
had commanded Mofés: fo thei pitched according to their
ftanderds, and fo thei iouineyed euerie one with his families,
according to the houfes of their fathers.

CHAP. III.

1 For vnder e- were one of the foure pri- eipal filderds were
dients fignes to kepe euerie baode in codes.

a Or, families & kinreels

Exod 6,23.

Exod 27,3.

Leui 10,1. chap 26,61. 1.civro 24,2 b Or, before the Altar.
Leui,9,24.

e Whiles their father lined

d Offer them vnen Aarón for the vfe of the Tabernacle.

e Which ap- perenned to f execuig of f hie Priest co-
mndemner, to the ouer fight of the people, & to the fer- uice of
the Ta bernacle.

f Aarons fon- nes the Priests ferued in the Sanchuerie in
praying for f people & of- fring facrifice: f Leuites fer- ued for
the m- feruer vfes of the fame g Ame that walde mun- fter, not
being a Leuite.

4 The charge and office of the Leuites. 12 31. Why the Lord
fiparated the Leuites for him felf. 16 Their nomber, families
and capeames. 40 The firfborne of Ifraél is redeemed by the
Leuites. 47 The ouerplus is redeemed by money.

1 Hefe also were the generations of Aarón & Mofés, in the day that the Lord spake with Mofés in mount Sinái.

2 So these are the names of the sons of Aarón, * Nadáb the firstborne, & Abihu, Eleazár, and Ithamár.

3 These are the names of the sons of Aarón the anointed Priests, whom Mofés did * consecrate to minister in the Priests office.

4 * And Nadáb and Abihu died before the Lord, when they offered * strange fire before the Lord in the wilderness of Sinái, and had no children: but Eleazár and Ithamár remained in the Priests office in the charge of Aarón their father.

5 Then the Lord spake unto Mofés, saying, 6 Bring the tribe of Levi, and set them before Aarón the Priest that they may serve him,

7 And take the charge with him, even the charge of the whole Congregation before the Tabernacle of the Congregation to do the service of the Tabernacle. 8 They shall also keep all the instruments of the Tabernacle of the Congregation, & have the charge of the children of Israel to do the service of the Tabernacle.

9 And thou shalt give the Levites unto Aarón & to his sons: for they are given him freely from among the children of Israel.

10 And thou fhalt appoint Aarón and his fonnes to execute their Priests office: and the s ftranger that commeth nere, fhall be flaine.

11 ¶ Alfo the Lord fpake vnto Mofés, fay- ing,

12 Beholde, I haue eué taken f Leuites fró among the children of Ifraél for all the firftborne, that openeth the matrice amóg the children of Ifraél, & the Leuites fhall- be mine,

13 Becaufe all the firftborne are mine: for the fame day, that I fmote all the firftbor- ne in the land of Egypt, * I fancified vn- to me all the firftborne in Ifraél, bothe man and beafit: mine thei fhallbe: I am the Lord.

14 ¶ Moreouer the Lord fpake vnto Mofés in the wilderness of Sinái, faying,

15 Nomber the children of Leui after the houfes of their fathers, in their families: euerie male from a moneth olde & aboue fhalt thou number.

16 *Then Mofés nombred them according to the worde of the Lord, as he was com- manded.

17 And thefe were the fonnes of Leui by their names, * Geifhón, and Koháth, and Ger 46,11. Merari.

18 Alfo thefe are the names of the fonnes of Geifhón by their families: Libni and Shimei.

19 The fonnes alfo of Koháth by their fa- milies: Amrá́m, and Izehá́r, Hebrón, and Vzziel.

20 And the fonnes of Merari by their fa- milies: Mahli and Muñi. Thefe are the families of Leui, according to the houfes of their fathers.

21 Of Gerfhón came the familie of the Libnites & the familie of the Shimeites: thefe ate the families of the Gerthonites.

22 The fumme whe:of (h after the nöbe of all the males from a moneth olde and aboue) was counted feuen thoufand and fiue hundredth.

23 ¶ The families of the Geifhonites fhall pitch behinde the Tabernacle Weftwarde.

24 The captaine and ancient of the hou- fe of the Geifhonites fhall be Eliafaph the fonne of Laél.

25 And the charge of the fonnes of Ger- fhón in the Tabernacle of the Congre- gación fhall be the Tabernacle, & the paul- lion, the couering thereof, & the vaile of the dore of the Tabernacle of the Con- gregation,

26 And the hanging of the courte, & the vaile of the dore of the courte, which is nere the Tabernacle, and neere the Altar round about, and the cordes of it for all the feruice thereof.

27 ¶ And of Koháth came the familie of the Amramites, & the familie of the Iz- hait- tes, and the familie of the Hebronites, and the familie of the Vzzielites: thefe are the families of the Kohathites.

28 The number of all the males from a moneth olde & aboue was eight thoufan l and

Exod 13,1. 34,19. leus 27,26. chap 8,26. inh,2,23.

1 Their char- ge was to ca- ry f courrige & hangings of f Tabernacle.

The Leuites office.

Numbers.

k Doing cue- rie one his duette in the Sanctuarie

7 The chief things within the Sanctuarie were commit- ted to the Ko- hathites

10. peruse of policies.

m The wood- works & $\frac{1}{2}$ rest of the instru- ments were co- mitted to their charge.

n That none shalde entre into the Ta- bernacle con- trarie to Gods appointment

o So that $\frac{1}{2}$ first borne of the children of If- rael were mo by
175

p So that now the Leuites shalde tatiffi: vnto the Lord for the first borne of If- rael, sone for the 175, which were mo then the Leuites, for whome they payed money.

and fix hundreth, hauing the k charge of $\frac{1}{2}$ Sanctuarie.

29 The families of the fonnes of Koháth shal pitch on the Southside of the Taber- nacle.

30 The captaine and ancient of the houe, and families of the Kohathites shalbe Eli- zaphán the fonne of Vexiél:

31 And their charge shalbe the ¹ A:ke, and the table, and the canle stücke, and the al- tars, and the instruments of the

Sanctuarie that they minifter with, and the vaile, and all that feruefh thereto.

32 And Eleazát the fonne of Aarón the Priſt ſhalbe ² chief captaine of the Leui- tes, haung the ouerflight of them that haue the charge of the Sanctuarie.

33 ¶ Of Merari came the familie of the Mahlites, and the familie of the Muſhi- tes: theſe are the families of Merari.

34 And the ſumme of them, accoiding to the nóber of all the males, from a moneth olde and aboue was fix thouſand and two hundreth.

35 The captaine and the anciét of the hou- ſe of the families of Merari ſhalbe Āuriél the ſonne of Abihail: thei ſhal pitch on the Northſide of the Tabernacle.

36 And in the charge & cuſtodie of the ſon- nes of Merari ſhalbe = the boardes of the Tabernacle, and the barres thereof, & his pillers, & his ſockets, & all the inſtruments thecof, and all that ſeruefh thereto,

37 With the pillers of the court round a- bout, with their ſockets, and their pins & their cordes.

38 ¶ Alſo on the forefront of the Taber- nacle toward the Eaſt, before the Taber- nacle, I ſay, of the Cógregacion Eaſtwar- de ſhal Moſes and Aarón and his ſonnes pitch, haung the charge

of the Sanctua- tie, and the charge of the children of If- raél:
but the ftanger that commeth nere, fhallbe flaine.

39 The whole fumme of the Leuites, w Mo- fes & Aarón
nombred at the commande- ment of the Lord: throughout their
fami- lies, cum all the males from a moneth olde & aboue, was
two and twentie n thoufand.

40 ¶ And the Lord laid vnto Moſes, Nom ber all the firſt borne
that are males amóg the children of Ifraél, from a moneth olde
and aboue, and take the number of their names.

41 And thou fhalt take the Leuites to me for all the firſt borne
of the childré of If- raél (I am the Lord) and the cattel of the
Leuites for all the firſt borne of the cat- tel of the children of
Ifraél.

42 And Moſes nombred, as the Lord com- mâded him, all the
firſt borne of the chil- dren of Ifraél.

43 And all ½ hrft borne males rehearfed by

name (from a moneth olde and aboue, ac- cording to their
nóber were two & twétie thoufand, two hundreth feuentie &
thre.

44 ¶ And the Lord fpake vnto Moſes, layig,

45 Take the Leuites for all the firſt borne of the children of
Ifraél, and the cattel of the Leuites for their cattel, & the Le-

uities shalbe mine, (I am the Lord)

46 And for the redeming of the two hundred and thre, which are mo the the Leuites of the first borne of the children of Ifraél)

47 Thou shalt also take sue shekelf for e- uerie persone: after the weight of the Sanctuary shalt thou take it: the shekel conterneth twentie gerahs.

48 And $\frac{1}{2}$ shalt giue the money, wherewith the odde number of them is redemed, vnto Aarón and to his sones.

49 Thus Moses toke the redemption of them that were redemed, being mo then the Leuites:

50 Of the 4 firstborne of the children of Ifraél toke he the money: cum a thousand thre hundred thre score and sue shekelf after the shekel of the Sanctuary.

51 And Moses gaue the money of the that were redemed, vnto Aarón & to his sones according to the worde of the Lord, as the Lord had commanded Moses.

CHAP. III.

5 The offices of the Leuites, when the holte removed 46 The nóber of the thre families of Koháth, Gorfhán, and Merari.

And the Lord spake vnto Mofes, and to Aarón, faying,

2 Take the fumme of the fonnes of Ko- háth fró among the
fonnes of Leui, after their families, & houfes of their fathers,

3 Fró a thirtie yere olde & aboue euen vntil fiftie yere olde, all
that entre into the af- femblie to do the worke in the Tabeina-
cle of the Congregation.

4 Thus fhallbe the office of the fonnes of Koháth in the
Tabernacle of the Cógre- gacion about the Holieft of all.

5 ¶ When the hofte remouefh, then Aarón & his fones fhall
come & take downe b the couering vaile, & fhall couer the
Aike of the Testimonie therewith.

6 And they fhall put thereon a couering of badgers fkins, and
fhall fspread vpon it a cloth altogether of blewe filke, and put to
the barres thereof:

7 And vpon the *rable of fhewe bread they fhall fspread a cloth
of blewe filke, and put thereon the difhes, & ½ incens cups, &
go- blets, & couerings to couer it d with, & the bread fhallbe
thereon continually:

8 And they fhall fspread vpon them a coue- ring of fkarlet, and
couer the fame with a couering of badgers fkins, and put to, the
barres thereof.

Eund 30, 13. leu 27, 25

chap 18, 16 42, 54, 45, 12.

q Of the two hundreth feue tie & thre, & were more the the Leuites.

a The Leuites were nombred after that forti first at a moneth olde whe this were conferate to the Lord, next at 15 yere olde whe they were apaited to fer- ntie as $\frac{1}{2}$ Tabe- nacle, & at 30 yere olde to beare the bur- this of the Ta beinacle b Which deal did the San- ctuarie from $\frac{1}{2}$ Holieft of all.

c That is, put the vpon their fholders to ca- rie it: for the barres of the Aike odde ne ure be remo- ued, Eund 25, 15

Eund 25, 30. d Meaning to couer, bread.

q.ii.

The Leuites office.

Nombers.

9 Then they shal take a cloth of blewe sil- ke, and couer the *can-lefsticke of light with his lampes and his fnoffers, and his fnoffedifnes, and all the oyle veffels the- reof, which they occupie about it.* 10 So they shal put it, and all the inftrumets thereof in a couering of badgers fkins, and put it vpon the barres. 11 Also vpon the golden 'altar they shal fpreade a cloth of blewe filke, and couer it with a couering of badgers fkins, & put to the barres thereof. 12 And they shal take all the

instruments of the minifterie wherewith they minifter in the Sanctuarie, and put them in a cloth of blewe filke, and couer them with a couering of badgers skins, & put them on the barres. 13 Also they shall take away the ashes from the altar, & spread a purple cloth vpon it, 14 And shall put vpon it all the instruments thereof, which they occupie about it: the censers, the fleshshokes & the befores, and the bafens, man all the instruments of the altar: & they shall spread vpon it a couering of badgers skins, & put to the barres of it. 15 And when Aarón & his sonnes haue made an end of couering the Sanctuarie, and all the instruments of the Sanctuarie, at the removing of the holte, afterwarde the sonnes of Koháth shall come to beare it, but they shall not touche ante holy thing lest they dye. This is the charge of the sonnes of Koháth in the Tabernacle of the Congregation. 16 And to the office of Eleazár the sonne of Aarón the Priest pertaineth the oyle for the light, and the fwere incens and the dailie meat offering, and the anointing oyle, with the ouersight of all the Tabernacle, and of all that therein is, bothe in the Sanctuarie & in all the instruments thereof. 17 And the Lord spake vnto Moyses and to Aarón, saying, 18 Ye shall not cut of the tribe of the families of the Kohathites from among the Leuites: 19 But thus do vnto them, that they may live & not dye, when they come nere to the holte holy things: let Aarón and his sonnes come and appoint them, euery one to his office, and to his charge. 20 But let them not go in, to see when the Sanctuarie is folded vp, lest they dye. 21 And the Lord spake

vnto Mofés, faying, 22 Take alfo the funne of the fonnes of Gerfón, euerie one by f houfes of their fathers throughout their families: 23 From thirtie yere olde and abou, vntil fiftie yere olde fhal thou nôbre them, all that a entre into f affemblie fos to do fer- uice in f Tabernacle of f Congregation. 24 This fhalbe the feruice of the families of the Gerfónites, to ferue and to beare.

25 They fhal beare f curtaines of the Ta- bernacle, & the Tabernacle of the Cógre- gacion, his couering, and the couering of badgers fkins, that is on hie vpon it, and f vailé of the dore of the Tabernacle of the Congregation:

26 The curtaines alfo of the court, and the vailé of the entring in of the gate of the court, which is nere the Tabernacle & nere the altar round about, with their coi- des, and all the infruments for their fer- uice, and all that is made for them: fo fhal they ferue.

27 At the commandement of Aarón and his fonnes fhal all the feruice of the fon- nes of f Gerfónites be done, in all their charges and in all their feruice, & ye fhal appoint them to kepe all their charges.

28 This is the feruice of the families of f fonnes of the Gerfónites in the Taber- nacle of the Congregation, & their watch fhalbe vnder the hand of Ithamár the fonne of Aarón the Priest.

29 Thou shalt number the families of Merari by their families, by the houses of their fathers:

30 From thirtieth year old & above, even unto the fiftieth year old shalt thou number them, all that enter into the assembly, to do the service of the Tabernacle of the Congregation.

31 And this is their office charge according to all their service in the Tabernacle of the Congregation: the boards of the Tabernacle with the bars thereof, and his pillars, and his sockets.

32 And the pillars round about the court, with their sockets and their pins, and their cords, & all their instruments, even for all their service, & by name ye shall reckon the instruments of their office charge.

33 This is the service of the families of the families of Merari, according to all their service in the Tabernacle of the Congregation under the hand of Ithamar the son of Aaron the Priest.

34 Then Moses and Aaron and the princes of the Congregation numbered the families of the Kohathites, by their families and by the houses of their fathers,

35 From thirtieth year old & above, even unto the fiftieth year old, all that enter into the assembly for the service of the Tabernacle of the Congregation.

36 So the *numbers of them throughout their families were two thousand, feuen hundreth and fiftie.

37 Thefe are the numbers of the families of the Kohathites, all that ferue in the Tabernacle of the Congregation, which Mofés and Aarón did number according to the commandemét of the Lord by the hand of Mofés.

a Which vailé háged betwe- ne f Sátuarie and the court.

b Which court fopafed bohe the Taberna- cle of the Co- gregation & f altar of baros offring.

c Vnder the charge and o- uerfight.

Exud. 26. 25.

d Ye fhall ma- ke in interuo- ste of all the things, & ye fhall to their charge.

e Do the men- bred of them.

f God appointing Mofés to be f monibre & careuster thereof.

28 Alfo

Ordinances.

Numbers.

e Which were of competent age to ferite thereto, that is,
between 10. and 20.

13 Also the numbers of the sonnes of Gershon throughout their
families and houses of their fathers,

19 From thirtie yere olde and vpward, euen vnto fiftie yere
olde: all that entre into the assemblie for the seruice of the
Tabernacle of the Congregation.

40 So the numbers of them by their families, & by the houses
of their fathers were two thousand six hsdreth & thirtie.

41 These are the nobers of y families of y sonnes of Gershon:
of all that did seruice in the Tabernacle of the Congregation,
whome Moses & Aaron did nobere according to the
commandement of the Lord.

42 ¶ The nobers also of the families of the sonnes of Metari by
their families, & by the houses of their fathers,

43 Fro thirtie yere olde & vpward, eue vnto fiftie yere olde: all
that entre into y assemblie for the seruice of the Tabernacle of
the Congregation.

44 So the numbers of them by their families were the
thousand, & two hundredth.

45 These are y summes of y families of the sonnes of Me. art,
whome Moses & Aaron nobred according to the

commandement of the Lord, by the hand of Moses.

46 So all the numbers of the Leuites, which Moses, & Aaron,
& the princes of Israel nombred, by their families & by the
houses of their fathers,

47 Fro thirtie yere olde & vpward, euen to fiftie yere olde,
euerie one that came to do a his diettie, office, fauice and
charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thousand five hundredth
and four more.

49 According to the "commandement of y Lord by y had of
Moses did Aaron nobre the, euerie one according to his
seruice, & according to his charge. Thus were one of that tribe
nobred, as the Lord commanded Moses. CHAP. V.

2 The Leprouth & the polluted shalbe call for the purging of
some 15 The tryal of the fulfeet wife.

1 And y Lord spake vnto Moses, sayig, 2 Commande the
children of Israel y they put out of the hoste euerie leper, and
euerie one y hath an iflue, & whosoeuer is defiled by the dead.

3 Bothe male and female shal ye put out: out of y hoste shal ye
put the, that they de file not their tetes amog whome I dwl.

4 And the children of Israel did so, and put the out of y hoste,
euen as y Lord had commanded Moses, so did y childre of

Israel.

5 ¶ And y Lord spake vnto Moses, saying, 6 Speake vnto the childre of Israel, "Whe a man or woman shal commit anie sinne b that men commit, and trasgresse against the Lord, when that persone shal trespas,

7 Then they shal cofesse their sinne which

thei haue done, and shal restore the dommage thereof with his principal, and put the fife parte of it more thereto, and shal giue it vnto him, against whome he hath trespassed.

8 But if the man haue no kunsman, to whome he shulde restore the dommage, the dommage shalbe restored to the Lord for the Priests vse, besides the ram of the atonement, whereby he shal make atonement for him.

9 And euerie offring of all the holy things of the childre of Israel, which they bring vnto the Priest, shalbe his.

10 And euerie mans halowed things shalbe his: that is, whasfoeuer anie man giueeth the Priest, it shalbe his.

11 ¶ And y Lord spake vnto Moses, saying, 12 Speake vnto the children of Israel, and say vnto them, If anie mas wife turne to euil, and commit a trespas against him,

13 So that another man lie with her fleshly; and it be hid fro the eies of her housbad, and kept close, and yet she be defiled,

and there be no wines against her, neither she taken with the maner,

14 "If he be moued with a ielous minde, so that he is ielous ouer his wife, which is defiled, or if he haue a ielous minde, so that he is ielous ouer his wife, which is no: defiled,

15 Then shal the man bring his wife to the Priest, and bring her offering with her, the tenth parte of an Ephah of barly meale, but he shal not powie oyle vpon it, nor put incens thereon: for it is an offering of ielouise, an offering for a remembrance, calling the sinne to a minde:

16 And the Priest shal bring her, & set her before the Lord.

17 Then the Priest shal take b the holy water in an earthe vessel, and of the dust that is in the fionte of the Tabernacle, euen the Priest shal take it and put it into the water.

18 After, the Priest shal set the woman before the Lord, and vnoeuer the womans head, and put the offering of the memorial in her hands: it is the ielouise offering, and the Priest shal haue bitter and cursed water in his hand,

19 And the Priest shal charge her by an othe, and say vnto the woman, If no man haue lien with thee, neither thou hast turned to vncennes from thine housband, be frt from this bitter and cursed water.

20 But if thou hast turned from thine housband, and so art defiled, and some man hath the lien with thee beside thine housband,

21 (Then the Priest shal charge the womans with an othe of cursing, and the Priest shal say vnto the woman) The Lord make thee to be accursed, and detestable for

c If he be dead, to whome the wrong is done, and also haue no kunsman.

d Or, things offered to the Lord, as flesh-fruiters, &c Leu 10.12.

e By breaking the hand of marriage, and playing the harlot

"Be if the fpl. 10 of is louse to me vpon him.

f Onely in the sione offering, & this offering of ielouise were neither oyle nor mccuee offred. g Or making the sione knowen, and not purging it. h Which, allin is called the water of purification or sprinkeling, read Chap 19, 9.

i It was so called by the effect, because it declared the woman to be accursed and turned to her desirndish.

k Bothe because she had commanded so hainous a foot, and forfeiture her folfe in denying the same.

q.iii.

e Whosoeuer of the Leuites that hid any maner of charge in the
Tabernacle "The Accords in the mantle, or verde x So that
Moses neither addeo nor diminishes from that which y Lord
commanded him.

Leuit. 13.3.

Leu 15.2.

Leu 21.1.

Or, in a place one of the holy a There were there maner of- ten,
of y Lord, of y Leuites, & of the Israelites

Leu 6.3.

b Comez anie foure willingly.

For ieloufie.

Numbers.

The Nazarite. 132/1224

“Zion, a felle.

1 That is, he is son, at thou wilt, as pft, 4:14, den 17, 19 in shal
wash the curfes, & are writen, in to the water in the reffel.

Or, perform. a When the ineffe was of- fted.

2 Or, funderat.

a The man might accufe his wife and not be repre- sent.

a Which separatethem fel nes from the world, & dedi acted them fel nes to God: & figure was accomplished in Christ.

Indg. 23, 24. 2 Sam. 2, 25.

the othe amfg thy people, & y Lord cau- fe thy thigh to "rott, and thy belly to fwel:

22 And that this curfed water maie go into thy bowels, to caufe thy belly to fwel, and thy thigh to rott. The the woman fhall answer, 1 Amen, Amen.

23 After, the Prift fhall write thefe curfes in a boke, and fhall blot them out with the bitter water.

24 And fhall caufe the woman to drinke the bitter and curfed water, and the cur- fed water, turned into bitternes, fhall entre into her.

25 The the Prift fhall take the ieloufie of- fring out of the womans hand, & fhall tha- be the offering before the Lord, and offer it upon the altar.

26 And the Prift fhall take an handful of the offering for a memorial thereof, and burne it upon the altar, and afterward make y woman drinke the water.

27 When he hathe made her drinke the wa- ter, (if ſhe be defiled and haue trerſpaffed againſt her houſſad) then ſhal the curſed water, turned into bitterneſs, entre into her, and her belly ſhal ſwel, and her thigh ſhal rott, & the woman ſhalbe accuſed amſg her people.

28 But if the woman be not defiled, but be cleane, ſhe ſhal be fre and ſhal cóceiue & beare.

29 This is the lawe of ielouſie, when a wi- fe tutneth fro her houſ band & is defiled,

30 Or when a man is moued with a ielous minde being ielous ouer his wife, then ſhal he bring the woman before y Lord, and the Priſt ſhal do to her according to all this lawe,

31 And the man ſhalbe a fre from finne, but this woman ſhal beare her iniquitie.

C H A P. VI.

2 The lawe of the confecraciõ of the Nazariites. 24 The maner to bleſſe the people.

1 And the Lord ſpake vnto Moſes, ſay- ing;

2 Speake vnto the children of Iſrael, and ſay vnto them, When a man or a woman doeth ſeparate the ſelues to vowe a vowe of a Nazarite to ſeparate him ſelfe vnto the Lord,

He ſhal abſteine fro wine & ſtú ſg drin- ke, and ſhal drinke no
fowre wine nor fo- we drinke, nor ſhal drinke anue licour of
grapes, nether ſhal eat freſh grapes nor dried.

4 As long as his abſtinence endureth, ſhal he eat nothing y is
made of the wine of y vine, nether the ketnels, nor the holke.

5 While he is ſeparate by his vowe, the ra- ſure ſhal not come
vpo his head; vntil the dayes be out, in the which he ſeparateth
him ſelfe vnto the Lord, he ſhalbe holie, and ſhal let the loches
of the heere of his

head growe.

6 During the time that he ſeparateth him ſelfe vnto the Lord, he
ſhal come at no dead body:

7 He ſhal not make him ſelfe vncleane at the death of his
father, or mother, brother, or ſiſter: for the confeccration of his
God is vpon his head.

8 All the dayes of his ſeparacion he ſhalbe holy to the Lord.

9 And if anie dye ſodély by him, or he be- ware, then the head
of his confeccration ſhalbe defiled, and he ſhal ſhaue his head in
the day of his clenſing: in the ſeuenth day he ſhal ſhaue it.

10 And in the eight day he ſhal bring two turtles, or two yong
pigeós to the Priſt, at the dore of the Tabernacle of the Co-
gregacion.

11 Then the Priſt ſhal prepare the one for a ſin offering, and the other for a burnt of- fring, & ſhal make an atonemér for him, becauſe he ſinned by the dead: ſo ſhal he halowe his head the ſame day,

12 And he ſhal confecrate vnto the Lord the daies of his ſeparacion, and ſhal bring a lambe of a yere olde for a trespas offering, and the firſt daies ſhalbe voyde: for his confeccration was defiled.

13 This then is the lawe of the Nazarite: When the time of his confeccration is out, he ſhal come to the dore of the Taberna- cle of the Congregation,

14 And he ſhal bring his offering vnto the Lord, an he lambe of a yere olde without blemiſh for a burnt offering, and a ſhe labe of a yere olde without blemiſh for a ſin offering, and a ram without blemiſh for peace offerings,

15 And a basket of vnleauened bread, of cakes of fine ſtoure, mingled with oyle, and wafers of vnleauened bread anointed with oyle, with their meat offering, and their drinke offerings:

16 The which the Priſt ſhal bring before the Lord, and make his ſin offering and his burnt offering.

17 He ſhal prepare alſo the ram for a peace offering vnto the Lord, with the basket of vnleauened bread, and the Priſt ſhal make his meat offering, and his drinke offering.

18 And y Nazarite fhall haue the head of his confecració at the dore of the Tabernacle of the Congregation, and fhall take the heere of the head of his consecration, and put it in the fire, which is vnder the peace offering.

19 Then the Priests fhall take the foded shulder of the ram, and an unleavened cake out of the basket, & a wafer unleavened, and put them vpon the hands of the Nazarite, after he hath haue his consecració.

20 And the Priests fhall shake them to and

b As at burials, or mourning.

c In that he suffered his heritage to growe, he signified y he was consecrated to God.

d Which Ifg heere is a liague that he is dedicate to God

e By being present, where the dead was.

f Beginning at the eighth day, when he is purified

g So that he fhall beginne his vow anew.

Lou. 2, 18

All 21, 24 h In taken his vow ended.

1 For the heritage, which was consecrated to y Lord, might not be left into any profane place.

Exod. 29, 27.

f.o

Offerings of the princes. Numbers.

Or, with the Lord

At the least he shall do this, if he be able to offer no more

That is, pray for them, Be- d 16:19

They shall pray in my Na- me for them.

Exod 40:18.

Or, vessels

Or, capcases

Like hoof- litters to ke- ye the things, y were carved in them,
from wester

That is, to care things & Ruffe in

For their vfe to carry with

The holle things of the Sister the most he carried up their
shoulders, and not dra- wen with one, Chap 4:15 That is, whe
the first facri- ces was offi d that upon by Aaron, Leun- 9:1

fio before the Lord: this is an holy thing for the Priest 'besides the shaken breast, & besides the heaue shulder: so afterward the Nazarite may drinke wine.

This is the lawe of the Nazarite, which he hath vowed, and of his offering vnto the Lord for his confecration, 'besides that that he is able to bring: according to the vows which he vowed, so shall he do after the lawe of his confecration.

And y Lord spake vnto Moses, saying, Speake vnto Aaron and to his sonnes, saying, Thus shal ye 'bleffe the children of Israel, and say vnto them,

The Lord bleffe thee, an kepe thee,

The Lord make his face thine vpo thee, and be met ciful vnto thee,

The Lord lift vp his countenance vpon thee, and giue thee peace.

So they shal put my = Name vpon the children of Israel, and I wil bleffe them.

CHAP. VII.

The heades or princes of Israel offre at the setting vp of the Tabernacle, so And at the dedicacum of the altar, to God speaketh to Moses fro the Mercissar.

Now when Moses had finished the setting vp of the
Tabernacle, and * anointed it and sanctified it, and all the
instruments thereof, and the altar with all the instruments
thereof, and had anointed them and sanctified them,

Then the princes of Israel, 'leades ouer the houffs of their
farmers (they were the princes of the tribes, who were ouer
them that were nounced) offered,

And broght their offing before y Lord, fix 'coutied charets, and
twelve oxen- to cheat for two princes, and for euerie one an
oxe, and they offied them before the Tabernacle.

And the Lord spake vnto Moses, saying, Take these of them,
that they may be to do the 'ferruce of the Tabernacle of the
Congregation, and thou shalt giue them vnto the Levites, to
euerie man according vnto his office.

So Moses toke the charets and the oxen, and gaue them vnto
the Levites:

Two charets and foure oxen he gaue to the sonnes of Gershon,
according vnto their office.

And foure charets and eyght oxen he ga- ue to y sonnes of
Merai according vnto their office, vnder the had of Ithamar the
sonne of Aaron the Priest.

But to the sonnes of Kohath he gaue no- ne, 'because the charge of the Sanctuarie belonged to them, which they did beare vpon their shoulders.

The princes also offied in the 'dedi- cacion for the altar in the day that it was anointed: then the princes offred their offering before the altar.

And y Lord said vnto Moses, One prin- ce one day, and another prince: another day shal offer their offering, for the dedi- cacion of the altar.

So then on the first day did Nahshon the sonne of Amminadab of the tribe of Judah offer his offering.

And his offering was a siluer charger of an hundredth and thirty shekels weight, a siluer boule of seventy shekels after the shekels of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a * meat of- fring,

An incens cup of golde of ten shekels, ful of incens,

A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

An he goat for a fin offering,

And for peace offerings, two bullockes, fiue rams, fiue he goates, & fiue lambes of a yere olde: this was the offering of Nah- shon the sonne of Amminadab.

The second day Nehanecil, the sonne of Zuar, prince of the tribe of Isfachar did offer:

Who offred for his offering a siluer charger of an hundredth & thirty shekels weight, a siluer boule of seventy shekels after the shekels of the Sanctuarie, bothe ful of fine floure, mingled w oyle, for a meat offering,

An incens cup of golde of ten shekels, ful of incens,

A yong bullocke, a ram, a lambe of a ye- re olde for a burnt offering,

An he goat for a fin offering,

And for peace offerings, two bullockes, fi- ue rams, fiue he goates, fiue lambes of a yere olde: this was the offering of Nehanecil the sonne of Zuar.

The third day Eliab the sonne of He- lon prince of y childre of Zebulun offred.

His offering was a siluer charger of an hundreth and thirty shekels weight, a siluer boule of seventy shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offering,

A golden incens cup of ten shekels, ful of incens,

A yong bullocke, a ram, a lambe of a ye- re olde for a burnt
offring,

An he goat for a fin offering,

And for peace offerings, two bullockes, fiue rams, fiue he
goates, fiue lambes of a yere olde: this was the offering of Eliab
the sonne of Helon.

The fourth day Elizur y sonne of She- dur prince of y childre
of Reuben offred.

His offering was a siluer charger of an hu- dreth and thirty
shekels weight, a siluer boule of seventy shekels, after the
shekel of the Sanctuarie, bothe ful of fine floure, mingled with
oyle, for a meat offering,

A golden incens cup of the shekels, ful of incens,

19.iii.

Offerings of the princes.

Nomers.

33 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering, 34 An he goat for a fin offering, 35 And for a peace offering, two bullockes, fiue rams, fiue he goates, and fiue lambes of an yere olde: this was the offering of Elizur the fonne of Shedeur. The offering of Shelumiel. 36 The fife day: [Shelumiel the fonne of Zurihaddai, prince of the children of Si- meon offred. 37 His offering was a siluer charger of an hundredth and thirty fhekels weight, a siluer boule of feuenty fhekels, after the fhekel of the Sactuarie, bothe ful of fine floure, mingled with oyle for a meat offering, A golden incens cup of ten fhekels ful of incens, A yong bullocke, a ram, a lambe of a ye- re olde for a burnt offering, An he goat for a fin offering, And for a peace offering, two bullockes, fiue rams, fiue he goates, fiue labe of a ye- re olde: this was the offering of Shelumiel the fonne of Zurihaddai. The offering of Eliafaph. 42 The fixt day | Eliafaph the fonne of Deuel prince of the children of Gad of- fred. 43 His offering was a siluer charger of an hundredth and thirty fhekels weight, a siluer boule of feuentie fhekels, after the fhekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle for a meat offering, 44 A golden incens cup of ten fhekels ful of incens, 45 A yong bullocke, a ram, a lambe of a yere olde, for a burnt offering, 46 An he goat for a fin offering, 47 And for a peace offering, two bullocks, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offering of Eliafaph the fonne of Deuel. The offering of Elihama. 48 The feuenth day | Elihama the fonne of Ammiud prince of

the children of E- phraim offred. 49 His offering was a siluer charger of an hudreth, & thirtie fhekels weight, a siluer boule of feuentie fhekels, after the fhekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offering, 50 A golden incens cup of ten fhekels, ful of incens, A yong bullocke, a ram, a lambe of a yere olde for a burnt offering, An he goat for a fin offering, And for a peace offering, two bullocks, fi- ue rams, fiue he goates, fiue lambes of a yere olde: this was the offering of Eliha- ma, the fonne of Ammiud. The offering of Gamliel. 34 The eyght day offred | Gamliel the fonne of Pedazur, prince of the children of Manasfeh. 35 His offering was a siluer charger of an hundredth & thirtie fhekels weight, a siluer

boule of feuentie fhekels, after the fhekel of the Sactuarie, bothe ful of fine floure, mingled with oyle for a meat offering,

36 A golden incens cup of ten fhekels, ful of incens,

37 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

38 An he goat for a fin offering,

39 And for a peace offering, two bullockes, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offering of Gamliel the fonne of Pedazur.

40 The ninth day | Abidan the sonne of Gideon prince of the children of Benjamin offered.

41 His offering was a silver charger of an hundredth and thirty shekels weight, a silver boule of twenty shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle for a meat offering,

42 A golden incense cup of ten shekels, full of incense,

43 A young bullocke, a ram, a lamb of a year olde for a burnt offering,

44 An he goat for a sin offering,

45 And for a peace offering two bullocks, five rams, five he goates, five lambes of a year olde: this was the offering of Abidan the sonne of Gideon.

46 The tenth day | Ahiezer the sonne of Ammihaddai, prince of the children of Dan offered.

47 His offering was a silver charger of an hundredth and thirty shekels weight, a silver boule of twenty shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle for a meat offering,

48 A golden incense cup of ten shekels full of incense,

49 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

50 An he goat for a fin offering,

51 And for a peace offering, two bullocks, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offering of Ahiézer the fonne of Ammihaddai.

52 The eleventh day | Pagiél the fonne of Ocrán, prince of the childré of Afhér offred.

53 His offering was a siluer charger of an hundredth and thirty fhekels weight, a siluer boule of feuenty fhekels, after the fhekel of the Sactuarie, bothe ful of fine floure, mingled with oyle for a meat offering,

54 A golden incens cup of ten fhekels, ful of incens,

55 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

56 An he goat for a fin offering,

57 And for a peace offering, two bullocks, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offering of Pagiél the fonne of Ocrán.

58 The

Oblacions. Numbers.

The Leuites.

65 135/1224

[The offing of Ahirá.

78 ¶ The twelueth day | Ahirá the fonne of Enán, prince of the children of Naphtali offred.

79 His offering was a siluer charger of an hundreth & thirtie shekels weight, a siluer boule of feuentie shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offering,

80 A golden incens cup of ten shekels, ful of incens,

81 A yong bullocke, a ram, a lambe of a yere olde, for a burnt offering.

82 An he goat for a finne offering,

83 And for peace offrings two bullockes, flue rams, flue he goats, flue lambes of a yere olde: this was the offering of Ahirá, the fonne of Enán.

f This was § offering of the princes, when Aarón did dedicate the Altar.

84 This was the f dedicacion of the Altar by the princes of Ifraél, when it was anointed: twelue chargers of siluer, twelue siluer boules, twelue incens cups of golde,

85 Euerie charger, conteining an hundreth & thirtie shekels of siluer, and euerie boule feuentie: all the siluer vessel contained two thousand and foure hundreth shekels, after the shekel of the Sanctuarie.

86 Twelue incens cups of golde ful of incés, conteining ten shekels euerie cup, after the shekel of the Sanctuarie: all the golde of the incens cups was an hundreth and twentie shekels.

87 All the bullockes for the burnt offring were twelue bullockes, the rams twelue, the lambes of a yere olde twelue, with their meat offrings, and twelue he goats for a finne offring.

88 And all the bullockes for the peace offrings were foure & twentie bullockes, the rams fixtie, the he goats fixtie, the lambes of a yere olde fixtie: this was the dedicació of the Altar, after that it was s anointed.

g By Aarón.

h That is, the Sanctuarie

i According as he had promised, Exod 24,12.

g And when Mofés wét into the h Tabernacle of the Congregation, to fpeake with God, he heard the voyce of one fpeaking vnto him from the Mercifeat, that was vpon the Arke of the Teftimonie i betwene the two Cherubíms, and he fpeake to him.

CHAP. VIII.

2 The ordre of the lampes 6 The purifying and offring of the Leuites. 14 The age of the Leuites, when this are received to fernice, and when this are dimiffed.

1 And the Lord fpeake vnto Mofés, faying,

2 Speake vnto Aarón, and fay vnto him, When thou lightest the lampes, the feuen lampes fhall giue light to wa de the forefront of the Candelfticke.

a To that part which is, ouer agaunt § Candelfticke, Exod. 25,17

3 And Aarón did fo, lighting the lampes thereof toward the forefront of the Cadelfticke, as the Lord had commanded Mofés.

4 And this was the worke of the Candelfticke, euen of golde beaten out with the hammer, bothe the fhaft, and the floures thereof was beaté out with the hammer: Exod 27,18.

b according to the paterne, which the Lord had fhewed Mofés,
fo made he the Candelfticke.

5 ¶ And the Lord fpeake vnto Mofés, faying,

6 Take the Leuites from among the children of Ifraél, and
purifie them.

7 And thus fhalt thou do vnto them, when thou purifiest them,
Spiinkle c water of purificacion vpon them, & let them fhaue
all their fleft, and waft their clothes: fo thei fhallbe cleane.

8 Then thei fhall take a yong bullocke with his meat offering of
fine floure, mingled with oyle, and another yong bullocke fhalt
thou take for a finne offering.

9 Then thou fhalt bring the Leuites before the Tabernacle of
the Congregation, and affemble d all the Congregation of the
children of Ifraél.

10 Thou fhalt bring the Leuites alfo before the Lord, & the e
children of Ifraél fhall put their hands vpon the Leuites.

11 And Aarón fhall offer the Leuites before the Lord, as a ftake
offring of the childré of Ifraél, that thei may execute the
feuitce of the Lord.

12 And the Leuites fhall put their hands vpon the heades of the
bullockes, and make thou the one a finne offering, & the other a

burnt offering vnto the Lord, that thou matest make an atonemét
for the Leuites.

13 And thou fhalt fet the Leuites before Aarón and before his
fonnes, and offer them as a ftake offering to the Lord.

14 Thus thou fhalt feparate the Leuites from among the
children of Ifraél, & the Leuites fhall be e mine.

15 And afterward fhall the Leuites go in, to ferue in the
Tabernacle of the Congregation, and thou fhalt purifie them
and offer them, as a ftake offering.

16 For thei are frely giuen e vnto me from among the children
of Ifraél, for f fuche as open anie wombe: for all the firftborne
of the children of Ifraél haue I taken the vnto me.

17 * For all the firftborne of the children of Ifraél are mine,
bothe of man and of beaft: fincé the day that I finote euerie
firftborne in the land of Egypt, I fancified them for my felf.

18 And I haue taken the Leuites for all the firftborne of the
children of Ifraél,

19 And haue giuen the Leuites as a gift vnto Aarón, and to his
fonnes from among the children of Ifraél, to do the feruice of
the s children of Ifraél in the Tabernacle of the Congregation,
and to make

r.i.

Exod 27,18.

b And now fat together of sil- uces pieces

c In Ehreue, it is called the water of fin- ne, becaufe it is made to pur ge finne, as Chap. 19,9.

d That thou matest do this in presence of them all.

e Meunig, cer- teine of them in the name of the whole.

Chap. 3, 47.

Chap. 3, 9. f That is, thei that are § firft borne

g Which fer- uice the Ifra- elites. fhalde els do.

The Pafleouer.

Numbers.

The cloude. 186/1224

h Because the Louites go in- to the Slaha- rie in their name.

1 In their pre- ference, to serve them.

2 Siche office as was peine- ful, as to be are burth east and Sache like 1 In singing philmes, in- frusting, coo- feeling and ke- ping & things in order.

Eard 12,1. Imai. 23,5. monch. 24,16. dans 16,2. Eard. 22,6. dans. 16,6. a Enem to all pioneers as the Lord has the fame.

h By touching a corps, or be- ing in the life of the

an atonement for the children of Ifraél, that there be no plague among the chil- dren of Ifraél, when the children of If- raél come here vnto h the Sanctuarie.

10 ¶ The Moses and Aaron & all the Con- gregation of the children of Ifraél did with the Leuites, according vnto all that the Lord had commanded Moses concer- ning the Leuites: so did the children of Ifraél vnto them.

21 So the Leuites were purified, and wash- ed their clothes, & Aaron offred the as a shake ofring before the Lord, & Aaron made an atonemét for the, to purifie the.

22 And after that, went the Leuites in to do their feruice in the Tabernacle of ¶ C6- gregation, 1 before Aaron & before his sonnes: as the Lord had commanded Mo- ses concerning the Leuites, so thei did vnto them.

23 ¶ And ¶ Lord spake vnto Moses, saying,

24 This also belongeth to the Leuites: from sue and twentie yere olde and vpwarde, thei shal go in, to execute their office in the feruice of the Tabernacle of the C6- gregation.

25 And after the age of siftie yere, thei shal cease from executing the h office, and shal ferue no more:

26 But thei shal minisfex 1 with their bre- thren in the
Tabernacle of the Congre- gacion, to kepe things committed to
their change, but thei shal do no feruice: thus shalt thou do
vnto the Leuites touching their charges.

CHAP. IX.

a The Pafleouer is commanded againe. 27 The purifie- ment of
him that keptth not the Pafleouer. 28 The cloude conduits the
Ifraelites through the wilderness.

1 A Nd the Lord spake vnto Moses in the wilderness of Sinai,
in the firth moneth of the secode yere, after thei we- re come
out of the land of Egypt, saying,

2 The childre of Ifraél shal also celebrate the Pafleouer at the
time appointed the- reunto.

3 In the fourreth day of this moneth at e- ué, ye shal kepe it in
his due season: accor- ding to a all the ordinances of it, and
according to all the ceremonies thereof shal ye kepe it.

4 Then Moses spake vnto the children of Ifraél, to celebrate
the Pafleouer.

5 And thei kept the Pafleouer in the four- trentth day of the fi se
moneth as euen in y wilderness of Sinai: according to all that
the Lord had commanded Moses, so did the children of Ifraél.

6 ¶ And cerecine men were defiled by a deadman, that thei might not kepe the Pafleouer the same day: and thei came before Moses: and before Aaron the same day.

7 And thofe-men faid vnto him, We are defiled by a dead man: wherefore are we kept backe that we may not offer an of- fring vnto the Lord in the time thereun- to appointed among the children of If- raél?

8 Then Moses faid vnto them, Stand stil, and I wil heate what the Lord wil cóman- de concerning you.

9 ¶ And the Lord spake vnto Moses, say- ing,

10 Speake vnto the children of Ifraél, and say, If anie among you, or of your pofte- ritie shalbe vucleane by the reason of a corps, or be in a long journey, 4 he shal kepe the Pafleouer vnto the Lord.

11 In the fourreth day of the seconde mo- neth at euen thei shal kepe it: with vnlea- uened bread and sowre hethes shal thei eat it.

12 They shal leaue none of it vnto the morning, nor breake anie bone of it: ac- cording to all the ordinance of the Paf- leouer shal thei kepe it.

13 But the manthat is cleane and is not in a f iourney, and is negligent to kepe the Pafleouer, the same persone shalbe cut of

from his people: because he broght not the ofring of the Lord in his due season, that man shal beare his f sinne.

14 And if a stranger dwel among you, and wil kepe the Pafleouer vnto the Lord, as the ordinance of the Pafleouer, & as the mamer thereof is, so shal he do: ye shal ha- ue one lawe bothe for the stranger, & for him that was borne in the same land.

15 ¶ And whe the Tabernacle was reared vp, a cloude couered the Tabernacle, namely the Tabernacle of the Testimonie: & as euen the: e was vpon the Tabernacle, as the f appearance of fire vntil morning.

16 So it was alwaie: the cloude couered it by day, & the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterward the children of Ifraél iourneied: & in the place where the cloude abode, there the children of Ifraél pitched their tentes.

18 At the commandement of the h Lord the children of Ifraél iourneied, and at the commandement of the Lord they pitched: as long as the cloude abode, vpon the Tabernacle, they f laye stil.

19 And when the cloude taryed stil vpon the Tabernacle a long time, the children of Ifraél kept the i watch of the Lord, &

iourneyed not.

20 So when the cloude abode a fewe daies vpon the
Tabernacle, thei abode in their tents according to the
commandement of the Lord: for thei iourneyed at the com-
mandement of the Lord.

cor celebrate the Pafleouer the fourtrentth day of the firth
moneth.

d And can not come where y Tabernacle is, when others kepe it
e so that the vucleane, and thei shan are nor at home, have a
moneth longer grited vnto them Eard 22,46. John 29,36.

f When y Paf- leouer is cele- brate

47, purifie men of his fame.

Eard. 22,49

Eard 40,34.

g Like a pil- ferenced Read. Hill.

The moneth h Who ta- ught the whor- to do by the cloude.

1 Cor. 20,20 "like, comped.

1 Thei waived whe the Lord wolde signifie velue their
deparence, or spoke abode by the cloude. "the daies of ombre.

22 And:

Departing of the campe. Numbers.

Exod.40,36.

k Voder the charge & government of Mofes.

a Or of worke beaten out & the hammer.

b That is, the hote of Iudah and they that are voder his eufigne.

c Meaning the hote of Reuben

d So that one-ly the Priest must blow & trumpets, so long as
the Priestbode lafted

e When ye renoyce that God hathe re-moued ame plague Or,
when ye after horse of-finger

21 And though the cloude abode vpon the Tabernacle from euen
vnto the morning, yet if the cloude was taken vp in the
morning, the they iourneyed: whether by day or by night the
cloude was taken vp, then they iourneyed.

22 OI if the cloude taried two dayes or a moneth, or a yere
vpon the Tabernacle, abiding thereon, the children of Ifraél a-
bode ftill, and iourneied not: but when it was taken vp, they
iourneyed.

23 At the commandemét of the Lord they pitched, and at the
commandement of the Lord they iourneyed, keping the watch

of the Lord at the commandement of the Lord by the hand of Mofes.

CHAP. X.

2 The use of the filuer trumpetes 11 The Ifraelites departe from Sinai 14 The captasnes of the hote are nombred. 30 Hobáb refufeth to go with Mofes his fonne in lawe.

1 And the Lord fpake vnto Mofes, faying,

2 Make thee two trumpets of filuer: of an whole piece fhalt thou make them, that thou maieft vfe the for the assembling of the Congregation, and for the departure of the campe.

3 And whe they fhall blowe with the, all the Congregation fhall assemble to thee before the doie of the Tabernacle of the Congregation.

4 But if they blowe with one, then the princes, or heads ouer the thoufands of Ifraél fhall come vnto thee.

5 But if ye blowe an alarme, then the cape of the that pitch on the Eaft parte, fhall go forwarde.

6 If ye blowe an alarme the feconde time, the the hote of them y lie on the Southside fhall marche: for they fhall blowe an alarme when they remoue.

7 But in assembling the Congregation, ye shal blowe with out an alarme.

8 And the sonnes of Aarón the Priest shal blowe the trumpets, and ye shal haue the as a lawe for euer in your generations.

9 And when ye go to warre in your land agaynst y enemy that vexeth you, ye shal blowe an alarme w the trumpets, and ye shal be remembred before the Lord your God, and shal be feared from your enemies.

10 Also in the day of your gladnes, and in your feaste dates, and in the beginning of your months, ye shal also blowe the trumpets ouer your burnt sacrifices, and ouer your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

11 And in the seconde yere, in the seconde month, and in the twentieth day of the month the cloude was taken vp from the Tabernacle of the Testimonie.

12 And the children of Israél departed on their iourneys out of y desert of Sinai, and y cloude refted in the wilderness of Patán.

13 So they first toke their iourney at the commandment of the Lord, by y hand of Moses.

14 In the firft place wét the ftanderd of the hote of the children of Iudáh, according to their armies: and Nahfhón the fonne of Amminadáb was ouer his bade.

15 And ouer the bande of the tribe of the children of Ifacháh was Nethaneél the fonne of Zuár.

16 And ouer the bande of the tribe of the children of Zebulún was Eliáb the fonne of Helón.

17 When y Tabernacle was taken downe, then the fonnes of Gerfhón, and the fonnes of Meraí wét forwarde bearing the Tabernacle.

18 After, departed the ftáderd of the hote of Reubén accordig to their armies, & ouer his bade was Elizúr y fone of Shedeúr.

19 And ouer the bande of the tribe of the childré of Simeón was Shelumiél the fonne of Surifhaddái.

20 And ouer the bande of the tribe of the children of Gád was Eliafaph the fonne of Deuél.

21 The Kohathites alfo wét forwarde and bare the Sanctuarie, & the former did fet vp the Tabernacle agamft they came.

22 Then the ftanderd of the hote of the children of Ephráim went forwarde according to their armies, and ouer his bade was Elifhamá the fonne of Ammiúd.

23 And ouer the bande of the tribe of the fonnes of Manafféh
was Gamliél the fonne of Pedazúr.

24 And ouer the bande of the tribe of the fonnes of Benjamin
was Abidán the fonne of Gideoní.

25 Laft, y ftáderd of the hote of y childré of Dan marched,
gatherig all the hotes according to their armies: & ouer his
bade was Ahiezer the fonne of Ammifhaddái.

26 And ouer the bande of the tribe of the children of Afhér was
Pagiél the fonne of Ocrán.

27 And ouer the bande of the tribe of the children of Naphtalí
was Ahirá the fonne of Enán.

28 These were the remouings of the children of Ifraél
according to their armies, when they marched.

29 After, Mofes faid vnto Hobáb the fonne of Reuél y
Midianite, the father in lawe of Mofes, We go into the place, of
w y Lord faid, I wil gine it you: Come thou with vs, and we
wil do thee good for the Lord hathe promifed good vnto Ifraél.

30 And he anfwered him, I wil not go: but I wil departe to
mine owne countrey, and to my kinred.

Or, in vaping the order to their iourney. f Tró Sinai to Patán,
Chap.

Chap.2.3.

Chap.1.7.

g With all the superinances thereof.

h Vpon their foulders Chap 4.4. The Meravi- tes and Ger-
fhonius.

k Leaving on- he behind not ants of y for- mer that fan- ted in
y way.

l This was y ordre of their hote whe that remoued

m Some thike that Reuél, In-thiú, Hobáb, and Keni were all
one: Kymbi faith y Reuél was leshros fa therifothabáb was
Mofes father, in law.

r.ii.

Murmuring.

Nombers.

Qualifes. 138/1224

The eyes vote 71.

n. Moose Si- ni, or Horib.

Pfa 1.68.2. o Declare thy might and power.

"Eile is the ten thousand thou- sands.

"Eile, as inint mupliar "Eile is was e- uit in the eares of the Lord.

Pfal.78.21.

Or, knowing.

a Which we- re of those fir- gers that came out of Egypt with them. Read 21,31 b From God e For a fmole price, or good cheque.

d For the grea- dy lust of flesh Exod.16.31. mifd 16.20. psal.78.24. seh 6.31. e Which is a white perle or peccionshone.

31 The he said, I praye thee, leave vs not: for thou knowest our caping places in the wil dernest: therefore y maiest be "our guide.

32 And if thou go with vs, what goodness y Lord shal shewe vnto vs, the fame wil we shewe vnto thee.

33 So they departed from the a mount of the Lord, thre daies journey: and the Ar- ke of the couenant of the Lord wet before them in the thre daies journey, to se- arche out a resting place for them.

34 And the cloude of the Lord was vpon them by day, when they went out of the campe.

35 And when the Arke went forward, Mo- ses said, "o Rife vp, Lord, and let thine enemies be scatered, and let them that ha- te thee, flee before thee.

36 And when it rested, he said, Returne, o Lord, to the "manie thoufands of Israel. CHAP. XI.

The people murmureth, and is punished with fire. 4 The people lusteth after flesh. 6 They lo the Man- na. 11 The weak faith of Moses. 16 The Lord dendeth the burthen of Moses to feucency of the An- cients. 31 The Lord sendeth quails. 33 Their lust is punished.

W He the people became "murmur- ters," it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and "consumed the vmost parte of the hoste.

2 Then the people cryed vnto Moses: and when Moses prayed vnto the Lord, the fi- re was quenched.

3 And he called y name of that place "Ta- berah, becaufe the fire of the Lord burnt among them.

4 And a number of a people that was a- mong them, fel a lusting, and b turned away, and the children of Israel also wept and said, Who shal giue vs flesh to eat?

5 We remember the hift which we did eat in Egypt for c
naught, the cucumbers, and the pepons, and the lekes, and the
onions, and the garleke.

6 But now our foule is d dried away, we can se nothing but this
MAN.

7 (The MAN also was as "coriader fede, & his coulour like the
coulour of e bdefiu.

8 The people went about and gathered it, and ground it in
milles, or bet it in mor- ters, and baked it in a cauldron, and
made cakes of it, and the taste of it was like vn- to the taste of
fresh oyle.

9 And when the dewe fel downe vpon the hoste in the night,
the MAN fel with it)

10 Then Moses heard the people wepe throughout their
families, euerie man in the dore of his tente, and the wrath of
the Lord was grievously kindled: also Moses was grieved.

11 And Moses said vnto y Lord, Wherefo-

re hast thou 'vexed thy seruant? and why have I not founds f
fauour in thy sight, scing thou hast put the charge of all this
people vpon me?

12 Have I s conceiued all this people? or have I begotten
them? that thou shuldest say vnto me, Cary them in thy

bosome (as a nurse beareth y sucking childe) vnto the b land,
for the which thou swarest vnto their fathers?

13 Where shulde I have flesh to giue vnto all this people? for
they wepe vnto me, saying, Giue vs flesh that we may eat.

14 I am not able to beare all this people a- lone, for it is to
heaue for me.

15 Therefore if thou deale thus with me, I pray thee, if I have
founde fauour in thy sight, kil me, that I beholde not my mi-
serie.

16 Then y Lord said vnto Moses, Gather vnto me feuenty men
of the Elders of If- rael, whome thou knowest, that they are the
Elders of the people, & gouerners ouer them, and bring them
vnto the Taber- nacle of the Congregation, and let them stand
there with thee,

17 And I wil come downe, & talke with thee there, b and take
of the Spirit, which is vpon thee, and put vpon them, and they
shal beare the burthe of the people with thee: so thou shalt not
beare it alone.

18 Furthermore thou shalt say vnto the people, Be sanctified
against tomorowe, and ye shal eat flesh: for you have wept in
the eares of the Lord, saying, Who shal giue vs flesh to eat?
for we were better in Egypt: therefore the Lord wil giue you
flesh, and ye shal eat.

19 Ye shal not eat one day nor two daies, nor fiue daies, nether ten daies, nor twen- ty daies,

20 But a whole moneth, vntil it come out at your nostrils, and be lothefome vnto you, becaufe ye have = contemned the Lord, which is a among you, and have wept before him, saying, Why came we hither out of Egypt?

21 And Moses said, Six hundredth thousand foremen are there of the people, o among whome I am: & thou saiest, I wil giue the flesh, that they may eat a moneth long.

22 Shal the shepe and the beues be slain for them, to finde them? ether shal all the fift of the sea be gathered together for them to suffice them?

23 And the Lord sayd vnto Moses, Is the Lords hand shortened? thou shalt se now whether my worde shal come to passe vn- to thee, or no.

24 So Moses went out, and tolde the peo- ple the wordes of the Lord, and gathered feuenty men of the Elders of the people, and set the round about the Tabernacle.

Or, evil increa- ted f Or, wherein have I dis- pleased thee.

g Am I their father, that no- ne may have y charge of the out?

h Of Can't to promised by an othe to our fathers.

i I had rather dyscathen to se my grief and misceae thus daily
increaia, by their ve- bellion.

k I wil distri- bere my Spirit amig them, as I have done to thee.

l Prepare your felant that ye be not vuclea- ne.

m Or, cast him of, becaufe ye refused Manns which he ap-
poised as mo- ite mute for you n Who lea- deth and go- uceneh
you. o Of whome I have the charge.

1/2 19.2 19.2.

25 Then

Quailes.

Numbers. Aarón & Marie. 6739/1224

On the 1st, 2, at 7:19 17

p From that day the Spirit of prophecies did not faille them

q Or, a young man whom he had chosen from his yon- the r
Suche blin- de zeale was in the Apo- files, Mar 9, 18. Iul 5, 4.

Exod 16, 13. Psal. 78, 26.

r Of Homer read Leu 27, 26 also at sign forth an beape, at
Exod 8, 14 undg 15, 15

Psal. 78, 31.

On, greases of full.

On, murmured a Zipporáh was a Midian- 2, and because Midian bor- dered on Ethi- opia, it is fo- mentione in the Scripture ob- prehended to- der this name Ecole 47, 4. b And fo bare of their good glgt, although he knew the

25 Thé the Lord came downe in a cloude, and fpake vnto him, and *toke of the Spi- rit, that was vpon him, and put it vpon the feuenty Anciét men: and when the Spirit rested vpon them, then they prophecied, and did not v cease.

26 But there remained two of the men in the hofte: the name of the one was Eldad, and the name of the other Meda I, and the Spirit rested vpon them, (for they were of them that were wite, and went not out vnto the Tabernacle) & they prophecied in the hofte.

27 Then there ran a yong man, and tolde Mofés, and faid, Eldád and Medád do pro- phecie in the hofte.

28 And Iofhúa the fonne of Nun the fer- uant of Mofés one of his a yong men, anfwered and faid, My lord Mofés, *for- bid them.

29 But Mofés faid vnto him, Enuyéft thou for my fake yea, wolde God that all the Lords people were Prophetes, & that the Lord wolde put his Spirit vpon them.

30 And Mofés retuined into the hofte, he and the Elders of Ifraél.

31 Then there went for the a winde from the Lord, and *brought quailles from the Sea, and let them fall vpon the campe, a daiés iourney on this fide, & a daiés iour- ney on the other fide, round about the ho- fte, and they were about two cubites above the earth.

32 Then the people aiofe, all that day, and all the night, and all the next day and ga- theied the quailles: he that gathered the leaf, gathered ten f Homers ful, and they fpred them abroad for their vfe round about the hofte.

33 While the fleth was yet betwene their tethe, before it was chewed, eue the wrath of the Lord was kindled againft the peo- ple, and the Lord *fmote the people with an exceeding great plague.

34 So the name of the place was called, Kí- bróth-hattaauáh: for there they buryed the people that fel a lufting.

35 Fró Kibróth-hattaauáh the people to- ke their iourney to Hazeróth, and abode at Hazeróth.

CHAP. XII.

1 Aarón and Miríam grudge againft Mofés to Mi- riám is ftriken with leprofe, and healed at the prayer of Mofés.

Afterward Miríam and Aarón fpake againft Mofés, because of the womá of Ethiopia whome he had married (for he had married a woman of Ethiopia)

2 And they faid, Whathathe the Lord fpo- ken but onely by Mofés: that he not fpo- ken also by vs: and the Lord heard this.

3 (But Mofés was a very *b* meke man, a- boue all the men that were vpon the earth)

4 And by and by the Lord faid vnto Mofés, & vnto Aarón, & vnto Miríam, Come out ye thre vnto the Tabernacle of the Con- gregation: and they thre came forthe.

5 Then the Lord came downe in the pillar of the cloude, and fto de in the dore of the Tabernacle, & called Aarón and Miríam, and they bothe came forthe.

6 And he faid, Heale now my wordes, If there be a Prophet of the Lord among you, I wil be known to him by a *viñon, & wil fpeake vnto him by dreame.

7 My feruít Mofés is not fo, who is faith- ful in d all mine houfe.

8 Vnto him wil I fpeake *mouth to mouth, and by viñon, & not in daike wordes, but he fhall fe y fimilitude of y Lord. where- fore then were ye not afraied to fpeake a- gainft my feruant, euen againft Mofés?

9 Thus the Lord was very angry with the, and departed.

10 Also the cloude departed from the f Ta- bernacle: & beholde, Miríam was leprous like fhowe: and Aarón looked vpó Miríam, and beholde, fhe was leprous.

11 Then Aarón faid vnto Mofés, Alas, my Lord, I befeche thee, lay not the finne vpó vs, which we haue foolithly committed & wherein we haue finned.

12 Let her not, I pray thee, be as one tdead, of whome the fleth is halfe confumed, whie he commeth out of his mothers wombe.

13 The Mofés cryed vnto the Lord, faying, O God. I befeche thee, heale her now.

14 And the Lord faid vnto Mofés, If her father had b spit in her face, fhulde fhe not haue bene afhamed feuen dayes: let her be *fhut out of the hofte feuen dayes, & af- ter fhe fhall be receiued.

15 So Miríam was fhut out of the hofte fe- uen dayes, and the people remoued not, til Miríam was brought in againe.

CHAP. XIII.

4 Certeine men are fent to fearche the land of Canáan. 2 a They bring of the fruits of the land 3: Caib com- forteth the

people againft the discouraging of the o- ther fpres.

1 Then afterward the people remoued from Hazeróth, & pitched in the wil- dernes of a Paran.

2 And the Lord fpake vnto Mofés, fay- ing,

3 b Séd thou men out to fearch the land of Canáan which I giue vnto the children of Ifraél: of euerie tribe of their fathers fhall ye fend a man, fuche as are all rulers a- mong them.

4 The Mofés fent them out of the wilder- nes of Parán at the commandement of y Lord: all thofe men were *heads of the children of Ifraél.

5 Also their names are thefe: of the tribe of Reubén, Shánúa the fonne of Zacúr: r.iii.

c Thefe were the two ordi- narse means.

d In all Ifraél which was his Church Exod. 23, 12.

e So farre as one man was able to com- prehende, & he called his bache partes, Exod. 17, 25

f Fró the dore of the Taber- nacle.

g As a childe thot commeth out of his mo- thers belly dead, haung as it were but the faim.

h In his dif- pleasure

Leu 13, 46.

a That is, in Rithmd, & was in Parán, Cap 13, 26

b After y peo- ple had requi- red it of Mo- fés, as it it Den 1,
22, then y Lord fpake to Mofés fo to do

Or, 24, 12

The spies.

Nombres.

6 Of the tribe of Simoon, Shaphat the sonne of Hosi: 7 Of the tribe of Iudah, Caleb the sonne of Iephunneh: 8 Of the tribe of Issachat, Igal the sonne of Ioseph: 9 Of the tribe of Ephraim, Oshia the sonne of Nun: 10 Of the tribe of Benjamin, Paki the sonne of Raphu: 11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi: 12 Of the tribe of Ioseph, to wit, of the tribe of Manasseh, Gaddi the sonne of Susi: 13 Of the tribe of Dan, Ammuel the sonne of Gemalli: 14 Of the tribe of Asher, Sethur the sonne of Michael: 15 Of the tribe of Naphali, Nahbi the sonne of Vophfi: 16 Of the tribe of Gad, Geuel the sonne of Machi. 17 Thefs are the names of the cme, which Moses sent to spie out the land: and Moses called the name of Oshia the sonne of Nun Iehohua. 18 So Moses sent them to spie out the land of Canaan, and said vnto the, Go vp this way toward the South, and go vp into the mountains, 19 And consider the land what it is, and the people that dwel therein, whether they be strong or weake, ethet few or many, 20 Also what the land is: that they dwel in, whether it be a good or bad: and what cries they be, that they dwel in, whether they dwel in tentes, or in walled townes: 21 And what the land is: whether it be fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the frute of the land (for then was the time of the first ripe grapes) 22 So they went vp, & searched out the land, from the wilderness of a Zin vnto Rehob, to go to Hamath, 23 And thei ascided toward the South, and came vnto Hebron, where were Ahiman, Shehali and Talmai, the sonnes

of a Anak. And a Hebron was buyit seuen yere before Zoan in Egypt. 24 The they came to the river of Eshcol, and cut downe thence a branche with one clustre of grapes, and they bare it vpon a barre betwene two, and bough of the pomegranates and of the figges. 25 That place was called the 'riuer Eshcol because of the clustre of grapes, which the children of Israel cut downe thence. 26 Then after fourty daies they turned againe from searching of the land. 27 And they went and came to Moses and to Aaron & vnto all the Congregation of the children of Israel, in the wilderness of

b Paran, to Kadeh, and brought to them, and to all the Congregation tidings, and shewed them the frute of the land. 28 And they tolde him, and said, We came vnto the land whether thou hast fente vs, & surely it floweth with a milke & honie: and here is of the frute of it. 29 Neurtheles the people be strong that dwel in the land, and the cities are walled and exceeding great: and moreover, we sawe the a sonnes of Anakthere. 30 The Amalekites dwel in y Southecoi-trey, and the Hittites, and the Iebulses, and the Amorites dwel in the moitaines, and the Canaanites dwel by the Sea and by the cofte of Iorden. 31 Then Caleb killed the people before Moses, & said, Let vs go vp atonce, and possesse it: for vndoubtedly we shal ouer-come it. 32 But the men, that went vp with him, said, We be not able to go vp against the people: for they are stronger then we. 33 So they brought vp an euil reporte of the lad which they had searched for the children of Israel, saying,

The land which we haue gone through to searche it out, is a land that eaceth vp the inhabitants the reo: for all the people that we sawe in it, are men of great stature. 34 For there we sawe gyates, the sonnes of Anak, which come of the gyantes, so that we semed in our fight like greshoppers: and so we were in their fight.

CHAP. XIII.

The people murmure against Moses to They wode haue Hamed Caleb and Ioshua 1) Moses passeth God by his prayer. 2) The people that wode entre into the land, contrarse to Gods wit, are slaine. 1 Then all the Congregacion lifted vp their voice, and cryed: and a the people wept that night, 2 And all the children of Israel murmured against Moses and Aaron: and the whole assemble said vnto them, Wolde God we had dyed in the land of Egypt, or in this wilderness: wolde God we were dead. 3 Wherefore now hathe y Lord broght vs into this lad to fall vpon the fwords: our wines, and our children shal be a prayer: were it not better for vs to returne into Egypt? 4 And they said one to another, Let vs make a captaine and returne into Egypt. 5 Then Moses and Aaron fel on their faces before all the assemble of the Congregacion of the children of Israel. 6 And Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh two of them that searched the land, a rent their clothes

b Called also Kadeh-bemi

1 That is, Moses

Exod. 33.3.

k Ahiman, the shal, and Tal- mai, whom Caleb shew afterward.

Or, murmuring against Moses.

1 The gyante were in trust that they fwd led & killed one
another, and those that came to them

a Such as we re affreated at the reporte of the ten spies.

b To our con- miss the Ca- anaanites.

c Lambing y people & pray ing for them.

Exels 48.9. 1.2.16.2.16. d For forown hearing their
blasphemies.

And

The praier of Mofés.

Nombers.

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e We shall en- fully overcome them

f This is the condition of and that wol- de persuade in God's cause, to be perfected of the multi- tude.

Exod. 32, 33

"The eye is eye.

Exod 13, 24

g So that none shall escape.

Deut 9, 28.

Exod 34, 6. Psal 103, 8. Psal 142, 2.

Exod 20, 5. & 34, 7.

h In that he described not them visibly, but left their posterior and certainties to en- tr.

7 And fpake vnto all the. affembling of the children of Ifrael, faying, The land which we walked through to fearche it, is a ve- ry good land.

8 If the Lord loue vs, he wil bring vs into this land, and giue it vs, which is a land that floweth with milke and honie.

9 But rebel not ye againft the Lord, ne- ther feare ye the people of the land: for they are but bread for vs: their fhield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude faid, 'Stone the with ftones: but the gloiie of the Lord appeared in the Tabernacle of the Congregation, before all the children of If- rael.

11 And the Lord faid vnto Mofés, How long wil this people prouoke me, and how long wil it be, yes they beleue me, for all the fignes which I haue fhewed among them?

12 I wil fmite them with the peftilence and destroy them, and wil make thee a gica- ternacion and migacier then they.

13 But Mofés faid vnto the Lord, 'When the Egyptians fhall heare it, (for thou b:oghtest this people by thy power from among them)

14 Then they fhall fay to the inhabitants of this land, (for they haue heard that thou, Lord, art among this people, & that thou, Lord, art fene' face to face, and that thy cloude ftandeth ouer them, and that thou * goeft before them by day time in a pillar of a cloude, and in a pillar of fire by night)

15 That thou wilt kil this people as s one man: fo the heathen which haue heard the fame of thee, fhall thus fay,

16 Because the Lord was not *able to bring this people into the land, which he fware vnto them, therefore ha the he flaine them in the wilderness.

17 And now, I befeche thee, let the power of my Lord be great,
according as thou haft fpoken, faying,

18 The Lord is *lowe to angre, and of great mercie, and*
forinng iniquitie, and finne, but not making the wicked inno-
cent, & *vifting the wickednes of the fa- thers vpon the
children, in the third and fourth generacion:

19 Be merciful, I. befeche thee, vnto the iniquie of this
people, according to thy great mercy, and as thou haft forgi-
uen this people from Egypt, euen vntil now.

20 And the Lord faid, I haue forgiuen h it, according to thy
request.

21 Notwithftanding, as I liue, all the earth fhall be filled with
the glorie of the

Lord.

22 For all thofe men which haue fene my gloiie, and my
miracles which I did in E- gypt, and in the wilderness, & haue
tepted me this ten times, and haue not obeyed my voyce,

23 Certainely thei fhall not fe the land, whe- roo I fware vnto
their fathers: nether fhall anie that prouoke me, fe it.

24 But my feruant * Caléb, becaufe he had another * fpirit, &
ha the folowed me ftill, euen him wil I bring into the land,
whether he went, and his fede fhall inhe- rit it.

25 Now the Amalekites and the Canaanites 1 iemaine in the valley: wherefore tur- ne backe tomorowe, and get you into the *wilderness, by the way of the red Sea.

26 After, the Lord fpake vnto Mofés and to Aarón, faying,

27 *How long fhall I suffre this wicked mul- titude to murmure againft me? I haue he- ard the murmurings of the child: e of If- raél, which they murmure againft me.

28 Tel them, As * I liue (faieth the Lord) I wil futely do vnto you, euen as ye haue fpoken in mine eares.

29 Your carkeifes fhall fall in this wilder- nes, & all you that were counted through all your numbers, from twentie yere olde and aboue, which haue murmured againft me,

30 Ye fhall not douteles come into the lád, for the which I * lifted vp mine hand, to make you dwel therein, faue Caléb the fonne of Iephunnéh, and Iofhúa the fon- ne of Nun.

31 But your children, (which ye faid fhulde be a praye) them wil I bring in, and they fhall know the land which ye haue refu- fed:

32 But euen your carkeifes fhall fall in this wilderness.

33 And your children fhall * wander in the wilderness, fourtie ye es, & fhall beare your *whoredomes, vntil your carkeifes be wa- fied in the wilderness.

34 After the number of the dayes, in the which ye feared out
the land, eum four- tie dayes, * euerie day for a ye e, fhal ye
beare your iniquitie, for * fourtie ye- res, and ye fhal fele my
breache of pio- mife.

35 I the Lord haue faid, Certainely I wil do fo to all this
wicked companie, that ate gathered cogether againft me: for in
this wilderness they fhalbe confumed, and the- re they fhal
dye.

36 And the men which Mofés had fent to fearch the land
(which, when they ca- me againe, made all the people to mur-
ritit.

1 That is, foe drie times and often.

And lie in ways, for you. m For I wil not defend you

Psal 106, 26.

Chap. 26, 63, & 32 10.

Gen. 24, 22.

n The words fignifeth, to be thepherdes, or to wander li- ke
thepherdes- des to and fro. o Your infide- litie and dif-
obedience a- gainft God Ex. 26, 4, 6. Psal 95, 20. p Whether
my penmer be true or no.

Oblacions.

Numbers.

mure against him, and brogh vp a slander upon the land) 37 Eue thofe men that did bring vp that vi- le slander vpon the laid, shal dye by a pla- gue before the Lord. 38 But Ioshua the fonne of Nun, and Caleb the fonne of Tephumeh, of thofe me that went to fearche the land, shal hibe. 39 Then Mofes tolde thefe fayings vnto all the children of Israel, and the people forowed greatly. 40 And thei mofe vp earely in the mor- ning, and ghatem vp into the top of the mountaine, faying, Lo, we be ready, to govp to the place which the Lord bathe promised for we haue a sumed. 41 But Mofes faud, Wherefore transgress ye thus the commandement of the Lord; it wil not fo come wel to pass. 42 Go not vp (for the Lord is not among you) lest ye be ouerthrowen before your enemies. 43 For the Amalekites and the Canaanites are there before you, and ye shal fall by sworden for in a muehe as ye are turned awake from the Lord, the Lord also wil not be with you. 44 Yet they presumed obstinately to go vp to the top of the mountaine: but the Arke of the covenant of the Lord, and Mofes departed not out of the campe. 45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and smote them, and consumed them vnto Hormah. CHAP. XV. 3 The offerings which the Israelites holds offer who they came into the land of Canaan. 32 The punishment of him that brake the Sabbath. 1 And the Lord spake vnto Mofes, fay- ing. 2 Speake vnto the children of Israel, and fay vnto them, When ye be come into

land of your habitacions, which I giue vnto you, 3 And wil make an offering by fire vnto the Lord, a burnt offering or a sacrifice to fulfil a vowe, or a fire offering, or in your feastes, to make a swete fauour vnto Lord of the heard, or of the flocke, 4 Then let him that offereth his offering vnto the Lord, bring a meat offering of a tenth deale of fine floure, mingled with fourth parte of an Hin of oyle. 5 Also thou shalt prepare the fourth the parte of an Hin of wine to be poured on a lambe, appointed for the burnt offering or anie offering. 6 And for a ram, thou shalt for a meat offering, prepare two teeth deales of fine floure, mingled with the third parte of an Hin of oyle. 7 And for a drinke offering, thou shalt offer the third parte of an Hin of wine; for a swete fauour vnto the Lord. 8 And whe thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfil a vowe or a peace offering to the Lord, 9 The let him offer with bullocke a meat offering of the teeth deales of fine floure, mingled with halfe an Hin of oyle. 10 And thou shalt bring for a drinke offering halfe an Hin of wine; for an offering made by fire of a swete fauour vnto the Lord. 11 Thus shal it be done for a bullocke, or for a ram, or for a lambe, or for a kid. 12 According to the numbers that ye prepare offer, so shal ye do to euerie one according to their numbers. 13 All that are borne of the country, shal do thefe things thus, to offer an offering made by fire of swete fauour vnto the Lord. 14 And if a stranger foourne with you, or whofocuer be among you in your generacions, and wil make an offering by fire of a swete

fauour vnto the Lord, as ye do, fo he shal do. 15 One ordinance shall be bothe for you of the Congregation, and also for the stranger that dwelleth with you, euer an ordinance for euer in your generaciós: as you are, fo shal the stranger be before the Lord. 16 One lawe and one maner shal ferue bothe for you & for the stranger that foieur- neth with you. 17 And the Lord spake vnto Mofes, fayig, 18 Speake vnto the children of Israel, and fay vnto them, When ye be come into land, to the which I bring you, 19 And when ye shal eat of the bread of the laid, ye shal offer an heaue offering vnto the Lord. 20 Ye shal offer vp a cake of the first of your dowe for an heaue offering: as the heaue offering of the barne, fo ye shal lift it vp. 21 Of the first of your dowe ye shal gine vnto Lord an heaue offering in your generations. 22 And if ye haue erred, & not obserued all thefe comandementes, which the Lord bathe spoken vnto Mofes, 23 Even all that the Lord bathe commided you by the hand of Mofes, from the first day that the Lord commanded Mofes, & henceforward among your generacions. 24 And if fo be that oght be committed ignorately of the Congregation, then all the Congregation shal giue a bullocke for a burnt offering, for a swete fauour vnto the Lord, with the meat offering & drinke offering thereto, according to the maner, and an he goat for a fin offering. The licour was fo called, because it was poured on thing that was offered. Or, the Ouron. 4 Euerie sacrifice of bantes, and haue their meat offering & drinke offering, according to this proportion 5 And 22, 4a. Chap. 5,

14. 6 Which is made of the first come ye gather Lew. 23, 14. 7
As by one gight or igna- rance, read Lew. 4, 2. 8 So one read,
from the eyes of the Cogre- gacion, that is, which is hid from
the Co- gregacion, Lew. 4, 2.

25 And

Oblacions.

Nombers. Kórah, & Dathán.

25 And the Priest shal make an atonement for all the Congregation of the children of Israel, and it shalbe forgiuen them: for it is ignorance: and thei shal bring their offering for an offering made by fire vnto the Lord, and their sinne offering before the Lord for their ignorance.

26 Then it shalbe forgiuen all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

Leni. 4, 27. 27 ¶ But if anie one persone sinne through ignorance, then he shal bring a the goat of a yere olde for a sinne offering.

28 And the Priest shal make an atonement for the ignorant persone, when he sinneth by ignorance before the Lord, to make reconciliation for him: & it shalbe forgiuen him.

29 He that is borne among the children of Israel, and the stranger that dwelleth among them, shal haue bothe one lawe, who so doeth sinne by ignorance.

¶ Ever, wish as his head; that was a cistern of God

b He shal fasten the punishment of his sinne.

Leni 24, 28.

Deut 22, 28. Mat. 23, 1.

d By leaning Gods commandments and following your own fatalities.

30 ¶ But the persone that doeth oght "presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that persone shal be cut of from among his people,

31 Because he hatne dispised the worde of the Lord, and hathe brokin his commandment: that persone shalbe vtterly cut off his iniquite shalbe vpon him.

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered stokes vpon the Sabbath day.

33 And they that foode him gathering stokes, broght him vnto Moses & to Aaron, and vnto all the Congregation,

34 And they put him in wade: for it was not declared what shulde be done vnto him.

35 Then the Lord said vnto Moses, This man shal dye the deatit: & let all the multitude stone him with stones without the hoste.

36 And all the Congregation broght him without the hoste, and stoned him with stones, and he dyed, as the Lord had commanded Moses.

37 ¶ And Lord spake vnto Moses, saying 38 Speake vnto the children of Israel, and byd them that they make them fringes vpo & borders of their garnets throughout their generations, and put vpon the fringes of the borders a iybade of blewe silke.

39 And he shal haue the fringes, that when ye take vpon the, ye may remember all the commandments of the Lord, & do the: & that ye take not after your own: eal, not after your own cities, after the which ye go a whoring:

40 That ye may remember and do all my commandements, and be holy vnto your God.

41 I am the Lord your God, which broght you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP. XVI.

1 The rebellion of Kórah, Dathán and Abrám. 31 Kórah and his companie perishath 42 The people the next day murmure. 43. 14700. are flame for murmuring.

1 Now Kórah the sonne of Izhár, the sonne of Koháth, the sonne of Leui went a parte with Dathán, and Abrám the sonnes of Eliáb, & On the sonne of Péleth, the sonnes of Reubén:

2 And thei lose vp against Moses, with certeine of the children of Israel, two hundreth and siftie captaines of the assemble,

famous in the Congregation & men of tenoume.

3 Who gathered them selues together against Moses, and against Aaron, and said vnto them, "Fe take to muche vpon you, seing all the Congregation is holy," euerie one of them, and the Lord among them: wherefore then hift ye your selues about the Congregation of the Lord?

4 But when Moses heard it, he fel vpon his face,

5 And spake to Kórah & vnto all his companie, saying, Tomotowe the Lord wil shewe who is his, and who is holy, & who oght to approche nete vnto him: & whome he hathe chosen, he wil cause to come nete to him.

6 This do therefore, Take you censers, bathe Kórah, and all his companie,

7 And put fire therein, and put incens in them before the Lord tomotowe: and the man whome the Lord doeth chose, the same shalbe holy: ye take to muche vpon you, ye sonnes of Leui.

8 Againe Moses said vnto Kórah, Heare, I pray you, ye sonnes of Leui.

9 Semeth it a small thing vnto you that the God of Israel hathe separated you from the multitude of Israel, to take you net to

him self, to do the seruice of the Tabernacle of the Lord, and to stand before the Congregation and to minister vnto them?

10 He hathe also taken thee to him, and all thy brethren the sonnes of Leui with thee, and sike ye the office of the Priest also?

11 For which cause, thou, and all thy companie are gathered together against the Lord: and what is Aaron, that ye murmure against him?

12 ¶ And Moses sent to call Dathán, and Abrám the sonnes of Eliáb: who answered We wil not come vp.

13 Is it a small thing that thou hast brought

Chap 27.3. Mcle 41, 22. Ande 22. Or, mle when with him

Or, before 20. see.

Chap. 26, 30

a Or, let it suffice you: meaning to have abused them thus long

b All are a like holy: therefore none oght to be preferred about us: there: that the wicked reason against Gods ordinance

c To be the Priest & to offer.

d He lauch & some to their charge toftely, wherewith they wrogtely charged him.

e To serve in the Congregation, as in the verse before.

kórah, & Dathán, Abirám.

Numbers.

f That thei spake comp- tiously, prefer- ring Egypt to Canaan.

g Wilt thou make the, that surely I did, believe that that have
not I, which that fawc Gen. 4, 4.

h At the dore of the Taber- nacle.

i All that we- re of there fac- tion.

On, of euerie creature.

k With them that have com- muted in ma- me times

l I have not forged the of mine owne brame

m Or, shew a strange light.

vs out f of a land that floweth with milke and hony, to kil vs in
the wilderness, ex- cept thou make thy self Lord and ruler ouer
vs also

14 Also thou hast not brought vs vnto a lad that floweth with
milke and hone, nether given vs inheritance of fieldes and
vine- yardes: wilt thou s put out y cues of these men we wil
not come vp.

15 The Moses waxed verie angrie, & said vnto the Lord,
"Loke not vnto their of- fring, I haue not taken so muche as an
af- se fro the nether haue I huit ante of the.

16 And Moses said vnto Kórah, Be thou & all thy companie h
before the Lord: loathe thou, her, and Aarón tomorrow:

17 And take euerie man his censor, and put incens in them, and
bring ye euerie man his censor before the Lord, two hundredth
and firrie censors: thou also and Aarón, e- uerie one his censor.

18 So thei toke euerie man his censor, and put fire in them, and
laied incens thereon, and lto de in the dore of the Tabernacle of
the Congregacion with Moses & Aarón.

19 And Kórah gathered all the multitude against them vnto the
dore of the Taber- nacle of the Congregacion, then the glo- rie
of the Lord appeared vnto all the Co- gregacion.

20 And the Lord spake vnto Moses and to Aarón, saying,

21 Separate your selues fro amog this Co- gregacion, y I may
consume the atonce.

22 And thei fel vpon their faces and said, O God y God of the
spirits, of all flesh, hathe not one man only finned, and wilt
thou be wrath with all the Congregacion?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregacion & say, Get you away fro about the Tabernacle of Kórah, Dathán and Abirám.

25 Then Moses rose vp, & went vnto Da- thán and Abirám, and the Elders of Israel followed him.

26 And he spake vnto the Congregacion, saying, Departe, I pray you, fro the tentes of these wicked men, and touche nothing of theirs, lest ye perish in all their sinnes.

27 So thei gate them away fro the Taber- nacle of Kórah, Dathán and Abirám on euerie side: and Dathán, & Abirám came out and lto de in the dore of their tentes with their wiues, and their sonnes, & their little children.

28 And Moses said, Hereby ye shall knowe that y Lord hathe sent me to do all these workes: for I haue not done them of mine owne i minde.

29 If these me dye the comune death of all men, or if they be visited after y visitacio of all men, the Lord hathe not sent me.

30 But if the Lord make a newe thing, &

the earth open her mouth, & swallow the vp w all that thei haue, & thei go downe quicke into a y pit, the ye shall vnderisad that these men haue prouoked the Lord.

31 ¶ And as fone as he had made an end of speaking all these wordes, euen the grou- de claue a sunder that was vnder them,

32 And the earth opened her mouth, and swallowed them vp,
with their families, & all the men that were with Kórah, and all
their goods.

33 So thei & all that thei had, went downe aliue into the pit, &
the earth couered the: so thei perished from among the Co-
gregacion.

34 And all Israel that were about the, fled at the crye of the: for
thei said, Let us flee, lest the earth swallowe vs vp.

35 But there came out a fire from the Lord, and consumed the
two hundredth and firrie men that offred the incens.

36 ¶ And y Lord spake vnto Moses, saying, 37 Speake vnto
Eleazá: the fonne of Aa- rón the Priest, that he take vp the
censors out of the burning, and slarter the fire be- yonde the
altar: for thei ate halowed,

38 The censors, I say, of these sinners, that de- stroy: do them
selues: and let them make of them broad plates for a couering
of the Altar: for they offred the before the Lord, therefore thei
shalbe holy, and thei shalbe y a signe vnto the children of
Israel.

39 Then Eleazár the Priest toke the brazen cesters, which thei,
that were burnt, had of- fred, and made broad plates of them
for a couering of the Altar.

40 It is a remembrance vnto the children of Israel, that no stranger which is not of the fede of Aarón, come nere to offer incens before the Lord, that he be not like a Kórah and his companie, as the Lord said to him by the hand of Moses.

41 ¶ But on the morowe all the multitude of the children of Israel murmured against Moses and against Aarón, saying, Ye haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses & against Aarón, then thei turned their faces toward the Tabernacle of the Congregation: & beholde, the cloude coueted it, & the gloire of the Lord appeared.

43 Then Moses and Aarón were come before the Tabernacle of the Congregacio. 44 ¶ And the Lord spake vnto Moses, sayig, 45 Get you vp from among this Congregation: for I wil consume them quickly: then thei fel vpon their faces.

46 And Moses said vnto Aarón, Take the censor and put fire therein of the Altar, & put therein incens, & go quickly vnto the Congregation, & make an atonement for them: for there is wrath gone out fro

Or, hrt. a Or, dope & direate places of the earth.

Chap 27.3. dent 11.6. Psid 106.17.

o Which we- re the occafia of their owne death.

p Of Gods indgements a- gainst rebels.

q Who prefu- ted above his vocation.

Or, fedi toul, Moses or Aarón.

r For it was not lautal to take ante o- ther fire, but of the Altar
of burnt of- fing, Lent to the

the

Aarons rod.

Numbers. Leuites office.

God had be- pone to pun- ise y people.

God drew like his had & ceased to punise them.

the Lord: the plague is begonne.

47 Then Aarón toke as Mofés commâded him, and ran into the middes of the Con- gregation, and beholde, the plague was begone among the people, & he put in in- cens, & made an atonemét for the people.

48 And when he ftode betwene the dead, & thé that were aliue, y plague was stayed. 49 So they dyed of this plague fourtene thoufand and feuen hundreth, beñde thé that dyed in the confpi acte of Kóiah.

50 And Aarón went againe vnto Mofés be- fore the dore of the Tabernacle of the Congregation, & the plague was stayed.

CHAP. XVII.

2 The twelve rods of the twelve princes of the tribes of Israel & Aarons rod buddeth, and beareth bloffoms, to For a testimonie against the rebellious people.

a While he was in y do- re of the Ta- bernacle.

1 And the Lord fpake vnto Mofés, fay- ing,

2 Spcake vnto the childré of Israel, & take of euerie one of them a rod, after y houfe of their fathers, of all their princes accor- ding to the familie of their fathers, euen twelue rods and thou fhalt write euerie mans name vpon his rod.

3 And write Aarons name vpon the rod of Leui: for euerie rod fhall be for the head of the houfe of their fathers.

4 And thou fhalt put the in the Taberna- cle of the Congregation, before the Arke of the Teftimonie,* where I wil declare my felfe to you.

Eard 25.22.

b To be the chief Priest

5 And the mans rod, whome I bchofe, fhall bloffom: and I wil make ceafe from me the grudgings of the children of Israel, which grudge against you.

6 Then Mofés fpake vnto the children of Israel, & all their princes gaue him a rod, one rod for euerie prince, according to y houfes of their fathers, euen twelue rods, & the rod of Aarón was amóg their rods. 7 And Mofés laid the rods before the Lord in the Tabernacle of the Teftimonie.

e Thoeh 10- fopht tribe was deuded into two in y distributib of the land, yet here is is but one, and Leui maketh a tri- be. d To

declare that God did chofe y hou- fe of Leui to ferue him in y
Tabernacle.

8 And when Mofés on the morowe went into the Tabernacle of
the Teftimonie, beholde, the rod of Aarón for the hou- fe of
Leui was budded, and broght for the buddes, & broght for the
bloffoms & ba- re ripe almondes.

9 Then Mofés broght out all the rods fió before the Lord vnto
all the children of Israel: and they looked vpon them, & toke
euerie man his rod.

Ebr 9.4.

a Grudging y Aarón fhalde be his Priest f The Chalde travde:
rebech thus their mor murig: We dye by the fowder: the earn
fwa: Iowethre vy, y peñlifcedoeth confume vs.

10 After, y Lord faid vnto Mofés, Bring Aarons rod againe
before the Teftimo- nie to be kept for a toke to the rebellious
children, & thou fhalt caufe their mur- murings to ceafe fió
me, y they dye not. 11 So Mofés did as the Lord had commâ-
ded him: fo did he.

12 And the children of Israel fpake vnto Mofés, faying,
Beholde, we are dead, we perish, we are all loft:

13 Whofoeuer cometh nere, or approcheth to the Tabernacle of
the Lord, fhall dye: fhall we be confumed and dye:

CHAP. XVIII.

1 7 The office of Aarón & his fones, a With the Leui- tes & The Priests parts of the offerings so God is their prison: 26 The Leuites have the tishes, and offer the tenthes thereof to the Lord.

1 And y Lord faid vnto Aarón, Thou, & thy fones and thy fathers houfe with thee, fhall beare a the iniquitie of the Sanctuarie: bothe thou & thy fones with thee fhall beare y iniquitie of your Priests office.

2 And bring alfo with thee thy brethren of the tribe of Leui of the familie of thy fa- ther, which fhall be joyned with thee, and miniflet vnto thee: but thou, and thy fon- nes with thee fhall minifter before the Ta- bernacle of the Teftimonie.

3 And they fhall b kepe thy charge, euen the charge of all y Tabernacle: but they fhall not come nere the instruments of the Sa- ctuarie, nor to the altar, leif they dye, bo- the they & you:

4 And they fhall be joyned with thee, & ke- pe the charge of the Tabernacle of the Congregation for all y feruice of the Ta- bernacle: & no c stranger fhall come nere vnto you.

5 Therefore fhall ye kepe the charge of the Sanctuarie, and the charge of the altar: fo there fhall fall no more wrath vpon the children of Israel.

6 For lo, I haue taken you brethren y Le uites fió among y children of Israel, which as a gift of yours, are giue vnto the Lord, to do the feruice of the Tabernacle of the Congregacion.

7 But thou, & thy fones with thee fhal ke- pe your Priests office for all things of the altar, and within the vaile: therefore fhal ye ferue: for I haue made your Priests of- fice an office of feruice: therefore the ftrā ger that commeth nere, fhal be flaine.

8 Againe y Lord fpake vnto Aarón, Be- holde, I haue giuen thee the keping of mi- ne offerings, of all the halowed things of the childré of Israel: vnto thee I haue gi- uen them for the anointings fake, and to thy fones, for a perpetual ordinance.

9 This fhalbe thine of y mofte holie thigs, refrued from the fire: all their offering of all their meat offering, and of all their fin offering, and of all their trespas offering, & they bring vnto me, that fhalbe moft ho- ly vnto thee and to thy fones.

10 In the moft holy place fhalt thou eat it: euerie male fhal eat of it. it is holy vnto thee.

11 This alfo fhalbe thine: the heaue offering of their gift, with all the fhake offerings of the children of Israel: I haue giuen them vnto thee & to thy fones & to thy Lii.

a If you trof- pas in suie thing concer- ning the cere- monies of the Sanctuarie, or yourselfie, you fhalbe gua- ched.

b That is, the things, which are comised to thee: or, & thou:
don't enjoyne them.

c Which was one of y tribe of Leui.

Chap 3.42.

on, a gift.

d As the fith fruite, fithor- ne, & y rethes.

e That & was not burned, fhale be the Priests.

f That is, in y Sanctuarie, be- rued y, conre & the Holies of all.

The Leuites office.

Nomers.

The red kowe.

g Read Leuit. 10,14.

h That is, the chiefs, or the belt

Leuit. 27,28.

Exod. 23,24 27,29. len. 27,26. chap. 3,15.

Exod. 30,13. len. 27,25. chap. 3,17. cl. 26,41,12. 1 Because
that are appointed for sacrifice.

Exod 29, 26. leui. 7,30.

1 That is, fire, Noble, & most repable

1 Of Canian.

Deu. 10, 9. & 18 2. inf. 13,14. cl. 26,41,12.

m To ferue therein for 9 heutes are put in their place.

n If they for- le in their off ce, they shall be punished.

s daughters w thee, to be a duetie for euer; all the cleane in thine house shal eat of it.

11 All the b fat of the oyle, and all the fat of the wine, and of the wheat, which they shal offer vnto the Lord for their first fru- tes, I haue giuen them vnto thee.

13 And the first ripe of all that is in their laid, which they shal bring vnto the Lord, shalbe thine: all the cleane in thine house shal eat of it.

14 *Euerie thing separate from the comu- ne vse in Israel, shal be thine.

15 All that first openeth the *matrice of a- nie flesh, which they shal offer vnto the Lord, of man or beast, shalbe thine: but the first borne of man shalt thou rede- me, and the first borne of the vncleane beast shalt thou redeme.

16 And those that are to be redeemed, shalt y redeme from the age of a moneth, accor- ding to thy estimation, for the money

of fine shekels, after the shekel of the Sanctuary, *which is
twentie gerahs.

17 But the first borne of a kowe, or the first borne of a shepe,
or the first borne of a goat shalt thou not redeme: for they are
holy: thou shalt sprinkle their blood at the altar, and thou shalt
burne they: fat: is is a sacrifice made by fire for a swete fa-
uour vnto the Lord.

18 And the flesh of them shalbe thine, *as the shake breast,
and as the right shulder shalbe thine.

19 All the heaue offrings of the holy things which the children
of Israel shal offer vn- to the Lord, haue I giuen thee, & thy
fon- nes, and thy daughters with thee, to be a duetie for euer: it
is a perpetual covenant b of salt before the Lord, to thee and to
thy fede with thee.

20 ¶ And the Lord said vnto Aaron, Thou shalt haue none
inheritance in their land, nether shalt thou haue anie parte
among them: ¶ I am thy parte & thine inheritance among the
children of Israel.

21 For beholde, I haue giue the childre of Leui all the tenth in
Israel for an inheri- tance, for their seruice which they serue in
the Tabernacle of the Congregation.

22 Nether shal the children of Israel anie more m come nere y
Tabernacle of the Co gregation, lest they susteine sinne, &

dye.

23 But the Leuites shal do the seruice in y Tabernacle of y Congregacio, & they shal beare n their sinne: it is a lawe for euer in your generations, y among the childe of Israel they possesse none inheritance.

24 For the tithes of the children of Israel, which they shal offer as an offring vnto y Lord, I haue giuen the Leuites for an inheritance: therefore I haue said vnto the, Among the childe of Israel ye shal possesse none inheritance.

25 ¶ And y Lord spake vnto Moses, saying, 26 Speake also vnto the Leuites & say vnto them, When ye shal take of the childe of Israel the tithes, w I haue giuen you of the for your inheritance, then shal ye take an heaue offring of that same for the Lord, e- uen the tenth parte of the tithe.

27 And your heaue offrig shalbe rekesed vn to you, as the corne of the barne, or as the abundance of the wine press.

28 So ye shal also offer an heaue offring vn to the Lord of all your tithes, which ye shal receive of the children of Israel, and ye shal giue thereof the Lords heaue offring to Aaron the Priest.

29 Ye shal offer of all your gifts all the Lords heaue offerings: of all y c fat of the same shal ye offer the holy things thereof.

30 Therefore thou shalt say vnto the, Whse ye haue offred the fat thereof, then it shal- be counted vnto the Leuites, as the encre- ase of the corne sloop, or as y encrease of the wine press.

31 And ye shal eat it in all places, ye, and your houtholds: for it is your wages for your seruice in the Tabernacle of the Congregation.

32 And ye shal beare no sinne by the reason of it, when ye haue offred the fat of it: nether shal ye pollute the holy things of the children of Israel, lest ye dye.

CHAP. XIX.

3 The sacrifice of the red kowe. 9 The sprinkling water. 11 He that reacheth the dead. 24 The man that dyeth in a tent.

1 Nd the Lord spake to Moses, and to Aaron, saying,

2 a This is the ordinance of the lawe, which the Lord hath commanded, saying, Speake vnto the children of Israel that they bring thee a red kowe without blemish, wherein is no spot, vpon the which neuer came yoke.

3 And ye shal giue her vnto Eleazar the Priest, that he may bring her without the hoste, and cause her to be slaine before his face.

4 Then shal Eleazar the Priest take, of her blood with his finger, & sprinkle it befor- re the Tabernacle of the Congregation seuen times,

5 And cause y kowe to be burnt in his sight: with her skin, & her flesh, and her blood, and her dounge shal he burne her.

6 Then shal the Priest take cedar wood, & hyslope and scarlet lace, and cast them in the middes of the fire where the kowe burneth.

7 Then shal the c Priest wash his clothes, and he shal wash his flesh in water, and then come into the hoste, and the Priest shalbe vncleane vnto the euen.

8 Also he that burneth her, shal wash his

o As acceptable as y from of your own: groude, or vineyard

p Which ye have receyved of the childe of Israel q Read vers.

12

r As is in the 11 vers.

r Ye shal not be punished therefore. t The offerings which the li- raelites haue offered to God.

a According to this lawe in ceremony, ye shal sacrifice y red kowe.

Ebr. 13,21. b By mother priest.

Ebr. 9,13.

Exod. 29,13 len. 4,11.

e Meaning, R- leazar.

d The inferior Priest a hoall led her & but ned her.

clo-

The red kowe.

Nombers.

Water of strife. 747/1224

e Or the wa-ter of fopera-tion, becaufe that they that were fipate for their vuclemen, wa-re fprinkled therewith & made cleane, Chap 8,7 It is also called holy witer, be caufe it was ordained to an holy vse, Chap 5,17 f With the fprinkling wa-ter.

g So that he fhalbe not be effened to be of the holy people, but is a re-lluted & excommunicate perfone

"The accuracy of cloth.

h Of the red kowe burnt for fume a Water of f funnterine or rincer. b One of the Priests which is cleane

I Becaufe he had bene amog them that wo-re vucleane; or els had con ehed the wh-ice, 23 ver. 21.

clothes in water, and wafh his flefh in wa-ter, and be vncleane vntil euen.

9 And a man, that is cleane, fhall take vp the afhes of the kowe, & put them without the hofte in a cleane place: and it fhall be kept for the Congregation of the children of Ifrael for e a fprinkling water: it is a finne ofring.

10 Therefore he that gathereth the afhes of the kowe, fhall wafh his clothes, and re-maine vncleane vntil euen: and it fhall be vnto the children of Ifrael, and vnto the ftanger that dwelleth among them, a ftatute for euer.

11 He that toucheth the dead bodie of anne man, fhall be vncleane euen feuen daies.

12 He fhall purifie him felfe f therewith the third day, and the feuenth day he fhall be cleane: but if he purifie not him felfe the third day, then the feuenth day he fhall not be cleane.

13 Whofoeuer toucheth the corps of anie man that is dead, and purgeth not him felfe, defileth f Tabernacle of the Lord, & that perfone fhall be s cut of from Ifrael, be caufe the fprinkling water was not fprin-kle: vpon him: he fhall be vncleane, and his vncleennes fhall remaine ftill vpon him.

14 This is the lawe, When a man dyeth in a tent, all that come into the tent, and all that is in the tent, fhall be vncleane feuen dayes,

15 And all the vessels that be open, which haue no' couering fastened vpo them, shal be vncleane.

16 Also whofoeuer toucheth one that is flaine with a fworde in f fiede, or a dead perfone, or a bone of a dead man, or a graue, shalbe vncleane feuen dayes.

17 Therefore for an vncleane perfone thei shal take of the burnt alhes of the b sin of-fing, and pure water shal be put thereto in a vessel.

18 And a ccleane perfone shal take hyffope and dip it in the water, and fprinkle it vp-on the tent, and vpon all the vessels, and on the perfones that were the: ein, and vpon him that touched the bone, or f flai-ne, or the dead, or the graue.

19 And the cleane perfone shal fprinkle vp-on the vncleane the third day, and the se-uenth day, and he shal purifie him selfe the feuenth day, & wafh his clothes, & wafh him selfe in water, & shalbe cleane at eue.

20 But the man that is vncleane and puri-fieth not him selfe, that perfone shalbe cut of from amog the Congregation, because he hathe defiled the Sanctuarie of the Lord: and the fprinkling water hathe not bene fprinkled vpon him: therefore shal he be vncleane.

21 And it shalbe a perpetual lawe vnto the, that he that fprinkleth the fprinkling wa-

ter, ſhal waſh his clothes: alſo he that tou-cheth the ſprinkling water, ſhal be vnclea-ne vntil euen.

22 And whatſoeuer the vncleane perſone toucheth, ſhal be vncleane: and the perſone that toucheth = him, ſhal be vncleane vntil the euen.

m This is vu-cleane

CHAP. XX.

1 Miriam dyeth a The people murmure. 2 They ha-ue water out of the rocke? 3a Edim denyeth the Iſſa-elites paſſage. 21. 22 The deato of Aarón, in whoſe remane Elean, & fucedeth.

1 Then the children of Iſſael came with the whole Congregation to the de-feit of Zin in the fiſt a moneth, and the people abode at Kadéſh: where b Miriam dyed, and was buried there.

2 But there was no water for the Congre-gacion, and they c affembled them ſelues againſt Moſes and againſt Aarón.

3 And the people chode with Moſes, and ſpake, ſayig, Wolde God we had perſhed, when our brethren dyed before f Lord.

4 Why haue ye thus broght the Congre-gacion of the Lord vnto this wilderness, f both we, and our cattel ſhulde dye there?

5 Wherefore now haue ye made vs to co-me vp fró Egypt, to bring vs into this mi-le: able place, which is no place of fede, nor figs, nor vines, nor poing ranates: nether is there anie water to drinke.

6 Then Mofes and Aarón went from the affemble vnto the dore of the Taberna-cle of the Congregacion, and fel vpon their faces: and the glorie of the Lord ap-peared vnto them.

7 And f Lord fpake vnto Mofes, faying, 8 Take the rod, and gather thou and thy brother Aarón the Congregacion toge-ther, and fpake ye vnto the rocke before their eies, & it fhall giue for the his water, and thou fhalt bring them water out of the rocke: fo thou fhalt giue the Congre-gacion, and their beaftes drinke.

9 Then Mofes toke the rod fró before the Lord, as he had commanded him.

10 And Mofes and Aarón gathered f Co-gregacion together before the rocke, and Mofes fayd vnto them, Heare now, ye rebels: e fhall we bring you water out of this rocke?

11 Then Mofes lift vp his hand, and with his rod he finote the rocke twife, and the water came out abundantly: fo the Congregacion, and their beafts drinke.

12 Agayne the Lord fpake vnto Mofes & to Aarón, Becaufe ye beleued me not, to fanctifie me in the prefence of the chil-dren

of Iffael, therefore ye fhall not bring this Congregacion into the land which I haue giuen them.

13 This is the water s of Meribáh, becaufe the children of Iffael ftrouue with f Lord, fiii.

a This was fourist yeres after their de-parture from Egypt. b Mofes and Aarón fifter c Anohet rebellion was in Raphidim, Exod 17, and this was in Kadéfh Chap 11.33. Exod. 17.2.

d Whereufest thou didel muracles in Egypt, and di-delt deuide f See

e The punifh- ment, which followed he- reol, declared that Mofes & Aarón bele- ned not the Lord's promer, as appenteth ver? 12

f That f chil-dren of Iffael flulde beleue and acknow- ledge my po- wer, & fo ho noor me. g Or, ftrife, & confatation.

fiii.

Edoms malice.

Nombers.

The brafen serpent.

b By shewing blif filf almigh air & malory- ning his glo- rie i
Bocque fan- hob or Ifraél was Rifeus bro ther, who was called
Edom.

and he b was fanctified in them.

14 Then Moses sent messengers from Ka- desh vnto y King of
i Edom, frying, Thus faith thy brother Ifraél, Thou knowest all
the traueille that we haue had,

15 How our fathers went downe into E- gypt, and we dwelt in
Egypt a long time, where the Egyptians handled vs euil & our
fathers.

16 But when we cryed vnto the Lord, he he- ard our voyce,
and sent an Angel, & hathe brought vs out of Egypt, &
beholde, we are in y citie Kadésh, un thine vmnoft border.

17 I pray thee that we may paffe through thy count:ey: we wil
not go through the fieldes nor the vineyardes, nether wil we
drinke of the water of the welles: we wil go by the kings way,
and nether tuine vnto the right hand nor to the left, vntil we be
pafte thy borders.

18 And Edom answered him, "Thou shalt not paffe by me, left
I come out against thee with the fworde.

19 Then the children of Ifraél faid vnto him, We wil go vp by
the hie way: & if I and my cattel dinke of thy water, I wil then

paye for it: I wil onely (without anne harme) go through on my fete.

20 He answered againe, Thou shalt not go through The Edom came out against him with muche people, and with a mighty power.

21 Thus Edom denied to giue Ifraél paffe- ge through his coutrie: wherefore Ifraél turned away from him.

22 And when the children of Ifraél with all the Congregation departed from Ka- desh, they came vnto the mount Hor.

23 And the Lord fpake vnto Moses and to Aarón in the mount Hor nere the coffe of the land of Edom, faying,

24 Aarón shalbe i gathered vnto his people: for he shal not entre into the land, w I haue giuen vnto the children of Ifraél, because ye difobeied my commandement at the water of Meribah.

25 Take Aarón and Eleazár his sonne, & bring them vp into the mount Hor,

26 And caufe Aarón to put of his garmentes & put them vpon Eleazár his sonne: for Aarón shal be gathered in his fathers, and shal dye there.

27 And Moses did as the Lord had comma- ded: & they went vp into the mount Hor, in the sight of all the Congregation.

28 And Moses put of Aarons clothes, and put them vpon Eleazár his fonne: fo Aa- rón dyed there in the top of the moft: and Moses and Eleazár came downe from of the mount.

29 When all the Congregacion fawe that Aarón was dead, all the houfe of Ifraél wept for Aarón thirtie dayes.

CHAP. XXI.

1 Ifraél vanquifheth King Arad 6 The firy serpen- tes are sent for the rebellion of the people 24 33 Si- hon and Og are ouercame in battel.

2 When King Arad the Canaanite, which dwelt toward the South, heard tel that Ifraél came by the waie of the spies, then foght he against Ifraél, and toke of them prisoners.

3 So Ifraél vowed a vowe vnto the Lord, and faid, If thou wilt deliuer and giue this people into mine hand, then I wil vterly destroye their cities.

4 And the Lord heard the voyce of Ifraél, and deliuered them the Canaanites: & they vterly destroyed them and their cities, & called the name of the place Hormáh.

5 After, they departed from the mount Hor by the way of the red Sea, to com- paffe the land of Edom: and the people were fore grieved becaufe of the way.

6 And the people fpake against God and against Moses fryng,
Wherefore haue ye brought vs out of Egypt, to dye in the wil-
dernes: for here is nether bread nor water, and our foule
lotheth this light bread.

7 Wherefore the Lord sent firy serpen- tes among the people
which frog the peo- ple: fo that manie of the people of Ifraél
dyed.

8 Therefore the people came to Moses and faid, We haue
finned: for we haue spo- ken against the Lord, and against
thee: praye to the Lord, that he take away the serpents from vs:
and Moses prayed for the people.

9 And the Lord faid vnto Moses, Make thee afiry serpent, and
set it vp for a signe, that as manie as are bitten, may loke vpon
it, and liue.

10 So Moses made a serpent of braffe, and set it vp for a signe:
and when a serpent had bitten a man, then he looked to the ser-
pent of braffe, and liued.

11 And the children of Ifraél departed thence, and pitched in
Obóth.

12 And they departed from Obóth, and pitched in Iie-abarim,
in the wilderness which is before Moab on the Baifide.

13 They removed thence, and pitched vpon the riuier of Zared.

14 Thence they departed, and pitched on the other fide of Arnón, which is in the wilderness, and commeth out of the coftes of the Amorites: (for Arnón is the border of Moab, betwene the Moabites and the Amorites)

15 Wherefore it shalbe spoken in the booke of the battels of the Lord, what thing he did in the red Sea, and in the riuers of Arnón,

16 And at the ftreame of y riuers that goeth downe to y dwelling of Ar, and lieth vpo

Chap 33.48.

a By that way which their spies, that fanc ched the dan- gers, found to be mohe faffe.

Or, default.

b For they were forbid- des to destroy it, Deut 2.5.

Chap. 22.6. c Melting M8 na, which they tough did not morath Wifid 10.2.

1 cor 20.9. d For they y were frog they with, were fo inflamed with the heat she- renf, that they dyed.

Or, vpon a pr

it.

1 Kin. 12.4. 100. 1.24.

Or, unpoured.

Chap 33.47.

Or, in the bran- per of Aharim, to, holier.

e Which fa- meth to be the boke of the Judges, of as some
thinks, a boke which is left

Or, (Him Gal defroyed) Fa- bel (the story with a whirfe whole,
and the wallies of Ar- one.

the

Departing of the campe.

Nombers.

Balák.Balaám.

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the border of Moáb.

16 ¶ And from thence they turned to Beér: the fame is the well
where the Lord said vnto Mofés, Assemble the people, and I
wil giue them water.

17 ¶ Then Ifraél fang this fong, *Rife vp well*, fing ye vnto it.

18 The prince digged this well, y captai- nes of the people digged it, euen the t la- weginer, with their fluees. And from the wildernes they came to Mattanáh, 19 ¶ And from Mattanáh to Nahaliél, and from Nahaliél to Bamoth,

Deu.2.26. indg 11.19.

Deu.29.7.

Ioh 12.2. psal 13.4.11. amos 2.9 h The river.

1 For the peo- ple were calle and strong li- ke gy kts. Deu 2.10 "En daugherr k For if it had bone the Moa- bues, the I ra- clites might not have puf- seffed it, Deu. 29

1 M:anmg. ware

m Chemóth was the fdule of the Moab- tes, 1 Xio 11. 31 who was not able to de- fende his wor- shippers, & to- ke y idule for their father "the light."

17 ¶ Then Ifraél fang this fong, *Rife vp well*, fing ye vnto it.

18 The prince digged this well, y captai- nes of the people digged it, euen the t la- weginer, with their fluees. And from the wildernes they came to Mattanáh,

19 ¶ And from Mattanáh to Nahaliél, and from Nahaliél to Bamoth,

20 ¶ And fió Bamóth in the valley, that is in the plaine of Moáb, to the top of Pif- gáh that loketh toward Ieshimón.

21 ¶ Then Ifraél fent meflengers vnto Si- hón, King of the Amorites, faying,

22 *Let me go through thy land: we wil not tume aside into the fields, nor into the vi- neyardes, nether drinke of the waters of y welles: we wil go by the kings way, vntil we be past thy countrei.

23 *But Sihón gaue Ifraél no licence to paf- se through his countrey, but Sihón aslem- bled all his people, and went out against Ifraél into the wilderness: and he came to Iahóz, and foght against Ifraél.

24 *But Ifraél fmote him with the edge of the fwoide, and conquered his land, from Amón vnto b Iahóz, own vnto the chil- dré of Ammón: for the border of the chil- dren of Ammón was ftong.*

25 And Ifraél toke all thefe cities, & dwelt in all the cities of the Amorites in Hefh- bón and in all the "villages thereof.

26 For b Hefhbón was the citie of Sihón the King of the Amorites, which had foght before time against the King of the Moabites, and had taken all his land out of his hand, own vnto Amón.

27 Wherefore they that fpake in prouer- bes, fay, Come to Hefhbón, let the citie of Sihón be buylt and repared:

28 For a fire is gone out of Hefhbón, and aflame from the citie of Sihón, and ha- the confumed Ar of the Moabites, and the lords of Bamóth in Amón.

29 Wo be to thee, Moáb: o people of m Che- móth, thou art vndone: he hathe fuffred his fennes to be purfued, and his daughters to be in captuitie to Sihón the King of the Amorites.

30 Their "empire is loft from Hefhbón vnto Dibón, and we haue defti oyed them vnto Nópah, which reacheth vnto Medebá.

31 ¶ Thus Ifraél dwelt in the land of the Amorites.

32 And Mofés fent to fearch out Iaaxér, and they toke the townes belóging there- to, and toted out the Amorites that were there.

33 ¶ And they turned and went vp toward Deu. 3.1. & Balhán: & Og the King of Balhán came 29.3. out against them, he, and all his people, to fight at Edréi.

34 Then the Lord said vnto Mofés, Feare him not: fo I haue deliuered him into thine hand & all his people, and his land: * and thou fhalt do to him as thou diddft vnto Sihón the King of the Amorites, which dwelt at Hefhbón.

35 They fmote him therefore, and his fon- nes, and all his people, vntil there was no- ne left him: fo they conquered his land.

CHAP. XXII.

1 King Balak fendeth for Balaám to ewefe the Ifrai- ites. 22 The Lord forbiddeh him to go. 23 The Angel of the Lord meteth him, & his affi ſpeaketh. 24 Balaám proteſteth that he wil ſprake nothing, but that which the Lord putteeth in his moathe.

1 A Pter, the children of Ifraél departed and pitched in the plaine of Moáb on the other ſide of Iordén from Ieri- chó.

2 ¶ Now Balák the ſonne of Zippór ſawe all that Ifraél had done to the Amorites. 3 And the Moabites were ſote afraide of the people, becauſe they were manie, and Moáb * freaded againſt the children of Ifraél.

4 Therefore Moáb ſaid vnto the b Elders of Midián, Now ſhal this mulittude liche vp all that are rounde about vs, as an oxe licketh vp the graſte of the field: and Ba- lak the ſonne of Zippór was King of the Moabites at that time.

5 *He ſent menflengers therefore vnto Ba- laám the ſonne of Beór to Pethór (which is by the crucer of the land of the childré of his folke) to call him, faying, Behol- de, there is a

people come out of Egypt, which couer the face of the earth,
and lie ouer against me.

6 Come now therfote, I pray thee, and curfe me this people
(foi they ate ftrong- er then I) fo it may be that I fhall be able to
fmite the and to driue them out of the ládt: for I knowe that he,
whome thou blef- left, is bleffed, and he whome thou curfeft,
fhallbe curfed.

7 And the Elders of Moáb, and the Elders of Midián departed,
hauing d the re wards of the foothfaying in their hand, and the
came vnto Balaám, & tolde him the wor- des of Balák.

8 Who anfwered them, Tary here this night, and I wil giue you
an anſwer, as the Lord fhall fay vnto me So e the princes of
Moáb abodt with Balaám.

9 Then God came vnto Balaám, and laid, What men are theft
with thee?

10 And Balaám laid vnto God, Balák the fonne of Zippór, King
of Moáb hathe ſent vnto me, faying,

Pfal.23.26.

a Being at fer- rich, it was beyonde Ier- dén: but wha- te the
Ifrai- ites were, it was on this ſide

b Which we- te the header & gonerness.

Ioh.24.27

c Yo win, Buphrátes, vpin y which stode this en- ce Pethor.

d Thinkligro brine him & giftes to curfe the Ifraelites.

g Whome be- fore he called Elders mea- ning, the go- nerness,
& af- ter e illerth the ferances: that is, subrifites to there King.

f.iii.

Balák, Balaám

Numbers.

Beholde, there is a people come out of Egypt and coareth the face of the earth: come now, curfe them for my fake: so it may be that I shal be able to ouercome them in battel, and to driue them out. And God f said vnto Balaam, Go not thou with them, nether curfe the people, for they are blessed. And Balaam rose vp in the morning and said vnto the princes of Balak, Returne vnto your land: for the Lord hathe refused to giue me leaue to go with you. So the princes of Moab rose vp, and wet vnto Balak, and said, Balaam hathe refused to come with vs. Balak yet sent againe mo princes, and more honorable then they. Who came to Balaam, and said to him, Thus saeth Balak the sonne of Zippor, Be not thou stayed, I pray thee, from coming vnto me. For I wil promote thee vnto great honour, and

wil do whatsoever thou sayest vnto me: come therefore, I pray thee, curfe me this people. And Balaam answered, and fayd vnto the seruantes of Balak, If Balak wode giue me his houfe ful of siluer and golde, I can not go be; onde the worde of the Lord my God, to do leffe or more. But nowe, I pray you, tary here this night, that I may wit, what the Lord wil say vnto me more. And God came vnto Balaam by night, and said vnto him, If the me come to call thee, rise vp, and go with them: but onely what thing I say vnto thee, that shalt thou do. So Balaam rose vp early, and saddled his asse, and went with the princes of Moab. And the wrath of God was kindled, because he went: & the Angel of the Lord stode in the way to be against him, as he rode vpon his asse, and his two seruantes were with him. And when the asse sawe the Angel of Lord stad in the way, and his sworde drawn in his hand, the asse turned out of y ware and went into the field, but Balaam smote the asse, to turne her into the way. Againe the Angel of the Lord stode in a path of the vineyardes, hawing a wall on the one side, and a wall on the other. And when the asse sawe the Angel of the Lord, she thrust her selfe vnto the wall, and dasht Balaams fote against the wall: wherefore he smote her againe. Then the Angel of the Lord went further, and stode in a narrow place, where was no way to turne, other to the right hand, or to the left. And when the asse sawe the Angel of the Lord, she lay downe vnder Balaam:

therefore Balaám was very wrath, and smote the asse with a staffe.

Then the Lord opened the mouth of the asse, and she said vnto Balaám, What haue I done vnto thee, that thou hast smetten me nowe thre times?

And Balaám said vnto the asse, Because thou hast mocked me: I wode there we-ve a sworde in mine hand, for now wode I kil thee.

And the asse said vnto Balaám, Am not I thine asse, which thou hast ridden vpon since thy first time vnto this day haue I vsed at ante time to do thus vnto thee? Who said, Nay.

And the Lord opened the eies of Balaam, and he sawe the Angel of the Lord stading in the way with his sworde drawe in his hand: then he bowed him selfe, and fel flat on his face.

And the Angel of the Lord said vnto him, Wherefore hast thou now smetten thine asse thre times? beholde, I came out to withstand thee, because thy way is not straight before me.

But the asse sawe me, and turned fro me now thre times: for els, if she had not turned fro me, surely I had eue now slaine thee, and saued her aliue.

Then Balaám said vnto the Angel of the Lord, I haue sinned: for I wilt not that thou stodest in the way against me: now

therefore if it displease thee, I wil turne home againe.

But the Angel said vnto Balaám, Go with the men: but what I say vnto thee, that shalt thou speake. So Balaám went with the princes of Balak.

And when Balak head that Balaám came, he went out to mete him vnto a citie of Moab, which is in the border of Arnón, euen in the vtmoft coffe.

Then Balak said vnto Balaám, Did I not send for thee to call thee wherefore cameest thou not vnto me? am I not able in dede to promote thee vnto honour.

And Balaám made answer vnto Balak, Lo, I am come vnto thee, & can I now say (ante thing at all) the worde that God purteeth in my mouth, that shal I speake.

So Balaám went with Balak, and thei came vnto the citie of Huzóth.

Then Balak offred bullockes, and shepe, and sent thereof to Balaám, and to y princes that were with him.

And on the morow Balak toke Balaám, and broght him vp into the hie places of Baal, that thence he might se the vtmoft parte of the people.

Since thou hast bene my matter

For whose eyes the Lord doth not open, they can tether in his
anger, nor his love.

Boche thy heart is corrupt and thou streepest wecked.

We, before me, try to make me.

She I will return to me

Because his heart was evil her church was remned, that he
should not pretend ignorance.

Here the place, where the Israelites camped.

Of my selfe I can speake nothing: only what God recollects, y
will I vter, some it good or bad. Or, of furies: or, a popular
critic.

Where the side Baal was wockloped.

CHAP. XXIII.

Balaám causeth seu Altare to be buyit. 1 God teacheth him
what to answer 2 In stede of cursing he blasfith israd. 13 God
is not like man.

1 And

Balaám & Balák.

Numbers.

75 151/1224

a For among the Gains the Kings wit times vied to tureface, as
due 5 Prieth

b. 10, with up here b. Appeared 7. to him

a Tough him what to say

10, prophecies

10, Syria.

d Cause that all men may base & drink them

e But shall be in religion & lawes a parte f the infinite
multitude, as the doh of the earth g the fear of Gods indig-
ments caused him to wish to be injured to the bonbide of
Abraham thus 9 wicked have their con- statements wed- ded
when they consider Gods indigments

10, but the field of this that freedom was left for enemy shul-
de opposite.

Chap 22,25.

1 And Balaám said vnto Balák, Buyl- de me here seuen altars,
and prepare me here seuen bullockes, and seuen rams.

2 And Balák did as Balaám said, and a Ba- lák and Balaám
offered on euerie altar a bul- locke and a ram.

3 Then Balaám said vnto Balák, Stand by the burnt offering, & I wil go, if so be that the Lord wil come and mete me: & whatsoever he sheweth me, I wil tell thee: so he went for the alone.

4 And God b met Balaám, and Balaám said vnto him, I haue prepared seuen altars, & haue offied vpon euerie altar a bullocke and a ram.

5 And the Lord c put an answer in Balaás mouth, and said, Go againe to Balak, and say on this wise.

6 So when he returned vnto him, lo, he stood by his burnt offering, he, & all the princes of Moab.

7 Then he vttered his parable, and said, Balák the King of Moab hathe brought me from Ariám out of the mountains of the East, saying, Come, curse Iakób so. my sake: come, and detest Israel.

8 How shall I curse, where God hathe not cursed? or how shall I detest, where y Lord hathe not detested?

9 For fro the top of the rocks I did se him, and from the hills I did beholde him: lo, the people shall dwell by them selues, and shall not be reckoned among the c nations.

10 Who can tell the c dust of Iakób, and the number of the fourth parte of Israel? Let me s dye the death of the righteous, and let my last end be like his.

11 Then Balák said vnto Balaám, What has thou done vnto me? I take thee to cus- se mine enemies, and beholde, thou hast blessed them altogether.

12 And he answered, and said, Must I not take hede to speak that, which the Lord hathe put in my mouth?

13 And Balák said vnto him, Come, I pray thee, with me vnto an other place, whence thou matest se them, and thou shalt se but the utmost parte of them, and shalt not se them all: therefore curse the out of that place for my sake.

14 And he broght him into Sede-sophim to the top of Pisgah and buyit seuen al- tars, & offred a bullocke, & a ram on euerie altar.

15 After, he said vnto Balák, Stand here by thy burnt offering, and I wil mete the Lord yonder.

16 And the Lord met Balaám, and put an answer in his mouth, and said, Go agai- ne vnto Balák, and saie thus.

17 And when he came to him, beholde, he stode by his burnt offering, and the princes of Moab with him: so Balák said vnto him, What hathe the Lord said?

18 And he vttered his parable, & said, Ri- se vp, Balák, and heare: hearken vnto me, thou sonne of Zippór.

19 b God is not as man, that he shulde lie, nether as the sonne of man that he shul- de repent: hathe he said, and shall he not do it: and hathe he spoken, and shall he not accomplish it?

20 Beholde, I haue receiued commandement to bless: for he hathe blessed, & I can not alter it.

21 He seeth none iniquitie in Iakób, nor seeth no transgression in Israel: the Lord his God is with him, & the i joyful thou- te of a King is among them.

22 God broght them out of Egypt: their strength is as an vnto:ne.

23 For there is no sorcerie in Iakób, nor soothsaying in Israel: b according to this time it shalbe said of Iakób and of Isra- él, What hathe God wrought?

24 Beholde, the people shall rise vp as a lió, and lift vp him self as a yong lion: he shall not lie downe, til he eat of the praie, and til he drinke the blood of the slaine.

25 Then Balák said vnto Balaám, Nether curs, nor bless them at all.

26 But Balaám answered, and said vnto Ba- lák, Told not I thee, saying, All that the Lord speaketh, that must I do?

27 Againe Balák said vnto Balaám, Come, I pray thee, I wil bring thee vnto another place, if so be it wil please God, that

thou mastest thence curse them for my sake.

28 So Balák broght Balaám vnto the top of Peor, that loketh toward Ieshmón.

29 Then Balaám said vnto Balák, Make me here seuen altars, and prepare me here seuen bullockes, and seuen rams.

30 And Balák did as Balaám had said, and offred a bullocke and a ram on euerie al- tar.

CHAP. XXIII

1 Balaám prophesieth of the great profferitie that shul- de come vnto Israel 17. Also of the coming of Christ. 20 The destruction of the Amalekites, and of the Kg- nites.

1 When Balaám sawe that it pleased the Lord, to bless Israel, then he went not, as certeine times before, to set diunacions, but set his face towarde the a wilderness.

2 And Balaám lift vp his eies, and looked vpó Israel, which dwelt according to their tribes, and the Spirit of God came vpon him.

3 * And he vttered his parable, and said, Balaám the sonne of Beor hathe said, and the man, whose eies b were shut vp, hathe said,

4 He hathe said, which heard the words of God, and sawe the vision of the Al-

b Gods enemies are cipel- sed to conceive that his genor- cement is in- lie, confane, & without chige or repentance.

1 Thei strife as victorious Kings over their enemies.

b Confidering what God shall works this ti- me for the de- merace of his people, all the world shall wonder.

1 Thus y wie- led imagine of God, that, that which he wil not grance in our place, he wil do it in another.

Chap. 25, 3.

a Where the Israelites ab- ped.

Chap. 25, 3.

b His eies were shut vp before in respect of y cleare vision & he sawe af- ver: some read, were open.

t.i.

Balák. Balaám

Nomers.

Phinehás. 152/1224

o Thogh he laye as in a fepe, yet the out of his ini- da were
open

y. y. y.

d His profpe- ristic and poſte- rtive ſhalbe ve- ric great e Which
name was commd to the Kings of g Amalék.

Gen. 48. 9.

f In token of anger.

g Thus f w ic- ked burden God, whc thei cd not compas their
wicked enterprifes.

"Eke, meffi. h He gave al- ſo wicked coi fel to cauſe f Ifraelites
to ſome, that the- reby God might forſake them, Chap 14, 16.

i Meaning, Chris. k That is, the princes I He ſhal ſub- due all
that reffit: for of Sheth came Moab, and of Moab all the
worlds.

m of the diameter.

mightie, and t falling in a trance had his eies opened.

¶ How goodlie are thy tets, o Iaakób, & thine habitacions, o
Ifrael?

6 As the valleis, are thei ſtretched forthe, as gardés by the
riuers ſide, as the 'aloe trees, which the Lord hathe planted, as

the ce- dars, beside the waters.

The d water droppeth out of his bucket, and his fede fhalbe in many waters, & his King fhalbe hier then e Agág, & his king- dome fhalbe exalted.

God broght him out of Egypt: his ftrengh fhalbe as an vnicome: he fhal eat the nacions his enemies, and brufe their bones, and fhoot them through with his arrowes.

9 * He coucheth and lieth downe as a yong lyon, & as a lyon: who fhal fturre him vp bleffed is he that bleffeth thee, and curfed is he that curfeth thee.

10 Then Balák was verie angry w Balaám, and f fmote his hands together: fo Balák laid vnto Balaám, I fent for thee to cufe mine enemies, and beholde, thou haft blef- fed them now thie times.

11 Therefore now flee vnto thy place: I thought furely to promote thee vnto ho- nour, but lo, the s Lord hathe kept thee backe from honour.

12 Then Balaám answered Balák. Told I not alfo thy meffengers, which thou fen- teft vnto me, faying,

13 If Balák wolde giue me his houfe ful of filuer and golde, I can not paffe the com- mandement of the Lord, to do ether

good or bad of mine owne minde: what the Lord ſhal cōmade,
that ſame wil I ſpeake.

14 And now beholde, I go vnto my people: come, I wil " b
aduertiſe thee what this people ſhal do to thy folke in the la- ter
daies.

15 And he vttered his parable, and ſaid, Balaám the ſonne of
Beóft hathe ſaid, and the man whoſe eies were ſhut vp, hathe
ſaid.

16 He hathe ſaid that heard the wordes of God, & hathe the
knowledge of the mo- ſte high, & ſawe the viſion of the
Almightie, and falling in a trance had his eies open- ed:

17 I ſhal ſee him, but not now: I ſhal behol- de him, but not
neie: there ſhal come a l ſturre of Iaakób, and a ſcepter ſhal riſe
of Iſrael, and ſhal ſmite the k coaſtes of Moab, and deſtroye all
the ſonnes of l Sheth.

18 And Edóm ſhalbe poſſeſſed, and Seir ſhalbe a poſſeſſion to
theit enemies: but Iſrael ſhal do valiantly.

19 He alſo that ſhal haue dominió ſhalbe of Iaakób, and ſhal
deſtroye the remnant of the m citie.

20 ¶ And when he loked on Amalék, he vttered his parable,
and ſaid, Amalék was the a ſult of the nacions: but his la- ter
end ſhal come to deſtruction.

21 And he loked on the Kenites, and vt-tered his parable, and said, Strong is thy dwelling place, and e put thy neft in the rocke.

22 Neue: theles, the Kenite fhall be fpoi- led vntil Affhúr cary thee away captiue.

23 Againe he vttered his parable, and said, Alas, e who fhall liue when God doeth this?

24 The fhippes alfo fhall come fró the coa- ftes of t Chittím and fubdue Affhúr, and fhall fubdue Ebét, and f he alfo fhall come to deftruction.

25 Then Balaám rofe vp, and went and returned to his place: and Balák alfo went his way.

CHAP. XXV.

2 The people committeth fornication with the daughters of Moab. 9 Phinehás killeth Zimri & Cor. 11 God maketh his covenant with Phinehás. 17 God comman- dath to kill the Midianetes.

1 Now whiles Ifrael abode in Shittím, the people began to cómit whole- dome with the a daughters of Moab:

2 Which called y people vnto the facrifice of their gods, & the people ate, & bowed downe to their gods.

3 And Ifrael b coupled him felf vnto Báal Peót: wherefore the wrath of the Lord was kindled againft Ifrael:

4 And the Lord faid vnto Mofes, * Take all the heads of the people, & hang them vp before the Lord e againft the funne, that the indignacion of the Lords wrath may be turned from Ifrael.

5 Then Mofes faid vnto the Iudges of If- rael, Euerie one flay his d men that were ioyned vnto Báal Peót.

6 ¶ And beholde, one of the children of If- rael came and broght vnto his brethren a Midianitifh woman in the fight of Mofes, and in the fight of all the Congregation of the children of Ifrael, e who wept be- fore the dore of the Tabernacle of the Congregation.

7 * And when Phinehás the fonne of Elea- zár the fonne of Aarón the Prieft lawe it, he rofe vp from the middles of the Con- gregation, and toke a fpeare in his hand,

8 And followed the man of Ifrael into the tent, & thruft them bofhe through: to wit, the man of Ifrael, and the womá, through her belly: fo the plague ceafed from the children of Ifrael.

9 * And there dyed in that plague, foure & twentie thoufand.

10 Then y Lord fpake vnto Mofes, faying, 11 * Phinehás y
fonne of Eleazár, the fonne of Aarón the Prieft, hathe turned
mine

a The Amale- kties firh ma- de waire a- gainft Ifrael, at Chap.
14. 45. Or, Midianetes

9 Make thy felf as Bring as thou canft Or, thou Kera fhall.

p Some read, Oh, who fhall not perfifh, when the ene- mes, that
is, Aachithm, fhall fie him felf vp as God?

q The Gree- son, and Re- name r Meaning, Eber, or the lewes,
for re- belling againft God.

a With y wo- man.

b Worftipped the fefole of y Moabites, w was in the hill Pefor

Deut. 4. 3. 1/10. 22. 17. Or, to the Lord, c Opinift in y fight of
all

d Let him fe execueft done of them that are under his charge.

e Repeating y that faid chou- ded God

Pfal 106. 10. 1. mac. 2. 14.

Or, uncell.

Or, in her ten r, Challé & Cork, to her feces.

1. Cor. 20. 8.

Pfal 106. 10. anger

Ifraél nombred.

Nombers.

f He was ze- lous to main- mine my glo- rie

Ecole 41,2a : 1046.2,3,4.

g He hashe pacified Gods verath.

*Ede of the ben- ge of the father

Chap 31,2.

h Causing you to come both corporal and spiritual for- nization
by Balanscodiel, Chap 11,16. ren 2,14.

a Which ca- me for their whoredome & idolatrie

Chap.1,4.

b Where the river is here to Ierichó.

Chap.1,5.

Gen 46,9. and 6,14. 1 chro 3 1. Reuben.

Chap.16,2. c In that re- bellib where- of Kórah was heid.

anger away from the children of Ifraél, while he was zelous for
my sake among them: therefore I have not consumed the
children of Ifraél in my relouffe.

12 Wherefore faye to him, Beholde, I giue vnto him my
couenant of peace,

13 And he final haue it, and his fede after him, even the
couenant of the Priestts offi- ce for euer, becaufe he was zelous
for his God, and has he made an atonement for the children of
Ifraél.

14 And the name of the Ifraelite thus flay- ne, which was
killed with the Midianitish woman, was Zimri the sonne of
Salú, prin- ce of the familie of the Simeonites.

15 And the name of the Midianitish womán, that was flaine,
was Cozbi the daughter of Zur, who was head ouer the people
of his fathers house in Midián.

16 ¶Againe the Lord spake vnto Mofés, saying,

17 *Vexe the Midianites, and smite them:

18 For they trouble you with their wiles, wherewith their haue
beguiled you as con- cerning Peór, & as concerning their filer
Cozbi the daughter of a prince of Mi- dían, which was flaine in
the day of the plague becaufe of Peór.

CHAP. XXVI.

2 The Lord comandeth to number the children of Ifraél in the
plaine of Moáb, from twéty yere olde & aboue. 17 The Leutes
and their families 64 None of them, that were nombred in
Simú, go in to Canán fane Ca- láb, and Iofhna.

1 A Nd fo after the plague, the Lord fpake vnto Mofés, & to Eleazar the fonne of Aarón the Priest, faying,

2 Take the number of all the Congrega- cion of the children of Ifraél * from twé- ty yere olde and aboue through out their fathers houfes, all that go for the to warte in Ifraél.

3 So Mofés & Eleazá: the Priest fpake vn- to them in the plaine of Moáb, by Iordén to warde Ierichó, faying,

4 From twenty yere olde and aboue y: fnal number the people, as the * Lord had coman- ded Mofés, and the children of Ifraél, whé they came out of the land of Egypt.

5 ¶*Reubén y firft boine of Ifraél: y chil- dré of Reubén were: Hanoch, of whome ca- me the familie of the Hanochites, and of Pallú the familie of the Palluites:

6 Of Hefrón, the familie of the Hefroni- tes: of Carmi, the familie of y Carmites.

7 Thefe are y families of the Reubenites: and they were in number thre & fourtie thoufand, f:uen hundreth and thirty.

8 And the fonnes of Pallú, Eliáb:

9 And the fonnes of Eliáb, Nemuel, & Da- thán, and Abitám: this Dathán and Abi- tám were famous in the Congregacion, and *ftoue against Mofés and against Aa- rón in the alfembly of Kórah, whé they

ftoue against the Lord.

10 And the earth opened her mouth, and fwallowed them vp with Kórah, when the Congregation dyed, what time the fire consumed two hundreth and fifty men, who were for a figne:

11 Notwithstanding, all the fonnes of Kó- rah dyed not.

12 ¶And the childré of Simeón after their families were: Nemuel, of whome came y fa- milie of the Nemuelites: of Iamin, the fa- milie of the Iaminites: of Iachín, the fa- milie of the Iachinites:

13 Of Zérah, the familie of the Zarhites: of Shaúl, the familie of the Shaulites.

14 Thefe are the families of the Simeoni- tes: two and twenty thoufand and two hundreth.

15 ¶The fonnes of I Gad after their fami- lies were: Zephón, of whome came y familie of the Zephonites: of Haggi, the familie of the Haggites: of Shuni, the familie of the Shunites:

16 Of Ozni, the familie of the Oznites: of Erí, the familie of the Erites:

17 Of Aród, the familie of the Arodites: of Areli, the familie of the Arelites.

18 These are the families of the sons of Gad, according to their numbers, forty thousand and five hundred.

19 ¶The sons of Judah, Er & Onan: but Er and Onan died in the land of Canaan.

20 So were the sons of Judah after their families: of Shelah came the family of the Shelanites: of Pharez, a family of the Pharezites, of Zerah, the family of the Zathites.

21 And the sons of Pharez were: of Hebron, the family of the Hebronites: of Hamul, the family of the Hamulites.

22 These are the families of Judah, after their numbers, five thousand and six hundred.

23 ¶The sons of Issachar, after their families were: Tolai, of whom came the family of the Tolaites: of Puah, the family of the Punites:

24 Of Issachar a family of the Issacharites: of Shimron the family of the Shimronites.

25 These are the families of Issachar, after their numbers, three thousand and three hundred.

26 ¶The sons of Zebulun, after their families were: of Sered, the family of the Seradites: of Elon, the family of the Elonites: of Iahleel, the family of the Iahleelites.

27 These are the families of the Zebulunites, after their numbers, three score thousand and five hundred.

28 ¶The sons of Joseph, after their families were: Manasseh and Ephraim.

29 The sons of Manasseh were: of Manasseh, the family of Machirites: & Machir begat Gilead: of Gilead came the family t.ii.

d That is, say an example y, other hold not murmur and rebel against Gods ministers. Amen,

Israel numbered.

Numbers.

of the Gadites.

30 These are the sons of Gad: of Izrahel, the family of the Izrahelites: of Helek, the family of the Helekites:

31 Of Ahiel, the family of the Ahielites: of Shechem, the family of the Shechemites.

32 Of Shimon, the family of the Shimonites: of Heber, the family of the Heberites.

Chap. 27.2. 33 And Zelophehad y son of Heber had no sons, but daughters: and the names of the daughters of

Zelophehad were Mahlah, and Noah, Hoglah, Milcah and Tirzah.

34 These are the families of Manasseh, and the number of them, two and fifty thousand and seven hundredth.

Ephraim. 35 These are the sonnes of Ephraim after their families: of Shuthelah came y familie of the Shuthalites: of Beche, the familie of the Bachrites: of Tahan, the familie of the Tahanites.

36 And these are the sonnes of Shuthelah: of Erin the familie of the Erantes.

37 These are y families of the sonnes of Ephraim after their nobers, two and thirty thousand and five hundredth. these are the sonnes of Joseph after their families.

Beniamin. 38 These are the sonnes of Beniamin after their families: of Bela came the familie of the Baleites: of Ashbel, the familie of the Ashbelites: of Ahiram, the familie of the Ahiramites:

39 Of Shupham, the familie of the Shuphamites: of Hupham, the familie of the Huphamites.

40 And the sonnes of Bela were Ard and Naamán: of Ard came the familie of the Ardites, of Naamán, the familie of the Naamites.

41 These are the sonnes of Beniamin after their families, and their numbers, five and forty thousand and six hundredth.

Dan 42 These are y sonnes of Dan after their families: of Shuham came the familie of the Shuhamites: these are the families of Dan after their households.

43 All the families of the Shuhamites were after their numbers, three score and four thousand, and four hundredth.

Iaher. 44 The sonnes of Iaher after their families were: of Iimnah, the familie of the Iimnites: of Isui, the familie of the Isuites: of Beriah, the familie of the Berites.

45 The sonnes of Beriah were, of Heber the familie of the Heberites: of Malchiel, the familie of the Malchielites.

46 And the name of the daughter of Aher was Sarah.

47 These are the families of the sonnes of Aher after their numbers, three and fifty thousand and four hundredth.

Naphtali. 48 The sonnes of Naphtali, after their families were of Iahzeel, the families of the Iahzeelites: of Guni, the familie of the Gunites.

49 Of Iezer, the familie of the Izrites: of Shillem, the familie of the Shillemites.

50 These are the families of Naphtali according to their households, & their nobers, five & forty thousand & four hundredth.

51 These are the numbers of the children of Israel: six hundredth, and one thousand, seven hundredth and thirty.

52 And y Lordspake vnto Moses, saying, 53 Vnto these the lad shal be deuided for an inheritance, according to y nobers of names.

54 To manie thou shalt giue the more inheritance, and to fewe thou shalt giue lesse inheritance: to euerie one according to his number shal be giuen his inheritance.

55 Notwithstanding, the land shal be deuided by lot: according to the names of the tribes of their fathers the shal inherit:

56 According to the lot shal the possession thereof be deuided between manie & fewe.

57 These also are the nobers of the Levites, after their families: of Gershin came the familie of the Gershonites: of Kohath the familie of the Kohathites: of Merari the familie of the Merarites.

58 These are the families of Leui, the familie of the Libnites: the familie of y Hebronites: the familie of the Mahites: the

familie of the Muthites: the familie of the Korhites: and Kohath beg are Amram.

59 And Amras wife was called Iochebed the daughter of Leui, w was borne vnto Leui in Egypt: and she bare vnto Amram Aaron, & Moses, and Miriam their sister.

60 And vnto Aaron were borne Nadab, & Abihd, Eleazar, and Ithamar.

61 And Nadab and Abihd dyed because they offred strange fire before the Lord.

62 And their numbers were three & twenty thousand, all males from a moneth olde and abou: for they were not nombred among the children of Israel, because there was none inheritance giuen them among the children of Israel.

63 These are the numbers of Moses and Eleazar the Priest which nombred the children of Israel in the plaine of Moab, nere Iorden, toward Ierichd.

64 And among these there was not a man of them, & whome Moses and Aaron the Priest nobred, whe they tolde the children of Israel in the wilderness of Sinai.

65 For the Lord said of them, "They shal dye in the wilderness: so there was not left a man of them, saue Caleb the sonne of Iephunneh, & Ioshua the sonne of Nun.

This is the third time they are numbered.

10. pursue.

Chap 33.14.

Ioh. 21.23.

Exod. 6.17.

Exod. 2.2. 4.20.

Leu. 10.2.

chap 3.4

1 chre. 24.2.

Whereas ap perrath the great power of God, that so
wonderfully increased his people

Chap 14.26. 2.6. 10.6.

CHAP. XXVII.

The laws of the heritage of the daughters of Zelophehad. 25
The land of promotion of the wines. 26 Moses praeth for a
governor to the people. 13 Ioshua

The spies.

Numbers.

12 Iofua is appointed in his flde. 1 Then came the daughters of
 a Zelo- phehad, the fonne of Hepher, the fo- ne of Gilead, the
 fonne of Machir, the fo- ne of Manasseh, of the familie of
 Manas- seh, the fonne of Ioseph, (and the names of his
 daughters were thefe, Mahlah, Noah, and Hoglah, and Milcah,
 and Tirzah) 2 And fode before Mofes, and before E- leazar the
 Priest, and before the princes, and all the assembly, at the dore
 of y Ta- bernacle of the Congregacion, faying, 3 Our father *
 dyed in the wilderness, and he was not among the assemble of
 them that were assembled against y Lord in the copane of
 Korah, but dyed in his a finne, and had no fones. 4 Wherefore
 fude the name of our fa- ther be taken away from among his
 fami- lie, because he bathe no fonne giue vs a pofession
 among the brethren of our father. 5 Then Mofes broght their b
 cause before the Lord. 6 And the Lord spake vnto Mofes,
 faying, 7 The daughters of Zelophehad speake right: thou shalt
 giue them a poffection to inherit among their fathers brethre,
 and shalt turne the inheritance of their fa- ther vnto them. 8
 Also thou shalt speake vnto the children of Israel, faying, If a
 man dye & haue no fonne, then ye shal turne his inheritance
 vnto his daughter. 9 And if he haue no daughter, ye shal gi- ue
 his inheritance vnto his brethren. 10 And if he haue no
 brethren, ye shal gi- ue his inheritance vnto his fathers bre-
 thren. 11 And if his father haue no brethren, ye shal giue his
 inheritance vnto his next kin- teman of his familie, and he shal

poffefe it: and this shal be vnto the children of If- rael a lawe
 of c judgement, as the Lord hathe commanded Mofes. 12
 ¶Againe y Lord faid vnto Mofes, * Go vp into this moot of
 Abarim, and behol- de the land which I haue giuen vnto the
 children of Israel. 13 And when thou hast fine it, thou shalt be
 gathered vnto thy people also, * as Aa- rón thy brother was
 gathered. 14 For ye were a disobedient vnto my worde in the
 desert of Zin, in the thife of the assemble, to sanctifie me in
 the waters before their eyes. * That is the water of * Meribah
 in Kadeh in the wilderness of Zin. 15 ¶Then Mofes spake vnto
 the Lord, faying, 16 Let the Lord God of the spirits of all flesh
 appoint a man ouer the Congre- gacion, [{"box_2d": [496, 75,
 889, 955], "label": "list", "caption": "17 Who may go out and
 in before them, e That in gor\n& lead them out and in, that the
 Congre- urne them & do his durin,\ngacion of the Lord be not
 as flege, which as a the Law.\nhaue not a flegeherd.\n18 And y
 Lord faid vnto Mofes, Take thee\nIofhua the fonne of Nun, in
 whome is the\nSpirit, and put thine hands vpon him, f And fo
 ap-\n19 And fet him before Eleazar the Priest, point him gu-
 \nand before all the Congregation, and gi- terment.\n20 And
 giue him of thy glorie, that all y G Comend
 him\nCongregation of the children of Israel ro y people
 as\nmay obere. meir for y oth ce, & appoin-\n21 And he shal
 stand before Eleazar the f and fo ap-\nPriest, who shal aise
 counsel for him by f and fo ap-\nth the judgement of Vrim before
 the Lord: to y people as\nat his worde they shal go out, and at

his meir for y oth ce, & appoin-\n23 worde they shal come in,
bathe he, and all the children of Israel with him & all the
Congregacion.\n24 So Mofes did as the Lord had comma- the
children of Israel with him & all the Congregacion.\n25 So
Mofes did as the Lord had comma- the children of Israel with
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Offerings.

Numbers.

e Of the measure Epsiah.

two e tenth deales of fine floure for a meat offering mingled with oyle, & the drinke offering thereof.

d Which was affred euerie day at morning and at evening

10 This is the burnt offering of euerie Sabbath, beside the d continual burnt offering, and drinke offering thereof.

11 ¶ And in the beginning of your monethes, ye fhall offer a burnt offering vnto the Lord, two yong bullockes, and a ram, and feue lambes of a yere olde, with out fpot,

12 And thre tenth deales of fine floure for a meat offering mingled with oyle for one bullocke, and two tenth deales of fine floure for a meat offering, mingled with oyle for one ram,

13 And a tenth deale of fine floure mingled with oyle for a meat offering vnto one labe, for a burnt offering of fweete fauour: it is an offering made by fne vnto the Lord.

e That is the wine that fhall be poured up on the furch- ce.

14 And their e drinke offrings fhallbe halfe an Hin of wine vnto one bullocke, & the third parte of an Hin vnto a ram, and the fourth parte of an Hin vnto a labe: this is y burnt offering of euerie moneth, throughout the moneths of the yere.

15 And one he goat for a fin offering vnto the Lord fhalbe prepared, besides the continual burnt offering, & his drinke offering.

Eud. 12, 13. & 23, 15. Ius. 23, 26.

16 *Alfo the fourteenth day of the firft moneth is the Paffeouer of the Lord.

17 And in the fifteenth day of the fame moneth is the feaft: feuen daies fhal vnleauened bread be eaten.

Lou. 23, 7. f Or folsume afemblye.

18 In the *firft day fhalbe an holy fconuocation, ye fhal do no feruile worke therein.

19 But ye fhal offer a facrifice made by fire for a burnt offering vnto the Lord, two yong bullockes, one ram, and feue lambes of a yere olde: fe that they be without blemifh.

20 And their meat offering fhal be of fine floure mingled with oyle: thre tenth deales fhal ye prepare for a bullocke, and two tenth deales for a ram:

21 One tenth deale fhalt thou prepare for euerie lambe, euen for the feuen lambes.

22 And an he goat for a fin offering, to make an atonement for you.

23 Ye fhāl prepare thefe, beside the burnt offering in the morning, which is a continual burnt facrifice.

The word.

24 After this maner ye fhāl prepare through out all the feuen dayes, for the "maintening of the offering made by fire for a fwe-te fauour vnto the Lord: it fhāl be done beside the continual burnt offering and drinke offering thereof.

25 And in the feuenth day ye fhāl haue an holy conuocation, wherein ye fhāl do no feruile worke.

g. In counting feuen wekes from the Paffeouer to Winfontide, as Levit 23, 15.

26 ¶ Alfo in y day of your firft frutes, when ye bring a newe meat offrig vnto y Lord, according to 1 your wekes ye fhāl haue

an holy cōuocation, and ye fhāl do no feruile worke in it:

27 But ye fhāl offer a burnt offering for a fweete fauour vnto the Lord, two yog bullockes, a ram, and feuen lambes of a yere olde,

28 And their meat offering of fine floure mingled with oyle, thre tenth deales vnto a bullocke, two tenth deales to a ram,

29 And one tenth deale vnto euerie lambe throughout the feuen lambes,

30 And an he goat to make an atonemēt for you:

31 (Ye fhal do this besides the cōtinual burnt offering, and his meat offering:) "fe they be without blemifh, with their drike offrigs. "He they fhal be to you.

CHAP. XXIX.

1 Of the thre principal feaifs of the feuenth moneth: to wnt, the feaif of trumpets, 7 The feaif of reconcibi- acion, 12 And the feaif of Tabernacles.

1 MO: eouer in the firft day of the 2 fe- uenth moneth ye fhal haue an holy conuocation: ye fhal do no feruile worke therein: "it fhalbe a day of blowing the trū- pets vnto you. a Which con- teneth part of September, & parte of Octo- ber Lens. 23, 24.

2 And ye fhal make a burnt offering for a fweete fauour vnto the Lord: one yog bul- locke, one ram, & feuen lambes of a ye- re olde, without blemifh.

3 And their meat offering fhal be of fine flou- re mingled with oyle, thre teth deales vn- to the bullocke, and two tenth deales vnto the ram,

4 And one tenth deale vnto one lambe, for the feuen lambes,

5 And an he goat for a fin offering to make an atonement for you,

6 Beside the burnt offering of the 6 moneth, & his meat offering, and y cōtinual burnt offering, and his meat offering & the drinke offrings of the fame, according to their maner, for a fweete fauour: it is a facrifice made by fire vnto the Lord. b Which must be offered in y beginning of euerie moneth. c Which is for morning & eue- ning

7 ¶ * And ye fhall haue in the tenth day of Lens. 18, 20. & 23, 27. y feuenth moneth, an holy d cōuocation: and ye fhall humble your foules, and fhall not do anie worke therein:

8 But ye fhall offer a burnt offering vnto the Lord for a fweete fauour: one yong bul- locke, a ram, and feuen lambes of a yere olde: fe they be without blemifh.

9 And their meat offering fhall be of fine floure mingled with oyle, thre tenth deales to a bullocke, & two tenth deales to a ram,

10 One teth deale vnto euerie labe, through out the feuen lambes,

11 An he goat for a fin offering, (beside y fin offering to make the atonement and the continual burnt offering and the meat

of- fring thereof) & their drinke offrings. c That is, of- fied
euerie morning & e- nering

12 ¶ And in the fifteenth day of the feueh f Moaning the fend
of y Ta- moneth ye fhal haue an holy f cōuocació: ye fhal f
Moaning the fend of y Ta- hemuelch.

Offrings.

Nombers.

Of vowes.

The second day of a feast of Tuberna-cles.

The third date.

According to the ceremonies appointed thereunto.

The fourth day

The 21st day.

The 21st day

ye shal do no feruile worke therein, but ye shal kepe a feast
vnto y Lord feuen dayes.

13 And ye shal offer a burnt offering for a sacrifice made by fire
of fwete fauour vnto the Lord, thirtene yong bullockes, two
rams, fourtene lambes of a yere olde: they shalbe without
blemish.

14 And their meat offering shalbe of fine floure mingled with
oyle, thre tenth deales vnto euery bullocke of y thirtene
bullockes, two tenth deales to ether of y two rams,

15 And one tenth deale vnto eche of the fourtene lambes,

16 And one he goat for a fin offering, beside the continual burnt
offring, his meat offering and his drinke offering.

17 And the feconde day ye shal offer twelve yong bullockes,
two rams, fourtene lambes of a yere olde without blemish,

18 With their meat offering & their drinke offerings for the
bullockes, for the rams, & for the lambes according to their
number, after the maner,

19 And an he goat for a fin offering (beside the continual burnt
offring and his meat offering) and their drinke offerings.

20 Also the third day ye shal offer eleuen bullockes, two rams,
and fourtene lambes of a yere olde without blemish,

21 With their meat offering & their drinke offerings, for the
bullockes, for the rams, & for the lambes, after their number
according to the maner,

22 And an he goat for a fin offering, beside the continual burnt
offring, and his meat offering and his drinke offering.

23 And the fourth day ye shal offer the bullockes, two rams,
fourtene lambes of a yere olde without blemish.

24 Their meat offering & their drinke offerings, for the
bullockes, for the rams, and for the lambes according to their
number after the maner,

25 And an he goat for a fin offering, beside the continual burnt
offring, his meat offering and his drinke offering.

26 In the fifth day also ye shal offer nine bullockes, two rams,
and fourtene lambes of a yere olde without blemish,

27 And their meat offering and their drinke offerings for the
bullockes, for the rams, & for the lambes according to their
number, after the maner,

28 And an he goat for a fin offering, beside the continual burnt
offring and his meat offering and his drinke offering.

29 And in the first day ye shal offer eight bullockes, two rams,
fourtene lambes of a yere olde without blemish.

30 And their meat offering & their drinke offerings for the
bullockes, for the rams, & for the lambes according to their
nober,

after the maner,

31 And an he goat for a fin offering, beside the continual burnt offering, his meat offering and his drinke offerings.

32 In the seventh day also ye shal offer seven bullockes, two rams fourtene lambes of a yere olde without blemish,

33 And their meat offering and their drinke offerings for the bullockes, for the rams, & for the lambes according to their number, after their maner,

34 And an he goat for a fin offering, beside the continual burnt offering, his meat offering and his drinke offering.

35 In the eight day, ye shal haue a solemne assemble: ye shal do no feruile worke therein,

36 But ye shal offer a burnt offering, a sacrifice made by fire for a fwete fauour vnto the Lord, one bullocke, one ram, fourtene lambes of a yere olde without blemish,

37 Their meat offering and their drinke offerings for the bullocke, for the ram, & for the lambes according to their number, after the maner,

38 And an he goat for a fin offering, beside the continual burnt offering, and his meat offering, and his drinke offering.

39 These things ye shal do vnto y Lord in your feastes, beside your vows, & your fire offerings, for your burnt offerings, & for

your meat offrings, & for your drinke offrings and for your peace offrings.

b Beside y sacrifices y you shal vows or offer of your owne mindes.

CHAP. XXX.

1 Concerning vows. 4 The Verse of the maid, 7 Of the wife, 10 Of the widow, or deserved.

1 Then Moses spake vnto the children of Israel according to all that the Lord had commanded "him,

2 Moses also spake vnto the heades of the tribes concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

3 Whofoeue: voweth a vow vnto y Lord, or sweareth an othe to bide him' selfe by a bonde, he shal not break his "promes, but shal do accordig to all that proceedeth out of his mouth.

4 If a woman also vowe a vowe vnto the Lord, & bide her selfe by a bode, being in her fathers house, in y time of her youth,

5 And her father heare her vowe & bode, wherewith she hath be bonde her selfe, and her father holde his peace concerning

her, then all her vowes shal stand & euerie bonde, wherewith she hath be bonde her selfe, shall stand.

6 But if her father dislowe her the same daye that he heareth all her vowes & bondes, wherewith she hath be bonde her selfe, they shal not be of value, and the Lord wil forgive her, because her father dislowe her.

"His. Messrs.

a Because that might declare them to the Israelites.

"His. her. fols. "His. violat has words.

b For in so an ing, he doeth approve her.

c By not approving or consenting to her vows.

t.iiii.

Vowes.

Nombers.

d father by o- me, or solace promis

e For the it in fobu, fub of her houfbaid, & can perfor- me
nothing without his confuse f For the: a- re not vnd, f autocrine
of f man g Her houfbaid being alone

The the Elder of her fools

h To mortifie her felle by ab fluence, or o- ther bodily exercise

f And worse her not the same day t'ue he heareth it, or verif p.

i Not f fume fay he heard them, but fo- me day after, f fume
fialbe mputed to hun & not to her.

7 And if the haue an ho fbaid whe the vow- eth or d
pronounceth oghe with her lippes, whe:ewith the bindeth her
felfe,

8 If her houfband heard it and hódeth his peace cōcerning her,
the fame day he hua- reth it, then her vowe fhai ftand, and her
bondes wherewith the bindeth her felfe fhall ftand in effect.

9 But if her houfband difalowe her the fa- me day that he
heareth it, then fhall he ma- ke her vowe which fhe hath made,
& that that the hath pronounced with her lippes, wherewith the
bonde her felfe, of none effect, and the Lord wil forgive her.

10 But euerie vowe of a widowe, and of her that is deuorced
(wherewith the hath bounde her felfe) fhall ftand in effect with

her.

11 And if the vowed in her houfbandes t houfe, or bōde her
felſe fhi:ectly with an othe,

12 And her houfband hathe heard it, & hel- de his peace
concerning her, not difalow- ing her, then all her vowes fhall
ftand, & euerie b inde, wherewith the bōd her fel- fe, fhall ftand
in effect.

13 But if her houfband difannulled them, the fame day that he
heard them, nothing that proceeded out of her lippes concern-
ing her vowes or concerning her bōdes, fhall ftand in effect:
for her houfband hathe difannulled them, and the Lord wil
forgive her.

14 So euerie vowe, and euerie othe or bon- de, made to h
humble the foule, her houf- band may ftablish it, or her
houfband may breake it.

15 But if her houfband holde his peace cō cerning her f. o' day
to day, the he ftablish- fheth all her vowes and all her bondes
which the hathe made: he hathe cōfirmed them becaufe he
held his peace concer- ning her the fame day that he heard
them.

16 But if he breake them after that he ha- the heard them, then
fhall he beare her in quitie.

17 Thefe are the ordinaces which the Lord commanded Mofes,
betwene a man & his wife, & betwene the father and his
daugh- ter, being yong in her fathers houfe.

CHAP. XXXI.

2 Fine Kings of Midian & Balaam are fainc 12 One- ly the
maides are refrued alue 27 The prays is equal- ly dended 40 A
prefent given of Ifrael.

3 Nid the Lord fpake vnto Mofes, fay- ing,

Chap. 25, 27.

Chap 27, 28. a As he had f mided, Chro. 26, 27 decia- ring alfo
that f reuter doue against hispeo ple is done a- gainst him.

*2 Reuenge the children of Ifrael of the Midianites, & afterward
fhalt thou be gathered vnto thy people.*

3 And Mofes fpake to the people, faying, Harnes fome of you
vnto warre, and let them go againft Midian, to execute the
vengeance of the Lord * againft Midian.

4 A thoufad of euerie tribe through out all

the tribes of Ifrael, fhall ye fend to the warre.

5 So there were taken out of the thoufands of Ifrael, twelve
thoufan i prepared vnto wa:te, of euerie tribe a thoufand.

6 And Mofes fent them to the warre, even a houfand of euerie tribe, and fent them with Plunehas the fonne of Eleazar the P:reft to the warre & the holy inftrumers: that is, the trumpets to blowe were in his hand.

7 And they warred againft Midian, as the Lord had commanded Mofes, & flue all the males.

8 They flue alfo f Kings of Midian amog them that were flaine. *Eui and Kékem, & Zur, & Hur & Réba fiu: kigs of Miorán, an I thei flue Balaam the fonne of Beó: with the two:de:

9 But the children of Ifrael toke the worne of Midian p ifonets, and their child: n & fpoyled all their cartel, & all their flockes, and all their goo:s.

10 And they butnt all their cires, wherein they dwelt, and all their villages with fire.

11 And they toke all the fpoyle & all the praye bache of men & beaftes.

12 And they broght the captaines and that which they had tak: n, and the fpoyle vnto Mofes and to Eleazar the P:reft, and vnto the Congregation of the children of If- rael, unto the cape in the plaine of Moab, which was by I:rdén toward I:richó.

13 ¶ Then Mofes and Eleaza. the P:reft, & all the princes of the Congregation went out of the campe to mete them.

14 And Mofes was angry with the captai- nes of the hofte, with the captaines ouer thoufands, & captaines ouer hundreds, which came from the warre and battel.

15 And Mofes fald vnto them, What haue ye faued all the women

16 Beholde, * thefe caufed the children. Ifrael through the counfel of Balaam, commit a trépas againft the Lord, f as cōcerning Peor, and the: e came a plague a- mong the Congregation of the Lord.

17 Now therefore, * flay all the males a- mong the s children, & kil all the women that haue knowen man by carnal copulation.

18 But all the women children that haue not knowen carnal copulation, kepe alue for your f lues.

19 And ye fhall remaine without the hofte feue day es, all that haue killed any perfo- ne, * and all that haue touched anie dead, & purifie bothe you felues & your prifo- ners the third day and the feuenth.

20 Alfo ye fhall purifie euerie garment and all that is made of fhins & all woole of goates heere, & all things made of wood.

a For his gre f. f. f. f. to f. f. f. f. Chap 25, 28

1/6, 23, 28.

c The folls goth: w h g n. c. f. f. f. to c. f. f. f. f. rt. lues to of
fed marfod

to pal ties & ger, ren to, a f. f.

d As the w- men & Lds children.

a As chogthe fald, Ye oght f. hauefpared we

Chap 25, 28. a Pet 2, 25. f For worhup ping of Peor.

Indg. 25, 28. g That is, all f me childre.

Chap. 25, 28.

22 ¶ And

The spoile of Midian.

Numbers. Reuben & Gad.

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Presented to the Laws. Chap 19,12.

b The third date & before it be molten Chap 19,9. a It shall be
walked.

The prairie is first decided e- qually among all

b Of the prairie that fall into to the soldiers

The Israelites of had not bone or warre, of eueric fil- terh pated
one to the Lord: & § soldiers, one of eueric fiue hundreth.

"We are bound the bed of man

m This is the pures in that § soldiers gone to the Lord

a Meaning of the maides, or vergenes which had not com-
parted with man.

21 ¶ And Eleazar the Priest said vnto the men of warre, which
went to the battel, This is the ordinance of the laws which the
Lord commanded Moses,

22 As for golde, and filuer, braffe, yron, tyn- ne, and lead:

23 Euen all that may abyd the fire, ye shal make it go through
the fire, and it shalbe cleane: yet, it shalbe b purified with the
water of purification: and all that suffreth not the fire, ye shal
cause to paffe by the water.

24 Ye shal wash also your clothes the fe- uenth day, and ye
shalbe cleane: and after- ward ye shal come into the Hoste.

25 ¶ And the Lord spake vnto Moses, fay- ing,

26 Take the summe of the prairie that was taken, bothe of perfones and of cartel, thou and Eleazar the Priest, & the chief fathers of the Congregation.

27 And deuide the prairie between the sol- diers that went to the warre, and all the Congregation.

28 And § shalt take a tribute vnto the Lord of the b men of warre, which went out to battel: one perfume of fiue hundreth, bothe of the perfones, and of the beues, & of the asses, and of the shepe.

29 Ye shal take it of their halfe and giue it vnto Eleazar § Priest, as an heaue offering of the Lord.

30 But of the halfe of the children of Is- rael thou shalt take l one, taken out of fiftie, bothe of the perfones, of the beues, of the asses, and of the shepe, even of all the cartel: and thou shalt giue them vnto the Levites, which haue the charge of the Tabernacle of the Lord.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And § bootye, to wit, the test of the prairie which the men of warre had spoiled, was fx hundreth feuentie and fiue thousand hepe,

33 And fuentie and two thousand beues,

34 And thie score and one thousand asses,

35 And two and thirtie thousand perfones, in all of women that had lyen by no man.

36 And the halfe, to wit, the parte of them that went out to warre touching the number of shepe, was thie hundreth feuen and thirtie thousand, and fiue hundreth.

37 And the a Lords tribute of the shepe was fix hundreth and feuentie and fiue,

38 And the beues were fix and thirtie thousand, whereof the Lords tribute was feuentie and two.

39 And the asses were thirtie thousand and fiue hundreth, whereof the Lords tribute was thie score and one:

40 And a of perfones fixtene thousand, whereof § Lords tribute was two & thir-

tie perfones.

41 And Moses gaue § tribute of the Lords offring vnto Eleazar the Priest, as § Lord had commanded Moses.

42 And of the a halfe of the children of Israel, which Moses deilded from the men of warre,

43 (For the halfe that pertained vnto the Congregation) was thie hundreth thirtie and feuen thousand shepe and fiue hun-

dreth,

44 And fix and thirtie thousand beues,

45 And thirtie thousand asses, and fiue hun- dreth,

46 And fixtene thousand perfones.

47 Moses, I say, toke of the halfe that per- teined vnto the b children of Israel, one taken out of fiftie, bothe of the perfones & of the cartel, and gaue them vnto the Le- vites, which haue the charge of the Ta- bernacle of the Lord, as the Lord had commanded Moses.

48 ¶ Then the captaines which were ouer thousands of the hoste, the captaines ouer the thousands, and the captaines ouer the hundreds came vnto Moses:

49 And said to Moses, Thy seruants haue taken the summe of the men of warre which are vnde: "our autoritie, and thie- re lacketh not one man of vs.

50 ¶ We haue therefore broght a present vnto the Lord, what euerie man founde of newels of golde, bracelets, and cheines, rings, eare rings, and ornaments of the legs, to make an atonement for our soules before the Lord.

51 And Moses and Eleazar the Priest toke the golde of them, and all wrought newels.

52 And all the golde of § offing that thei offred vp to the Lord,
(of the captaines ouer thousands and hundreds) was fixtene
thousand feuen hundreth & fiftie shekels,

53 (For the men of warre had spoiled, eue- rie man for umn
(self)

54 And Moses and Eleazar the Priest to- ke the golde of the
captaines ouer the thousands, and ouer the hundreds, and
brought it into the Tabernacle of the Co- gregation, for a f
memorial of the chil- dren of Israel before the Lord.

CHAP. XXXII.

a The request of the Reubenites and Gadites, 16 And their
premes vnto Moses to Moses granteth their re- quest 33 The
Gadites, Reubenites, and halfe the tri- be of Manassee,
conquer and buyide cities on the side Iordan

b Now the children of a Reuben and the children of Gad had
an execa- ding great multitude of cattel: and they saw the land
of Iaxer, and the land of b Gilead, that it was an apt place for
cat- tel.

c Then the children of Gad, and the chil-

a Of that part which was go- of vnto them, in denoting §
spoile.

p Which had not bone or warre.

The vndes of beads

q The captai- nes by this fre- oftrig acknow- ledge § great
benefit of Gad to prescuing his people.

r And gaue no pareils to their captaines.

f That b Lord might for em- ber § chilarca of Israel.

a Reuben es- ne of Lach, & Gad of Zil- ph her hand- mine

b Which moi- teine was fo- named of the shape of flo- nes §
Iaxon made as a fi- gue of the co- urnate betwi- ce him & La-
han, Gen 19,27

v.i.

Reuben & Gad.

Nombers.

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Chap. 13.24. (1) 2017.

The if and if the men. Chap 14.28

or, performed or continued

e Because the mannered, we ther wolle be- leue their re- port,
while truch as con- acting 3 Ld.

d By your oc- cation.

e In the land of Caian.

dren of Reuben came, & Spake vnto Mo- fes and to Eleazar the Priest, and vnto the princes of the Congregation, saying,

The land of Atarosh, and Dibon, and Iazér, and Nimash, and Hehbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 Which country the Lord Smote before the Congregation of Israel, is a land more for cactel, and thy feruants haue cattel:

5 Wherefore, said thei, If we haue founde grace in thy fight, let this land be giuen vnto thy feruats for a possession, or bring vs not ouer Iorden.

6 And Mofes said vnto the child of Gad, and to the children of Reuben, Shal your brethren go to warre and ye tary here?

7 Wherefore now "discourage ye y heart of the children of Israel, to go ouer into the land, which the Lord hathe giuen the?

8 Thus did your fathers when I sent them from Kadeh-barnea to se the land.

9 For * when they went vp eunn vnto the ryuer of Eshcol, and save the land: they discouraged the heart of the children of

Israel, that thei wold not go into the lad, which the Lord had giuen them.

10 And the Lords wrath was kindled the same day, and he did sweare, saying,

"None of the men that came out of Egypt* from twentie yere olde and abou, shal se the land for the which I sware vnto Abraham, to Izhak, and to Izakob, because thei haue not * wholje folowed me:

11 Except Caleb the sonne of Iephunneth the Keneute, & Ioshua the sonne of Nun: for thei haue costately folowed the Lord.

12 And the Lord was verie angry with If a el, and made them wander in the wilderness fortie yeres, vntil all the generacion that had done e cuil in the fight of the Lord were consumed.

13 And beholde, ye a e risen vp in your fathers theade as an enceede of sinneful me, stil to augment the fearce wrath of the Lord, toward Israel.

14 For if ye turne away fro following him, he wil yet againe leaue the people in y wilderness, and y ye shal dethoyé all this folke.

15 And thei went nere to him and said, We wil buylde thepe foldes here for b thepe, and for our cattel, and cities for our

children.

17 But we our selues wil be ready armed to gebefore the children of Israel, vntil we hauebrought them vnto their e place: but our children shal dwel in the defenced cities, because of the inhabitants of the land.

18 We wil not returne vnto our houfes, vn-til the children of Israel haue inherited, euerie man his inheritance.

19 Nether wil we inherit with the beyode

Iorden and on that side, because our inheritance is fallen to vs on this side Iorden Eastward.

20 And Moses said vnto them, If ye wil do this thing, and go armed before the Lord to warre:

21 And wil go euerie one of you in harnes ouer Iorden before the Lord, vntil he ha the call out his enemies from his fight:

22 And vntil the land be subdued before the Lord, then ye shal returne and be innocent toward the Lord, and toward Israel: and this land shalbe your possession before the Lord.

23 But if ye wil not do fo, beholde, ye haue sinned against the Lord, and be sure, that your sinne wil finde you out.

24 Builde you then cities for your children and foldes for your shepe, and do that ye haue spoken.

25 Then the children of Gad & the children of Reuben Spake vnto Moses, sayig, Thy feruants wil do as my lord commandeth:

26 Our children, our wiues, our shepe, and all our cattel shal remaine there in the cities of Gilead,

27 But * thy feruants wil go euerie one armed to warre before the Lord for to fight, as my lord sayeth.

28 So concerning them, Moses * commanded Eleazar the Priest, & Ioshua the sonne of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said vnto them, If the children of Gad, and the children of Reuben wil go with you out: Iorden, all armed to fight before the Lord, then when the land is subdued before you, ye shal giue them the land of Gilead for a possession:

30 But if thei wil not go ouer with you armed, then thei shal haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the Lord hathe said vnto thy feruants, so wil we do.

32 We wil go armed before the Lord into the land of Canaan: that the possession of our inheritance may be to vs on this side Iorden.

33 *So Moses gaue vnto the, even to the children of Gad, & to the children of Reuben, & to half the tribe of Manasseh the sonne of Joseph, kingdome of Sihon King of the Amorites, and the kingdoms of Og, King of Bashan, the land with the cities thereof and coastes, euen the cities of the country round about.

34 Then the children of Gad buyit Dibon, and Ataroth, and Aroer,

35 And Arroth, Shophan, and Iazér, and Iogbehah.

Iph. 1.13.

f before the Arke of the Lord.

g. That is, the inhabitants of the land.

h The Lord wil grante you run land if ye require.

i Ye shal affou really be possi fined for your sinne.

Iph. 4.10.

k Moses gaue charge y his proues made to the Reuben, and & others shalde, he preformed after his death, so that this brake out theirs:

l that is an- tributed to the Lord which his messenger speaketh

Deut 3.25. Iph. 13.4 & 12.4.

m The Amorites dwelled on both sides of Iorden; but here he made to mention of sheen what dwde on this side: both to, to be speaketh of th, in that inhabited beyond Iorden.

36 And

Departing of the campe. Numbers.

| 36 And Beth-nim-áh, and Beth-harán, defenced cities: also
 the folds. | wilderness of Sín, and set up their tents in
 Dophkáh. | | --- | --- | 37 And the child-ē of Reubén built
 Heh-bón, and Elealéh, & Kiriatháim, | And they departed
 from Dophkáh and lay in Alúfh. | 38 And Nebó, and Baal
 meon, and turned their names, and Suibmáh: & gave other
 names unto the cities which they built. | And they removed
 from Alúfh, and lay in *Rephidim, where was no water for y*
people to drink. | 39 And the children of Machir the sonne of
 Manaassch went to Gileád, & took it & put out the Amorites that
 dw. It therein. | And they departed from Rephidim, and pitched
 in the wilderness of Sínai. | 40 Then Moses gave Gileád unto
 Machir the sonne of Manaassch, and he dwelt therein. | And they
 removed from the desert of Sínai, and pitched in Kibróth
 Hattaauáh. | 41 * And Iai: the sonne of Manaassch wēt & took
 the final: owns thereof, and called them *Hauóth Iai.* | And
 they departed from Kibróth Hattaauáh, and lay at Hazeróth. | |
 42 Also Nobáh went & took Kenáth, with the villages thereof
 and called it Nobáh, after his own name. | And they departed
 from Hazeróth, and pitched in Rithmáh. | | CHAP. XXXIII. |
 And they departed from Rithmáh, and pitched at Rimmón
 Paréz. | 1 Two & fourie journeyes of Israel are nombred 32 They
 are commanded to kill the Canaanites | And they departed
 from Rimmón Paréz, and pitched in Libnáh. | 2 TH Ie are the
 journeyes of the children of Israel, which went out of the land of
 Egypt according to their bonds under the hand of Moses and

Aaron. | *And they removed from Libnáh, & pitched in Riffáh.* |
| 3 *And Mofes wrote their going out by their tourneyes*
according to the commandement of the Lord: fo thefe are the
iournees of their going out. | *And they iourneied from Riffáh,*
& pitched in Kehelatháh. | | 4 *Now they departed fró Ramefes*
y fi ft moneth, euen y fiftéth day of the fift moneth, on the
mo:owe after the Palleouer; & the children of Ifrael went out
with an hie hand in the fight of all the Egyptians. | *And they*
went from Kehelatháh, & pitched in mount Shápher. | | 5 *(For*
the Egyptians buried all their fi ft borne, which the Lord had
fmitted amóg them: vpon their gods alfo the Lord did
execucion.) | *And they removed fró mount Shápher, and lay in*
Haradáh. | | 6 *And the children of Ifrael removed from*
Ramefes, and pitched in Succóth. | *And they removed from*
Haradáh, and pitched in Makhelóth. | | 7 *And they departed*
from Succóth, & pitched in Ethám, which is in the edge of the
wildernes. | *And they removed from Makhelóth, & lay in*
Taháth. | | 8 *And they departed from before Hahí-róth, and*
went through the middes of the Sea into the wildernes, and
went thre dayes iourney in the wildernes of Ethám, and
pitched in Maráh. | *And they departed from Taháth, & pitched*
in Taráh. | | 9 *And they removed from Maráh, and came vnto*
Elim, and in Elim were twelve fountains of water, and feuntie
palmetrees, and they pitched there. | *And they removed from*
Taráh, & pitched in Mithkáh. | | 10 *And they removed from*
Elim, and camped by the red Sea. | *And they wet from Mithkáh,*

*& pitched in Hashmonáh. | | 11 And they removed from the red Sea, & láye in the wildernes of Sín. | And they departed from Hashmonáh, & lay in Moferóth. | | 12 And they toke their journey out of the | And they departed from Moferóth, and pitched in Bene-iaakan, | | And they removed from Bene-iaakán, & lay in Hor-hagidgád. | | And they went from Hor-hagidgád, & pitched in Iotbáthah. | | And they removed from Iotbáthah, & lay in Ebronáh. | | And they departed from Ebronáh, and lay in Ezion-gáber. | | And they removed from Ezion-gáber, & pitched in the wildernes of Zin, which is Kadéfh. | | And they removed from Kadéfh, & pitched in mount Hor, in the edge of the lád of Edóm. | | And Aarón the Priest went vp into mount Hor at the commandement of the Lord; and died there, in the fouriethye-re after the children of Írael were come out of the land of Egypt, in the first day of the *fifth moneth. | | And Aarón was an hundreth, & thie and twétie yere olde, whé he died i moût Hor. |*

Departing of the campe. Numbers.

Borders of Canáan. 162/1224

Chap. 21.1. 40. And King Aráá, Canáanite, & dwelt in the South of the land of Canáan, heard of the coming of a childre of Ifráé)

Chap. 21.10. 41 And they departed from mounté Hor, and pitched in Zalmonáh.

42 And they departed from Zalmonáh, & pitched in Punón.

43 And they departed from Punón, and pitched in Obóth.

44 And they departed from Obóth, & pitched in Iie-abarim, in y borders of Moáb.

Rem. 21.4. 45. And they departed from *Iir, and pitched in Dibón-gad.

46 And they removed from Dibón-gad, & lay in Almón-diblaháim.

47 And they removed from Almon-diblaháim, and pitched in the mounteines of Abarim, before Nebó.

Chap. 21.5.

48 And they departed from the mounteines of Abarim, and pitched in the 'play' of Moáb, by Iordén toward Ierichó.

Chap. 21.5.

49 And they pitched by Iordén, from Bethieflhimóth vnto *Abel-flhittim in the plaine of Moáb.

50 And the Lord fpake vnto Mofes in the plaine of Moáb, by Iordén toward Ierichó, faying.

Deut. 7.2. Inf. 11.11.

51 Spoake vnto the children of Ifráel, and fay vnto them,
*When ye are come ouer Iordén to enter in to the land of
Canáan,

e Which were for ye in their his places to worship.

52 Ye fhall then driue out all y inhabitants of the land before
you, & deftroy all their pictures, and break a funder all their
images of metal, & plucke downe all their hit places.

53 And ye fhall poffeffe the land and dwel therein: for I haue
giuen you the land to poffeffe it.

Chap. 26.13.

54 And ye fhall inherit the land by lot according to your
families: *to the more ye fhall giue more inheritance, & to the
fewer the leffe inheritance, where the lot fhall fall to anie má,
that fhall be his: according to the tribes of your fathers fhall ye
inherit.

Inf. 23.13. Indg. 2.3. W. 2.4.

55 But if ye wil not driue out the inhabitants of the land before
you, then thofe ye let remaine of them, fhall be *prickes in your
eies, and thornes in your fides, and fhall veze you in the land
wherein ye dwel.

56 Moreouer, it ſhal come to paſſe, that I ſhal do vnto you, as I thought to do vnto them.

CHAP. XXXIII.

a The maſſes and borders of the land of Canáan. 17 Certaine men are affigned to deuide the land.

b Nd the Lord ſpake vnto Moſes, ſaying.

c Commande the children of Ifráel, and ſay vnto them, When ye come into the land of Canáan, this is the land that ſhal fall vnto your inheritance: that is, the land

of Canáan with the coaſtes thereof.

3 *And your Southquarter ſhalbe from Inf. 11.2. the wilderness of Zin to the borders of Edóm: ſo that your Southquarter ſhalbe from the ſalt Sea coaſt Eaſtward:

4 And the border ſhal compaſſe you from the Southe to Maaleh-akrabbim, and reache to Zin, & go out from the Southe to Kadefh-barnéa: thence it ſhal ſtreth to Hazar-addát, and go along to Azmón.

5 And the border ſhal compaſſe from Azmón vnto the *riuier of Egypt, and ſhal go out to the ſea.

6 And your Weftquarter fhall be the great fea: euen that border fhall be your Weft-coaft.

7 And this fhall be your Northquarter: ye fhall maik out your border fro the great fea vnto mount 4 Hor.

8 From mount Hor ye fhall point out til it come vnto Hamáth, and the end of the coaft fhall be at Zedád.

9 And y coaft fhall reache out to Ziphrón, & go out at Hazar-enán. this fhall be your Northquarter.

10 And ye fhall maik out your Eaftquarter from Hazar-enán to Shephám.

11 And the coaft fhall go downe from Shephám to Ribláh, and from the Eaftfide of Ain: and the fame border fhall defcend & go out at the fide of the Sea of Chinnerech Eaftwarde.

12 Alfo that border fhall go downe to Iordén, and leaue at the falt Sea. this fhall be your land with the coaftes thereof round about.

13 Then Mofes commanded the children of Ifráel, faying, This is the land which ye fhall inherit by lot, which y Lord commanded to giue vnto nine tribes and halfe the tribe.

14 *For the tribe of the children of Reubén, according to the houfhóides of their fathers, and the tribe of the children of

Gad, according to their fathers houfhóides, and halfe the tribe of Manasseh, haue receiued their inheritance.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Iordén toward Ierichó ful East.

16 *Againe the Lord spake to Moses, saying.

17 These are the names of the men which shal deuide the lād vnto you: Eleazar the Priest, and Iofhua the sonne of Non.

18 And ye shal take also a prince of eueie tribe to deuide the land.

19 The names also of the men are these: Of the tribe of Judáh, Caléb the sonne of Iephunnéh.

20 And of the tribe of the sonnes of Simeón, Shemué the sonne of Ammihúd.

21 Of the tribe of Beniamán, Elidád the sonne

d Which is a mounteine n: to Tyre & Sidón & oct y 1:or in the wilderness, where Aaron dyed.

e Which in y Gospel is called y lake of Genuaiceth.

Chap. 32. 34. Inf. 14.2.

f One of the heffes of chie fe men of eueie tribe.

e Meaning the description of the land.

Cities of refuge.

Numbers.

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sonne of Chiflón.

21 Also of the tribe of the sonnes of Dan, the prince fukki, the sonne of Iogli. Of the sonnes of Iosephos the tribe of the sonnes of Manaseh, the prince Hanni el the sonne of Ephod. And of the tribe of y sonnes of Ephraim, the prince Kemuel, y sonne of Shiph-tan Of the tribe also of y sonnes of Zebulun, he prince Elizaphán, y sonne of Parnach. So of the tribe of y sonnes of Iflachar, the prince Patriel the sonne of Azzan. Of the tribe also of y sonnes of Ather, the prince Ahihad the sonne of Shelo-mi. And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammihad. These are they, whome the Lord commanded to decide the inheritance vnto the children of Israel, in the land of Canan.

CHAP. XXXV.

2 Unto the Leuites are giue cates and suburbes. 11 The cates of refuge 10 The laws of murther, 30 For one man's wines, that no man be condemned. 1 And the Lord spake vnto Moses in y plaine of Moab by Iorden, toward Iericho, saying, 2
*Commande the children of Israel, that they giue vnto the a

Leuites of the inheritance of their possession, b cites to dwel in: ye shal giue also vnto the Leuites the suburbes of the cates round about them. So they shal haue the cates to dwel in, & their suburbes shaibe for their cattel, and for their substance, & for all their beaftes. 4 And the suburbes of the cates, which ye shal giue vnto the Leuites, from the wall of the cite outwaide, shalbe a thousand cubites round about. 5 And ye shal measue without the cite of the Eastside, c two thousand cubites: and of the Southside, two thousand cubites: & of the Westside, two thousand cubites: & of the Northside, two thousand cubites: & the cite shalbe in the middes, this shalbe the measure of the suburbes of their cates. 6 And of the cities which ye shal giue vnto the Leuites, where shalbe six cities fo: refuge, which ye shal appoint, that he which killeth, may flee thither: & to them ye shal adde two and foury cates mo. 7 All the cates which ye shal giue to y Leuites, shalbe eight and fourie cates: them shal y: giue with their suburbs. 8 And concerning the cates which ye shal giue, of the possession of the children of Israel: of many ye shal take mo, and of few ye shal take lefe: euerie one shal giue of his cates vnto the Leuites, accor

ding to his inheritance, which he inheri-teth. 9 And the Lord spake vnto Moses, saying, 10 Speake vnto the children of Israel, and say vnto them, * When ye be come ouet Iorden into the land of Canan, 11 Ye shal appoint you cities, to be cities of refuge for you, that the slayer, which slayeth anie persone vnwares, may flee thither. 12 And these cities shalbe for you a

refuge from the a auenger, that he which killeth, dye not, vntil he stand before the Cogregacion in iudgement. 13 And of the cities which ye shal giue, six cities shal ye haue for refuge. 14 Ye shal appoint three on this side Iorden, and ye shal appoint three cities in the land of Canan which shalbe cities of refuge. 15 These six cities shalbe a refuge for the children of Israel, and for the stranger, and for him that dwelleth among "you, that euerie one which killeth anie persone vnwares, may flee thither. 16 *And if one f smite an other with an instrument of yron that he dye, he is a murtherer, or the murtherer shal dye y death. 17 Also if he smite him by casting a f stone, wherewith he may be slaine, and he dye, he is a murtherer, and the murtherer shal dye the death. 18 Or if he smite him with an had weapon of wood, wherewith he may be slaine, if he dye, he is a murtherer, and the murtherer shal dye the death. 19 The reuenger of the blood him selfe shal slay the murtherer: when he meteth him, he shal slay him. 20 But if he thrust him of hate, or hurle at him by laying of wait, that he dye, 21 Or smite him through enemitie with his hand, that he dye, he that smote him shal dye the death: for he is a murtherer: the reuenger of the blood shal slay the murtherer when he meteth him. 22 But if he pushed him vnaudifedly, and not of hated, or cast vpon him anie "thing, without laying of wait, 23 Or anie stone (whereby he might be slaine) and sawe him not, or caused it to fall vpon him, and he dye, & was not his en-mie, nether fogle him anie harme, 24 Then the Congregacion shal iudge betw. ne

the slayer & the a auenger of blood according to these laws. 25
And the Congregacion shal deliuer the slayer out of the hand
of the auenger of blood, and the Congregacion shal restore him
vnto the cite of his refuge, whither he was fled: and he shal
abide there vnto the death of the hie Priest, which is anointed
with the holy oyle.

g And he mages over entire piece of grounds that should fall to
anie by lot, to chintet that all ensigns might be done order ly &
without contention.

Seph 21,2.

a Because that had no inheritance assigned them in y lad of
Canaan b. Gou wolde haue the feate red through all y lane, be-
cut's y people might be pre-fected by the in y obedience of
God & his haue

e So y in all were thre-thousand: and in the com-paste of the fe
two thou-sand they might plant & sowe.

Deut 4,41. Seph.21,2.

v.iii.

Cities of refuge.

Numbers. Daughters of Zelophehad.

by the sin- tance of the lodge

I A lawe to lodge mur- ther's door, other of per- pose or vind-
ifically

Deut 17.6. & 19.11 Mat 18.16. 2.Cor.13 1.

m Which pur pally h th co- meized mir- ther.

By mer- ber n So God is mandial of the blood wrong; fully
shed, j he makethus domne errato res to deman- de vengeance
themed.

n It femech j j tribes con- tended who might mary their daugh-
ters to haue their inheri- ter; and there- fore the fon- nes of
Iofeph proposed the matter to Mo- fs. Chap.27.1. & 17.2. b
Meenag. Moes.

26 But if the Slayer come without the bor- ders of the citre of
his refuge, whither he was fled, 27 And the reuenger of blood
finde him without the borders of the citre of his re- fuge, and
the euenger of blood Slay the murtherer, he Shai be gilties, 28
Because he Shulde-haue remained in the citre of his refuge,
until the death of the hye Priest: and after the death of the hie
Priest: the Slayer Shai returne vnto y land of his possession. 29
So theft things Shalbe a 1lawe of judge- ment vnto you,
throughout your genera- cians in all your dwellings. 30
Whofocuer killeth anie perfone, the iud go Shai Slay the
murtherer, through "wit- nesses: but "one witnes Shai not

testifie a- gainft a perfone to caufe him to die. 31 Moreover ye Shai take no recompense for the life of y murtherer, which is "wor thie to die: but he Shai be put to death. 32 Also ye Shai take no recompense for him that is fled to the citre of his refuge, that he Shuld come againe, and dwel in the land, before the death of the hie Priest. 33 So ye Shai not pollute the land wherein ye Shai dwel: for blood defileth the land: and the land can not be "clensed of the blood that is shed therein, but by y blood of him that shed it. 34 Defile not therefore the land which ye Shai inhabite, for I dwel in the middes the roof: for I the Lord dwel among the chil- dren of Ifrael.

CHAP. XXXVI.

4 An ordre for the marriage of the daughters of Ze- lophahad 7
The inheritance colde not be given from one tribe to another. 1
Then the chief fathers of the familie of the fonnes of Gilead,
the fonne of Machir the fonne of Manaffeh, of the fa- milies of
the fonnes of Iofeph, came, and spake before Moses, and
before the prin- ces, the chief fathers of the children of Ifrael,
2 And said, "The Lord commanded my lord to giue the land to
inherit by lot to the children of Ifrael: and my lord was
commanded by the Lord, to giue the inhe- ritage of
Zelophehad our brother vnto his daughters. 3 If they be
married to anie of the fonnes of the other tribes of the childre
of Ifrael

then Shai their inheritance be taken away from the inheritance of our fathers, & Shai be put vnto the inheritance of the tribe whereof they Shalbe. So Shai it be taken away from the lot of our inheritance.

4 Also when the Iubile of the children of Ifrael commeth, then Shai their inheritance be put vnto the inheritance of the tribe whereof they Shalbe Sphiat their inheritance be take away from the inheritance of the tribe of our fathers. 5 Then Moses commanded the children of Ifrael, according to the worde of the Lord, saying, The tribe of the fonnes of Ioseph haue fayd wel. 6 This is the thing that the Lord hathe commanded, concerning the daughters of Zelophehad, saying, They Shai be wines, to whome they thinke beft, oneiy to the familie of the tribe of their father Shai they mary: 7 So Shai not the inheritance of the children of Ifrael: remove from tribe to tribe, for euerie one of the children of Ifrael Shai ioine him feife to the inheritance of the tribe of his fathers. 8 And euerie daughter that posseseth anie inheritance of the tribes of the children of Ifrael, Shai be wife vnto one of the familie of the tribe of her father: that the children of Ifrael may enioye euerie man the inheritance of their fathers. 9 Nether Shai the inheritance go about from tribe to tribe: but euerie one of the tribes of the children of Ifrael Shai fticke to his owne inheritance. 10 As the Lord commanded Moses, so did the daughters of Zelophehad. 11 For "Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were

married vnto their fathers biothers fonnes, 12 They were wyues to certeine of the fa- milies of the fonnes of Manaffeh the fon- ne of Iofeph: so their inheritance re- mained in the tribe of the familie of their father. 13 These are the commandements and lawes which the Lord commanded by the hand of Moses, vnto the children of If- rael in the plaine of Moab, by Iorden toward Ierichô.

c Signifying y at no time its colde returns for m y Iubi- te all things returned to their own tra- bes.

d For the oth- be colde not haue continued it the inheri- tance which was the o sin- tenance there o, Iubide haue been abali- ted to o thers.

e When there is no male to inherite,

Chap.27.1

f Touching the ceremonial and indicial laws.

THE

THE FIFTH BOKE OF

Mofes, called' Deuteronomic.

THE ARGUMENT.

The wonderful love of God toward his church is lively fet for the in this boke. For alfeft through their 1. grantude and fundry rebellions against God, for the fpace of forty yere, Deu. 9, 7, they had deferved to have been cut of from the ufber of his people, and for euer to have been deprived of the vfe of his holy wode, or facraments; yet he did euer preferne his Church euen for his owne mercies fake, and wolde ftill have his Name called vpon among them. Wherefore he brought them into the land of Candan, deftroyeth their enemies, giveth them their country, townes, and goodes, and exhorteth them by the example of their fathers, whole infidelite, idolater, adulteries, murmurings and rebellion, he had moſte ftamply punfthed) to feare and obey the Lord, to embrace and kepe his law without adding ther vnto or diminffing there from. For by his worde he wolde be knowfe to be their God, and they his people: by his worde he wolde gouerne his Church, and by the fame they ftulde learne to obey him. by his worde he wolde dicterne the falſe Prophet from the true, light from darkness, error from

knollage, and his owne people from all other nations and infileles: teaching them thereby to refofe and defteft, defstroy and abolifh whaffeuere not agreeable to his holy wil, feme it otherwife neuer fo good or precious in the eyes of man. And for this caufe God promifed to raife vp Kings and gouernuer, for the feking for the of this worde and preferuacion of his Church: young vnto them an efpecial charge for the executing thereof: whome therefore he wilfeth to exercife them felues diligently in the continual ftadie and meditacio of the fame: that they might learne to feare the Lord, love their folnefs, alfhore conftones and vice, and whaffeuere offendeth the mafstie of God. And as he had to fore intrudfed their fathers in all things appertening, bothe to his fpiritual feruice, and alfo for the maintenance of that fociatte which is between men: fo he prefcribeth here anew, all fuche lawes and ordinances, which other concerne his Duane feruice, or ft are neceffarie for a comon weale: appointing vnto euer eftate and degre their charge and duets: afvel, how to rule anft love in the fcare of God, as to nourfh friendship to worde their neighbours, and to preferne that ordre which God hathe eftablifhed among men: threatening with all mofe horribis plagues to them that tranfprefe his commandements, and promifing alittle fongs of filicute to fuche as oberne and obey them.

That is, a feconde lawetio called, becaufe the Lawe of God gave in mount Similich here repeated, as though it we to a new

Law and this booke is a commencing or caposition of the first comander.

CHAP. I.

2 A briefe recital of things done before, first Horsh unto Kadesh-barnea. 3 Moses reproveth the people for their incredulity. 4 The Israelites are overcome by the Amorites because they fought against the commandment of the Lord.

a In the company of Moab b So that an wilcurner was, become first 2.2 and this plain a. Moab.

c In Horsh, or Simil, further yere, betore this first lawe was given, but because all first were, then of age and indigent were now dead. Moses repeauleth the same to the youth which either the word nor borne, or had not redemption. d By these examples of Gods favour their moyses are prepared to receive. be the Law. Num. 21, 24. e The seconde time f In first second yere, and second moneth. Num. 10. 21.

MOSE be first wordes which Moses spake unto all Israel, on a this side Iordén in the wilderness, in the plain, b over against first red sea, between Parán & Tophel, and Labán, and Hazeroth, and Di-zahab.

There are eleven daies journey from Horsh unto Kadesh-barnea, by the way of mount Seir.

And it came to passe in the first day of the eleuenth moneth, in the forteth yere, that Moses spake vnto the children of Israel according vnto al that the Lord had giue him in commandement vnto them,

After that he had slaine Sihón the King of the Amorites which dwelt in Heshbón, and Og King of Bashán, which dwelt at Ashtaróth in Edrei.

On this side Iordén in the land of Moáb began Moses to declare this Law, saying, The Lord our God spake vnto vs in Horeb, saying, Ye haue dwelt long ynough in this mount,

7 Turne you and departe, and go vnto the

mountaine of the Amorites, and vnto all places nere therunto: in the plaine, in the mountaine, or in the valley, bothe South ward, and to the sea side, to the land of the Canaanites, and vnto Lebanon tenen vnto the great ruer, the ruer "Peráth.

8 Beholde, I haue set the land before you: go in and possesse that land which the Lord swore vnto your fathers, Abraham, Ishák, and Izakób, to giue vnto the and to their seed after them.

9 And I spake s vnto you the same time, saying, I am not able to beare you my self alone:

10 The Lord your God hath multiplied you: & beholde, ye are this day as the staries of heauen in nomber:

11 (The Lord God of your fathers make you a thousand times
fo manie mo as ye are, and bleffe you, as he harhe promised
you)

12 How cá I alone beare your combrance and your charge, and
your ftrife?

13 Bring you men of willome and of vnderftanding, and
known among your tribes, and I wil make them rulers ouer
you:

14 Then ye answered me & laid, The thing is good that thou
halt comanded vnto do. 15 So I toke the chief of your tribes
wife and knowen me, and made the rulers ouer

v.iii.

Or, Exploifers.

Gen. 15, 18. & 17, 7.

The fpies.

Deuteronomie.

Ioh 7,24.

Leu.19,17. chap.16,19. 1, fam.17,7. prvn.24,23. acele.42,1.
nam.2,2. m. And you are his lieutenants.

n So that the fante was in them felves f they did not fomer
poffeffe the inheritiace promised.

o Read Nffh. M-1.

Namb 13,24. "Or, valley of the clifter of grept.

p. To wit, Ca- lāh, & Iothūa: Moths prefer- with the better part
to f great- ter, that it, two to ten.

q Inche was the fewes vn- thankfolors, that they cou- red Gods
elpe eial lous ha- tred. r The other ten, not Ca- lāh & Iothūa.
Nffh.13,29. f Declaring f to renouce our own force, &
constantly to follow our vocation, and depind on the Lord, is f
true holdenes, and agreeable to God.

you, captaines ouer thoufands, and cap- taines ouer hundreds,
& captaines ouer hi- ly, and captaines ouer ten, and officers a-
mong your tribes.

16 And I charged your iudges that fame ti- me, faying, Heare
the contranities betwene your brethren, and "iudge rigfiteoufly
be- twene euerie man and his brother, and the stranger that is
with him.

17 Ye fhāl haue no respect of perfone in iudgement, but fhāl
heare the fmall af- wel as the great: ye fhāl not feare the face of
man: for the iudgement is " Gods: and the caufe that is to hard
for you, bring vn- to me, and I wil heare it.

18 Also I commanded you the same time all the things which ye shulde do.

19 ¶ Then we departed from Horébb, and went through all that great and terrible wilderness, (as ye haue sene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh-barnea.

20 And I said vnto you, ye are come vnto the mountaine of the Amorites, which the Lord our God doeth giue vnto vs.

21 Beholde, the Lord thy God hath layed his hand before thee: go vp & possess it, as the Lord thy God of thy fathers hath said vnto thee: feare not, neither be discouraged.

22 ¶ Then ye came vnto me euerie one, & said, We will feed me before vs, to searche vs out the land and to bring vs word againe, what way we must go vp by, and vnto what cities we shal come.

23 So the saying pleased me wel, and I took twelue men of you, of euerie tribe one.

24 ¶ Who departed, and went vp into the mountaine, & came vnto the river Euphrat, and searched out the land.

25 And took of the fruit of the land in their hands, and brought it vnto vs, and brought vs word againe, and I said, It is a good land, which the Lord our God doeth giue vs.

26 Notwithstanding, ye wolde not go vp, but were difobedient vnto the command- ment of the Lord your God,

27 And murmured in your tentes, and laid, Because the Lord I hated vs, therefore hathe he broght vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to deftroy vs.

28 Whether fhall we go vp our brethre haue difcouraged our hearts, faying, The people I greater, and taller then we: the cities are great and walled vp to heauen: and moreover we haue fene the fonnes of the Anakims there.

29 But I laid vnto you, Dread not, nor be aftard of them.

30 The Lord your God, who goeth before you, he fhall fight for you, according

to all that he did vnto you in Egypt before your eyes,

31 And in the wildernes, where thou haft fene how the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which ye haue gone, vntil ye came vnto this place.

32 Yet for all this ye did not beleue the Lord your God,

33 ¶ Who went in the way before you, to Exud.13,24 fearcher you out a place to pitche your tentes in, in fire by night, f ye might fe what way to go, and in a cloude by day.

34 Then the Lord heard the voyce of your wordes, and was wroth, and fware, faying,

35 ¶ Surely there fhall not one of thefe me of Nym.14,23 this froward generacion, fe f good land, which I fware to giue vnto your fathers,

36 Saue Caleb the fonne of Iephúnēh: he fhall fe it, and to him wil I giue the land Ioh.14,6 that he hathe troden vpon, and to his chil- dren, becaufe he hathe coftantly followed the Lord.

37 ¶ Also the Lord was angry with me for Nym.20,12a your fakes, faying, Thou alfo fhalt not & 27,14. go in thither, Chap.1,26. & 4,21,27 34,6. I Which mi- niftech vnto thee.

38 But Iothūa the fonne of Nun which ftādeth before thee, he fhall go in thither: encourage him: for he fhall caufe Ifrael to inherit it.

39 Moreover, your children, which ye faid fhulde be a pray, and your fonnes, which in that day had no knowledge betwene good and euil, they fhall go in thither, and vnto them wil I giue it, and they fhall poffeffe it.

40 But as for you, turne backe, & take your journey into the wilderness by the way of the red Sea.

41 The ye answered and faid vnto me, We haue finned againft the Lord, we wil go vp, and fight, according to all that f Lord

our God hathe commanded vs: and ye armed you euerie man to the warre, & were ready to go vp into the mounteine.

42 But the Lord laid vnto me, Say vnto the, Go not vp, nether fight, (for I am not among you) lest ye fall before your enemies.

43 And when I tolde you, ye wolde not heare, but rebelled against the commandment of the Lord, and were presumptuous, and went vp into the mounteine.

44 Then the Amorites which dwelt in that mounteine came out against you, & chafed you (as bees vex to do) and destroyed you in Scir, even vnto Hormah.

45 And when ye came againe, ye wept before the Lord, but the Lord wolde not heare your voyce, nor incline his cares vnto you.

46 So ye abode in Kadesh a long time, according to the time that ye had remained before.

x This deolareth man nature, who will on this which God forbiddeh, and will not do that which he comandeth.

y Signifying that man hath no strength, but when God is at hand to helpe him.

z Recante ye rather thewed your hips, than true repentance: rather lameing for love of your brethren, the repeming for your finnes.

CHAP.

Instructions.

Deuteronomie.

81 67/1224

CHAP. II.

1 Israil is forbidden to fight with the Edomites, 2 Moabites, 13
And Ammonites. 11 Sihón King of Hefihbón is discomfited.

a They obeyed, after that God had chastised them.

b Right and thirtie yere, at ver 14

c This was f fseunde time: for before the hadcnsied the
Israelites to returne, Mob. 20, 21.

Gen 16, 2.

d And gluen thee meanes wherewith f manis make
recompense: also God wil direct thee by his pronidece, as he
hathe done

op, wilderness.

on, 1st page.

e Which were the Moabites & Ammonites f Signifying f as these gyans were dried out for their finnes: so f wiked whe their finnes are ripe can not anode Gods plagues

Rom 21, 12.

g He sheweth hereby, that as God is true in his promess: so his thresenigs are out to varne & his plague's punishment to destroye: all f ware twentin yere olde and abone.

1 Then a we turned, and toke our iourney into the wilderness, by the waie of f red Sea, as the Lord fpake vnto me: and we compaffed mount Seir a b long time.

2 And the Lord fpake vnto me, faying,

3 Ye haue compaffed this mountaine long ynough: turne you Northwarde.

4 And warne thou the people, faying, Ye fhal go through the e coaft of your brethren the children of Efau, which dwel in Seir, and they fhal be afraid of you: take ye good hede therefoot.

5 Ye fhal not prouoke them: for I wil not giue you of their land fo muche as a fote breadth, because I haue giue mount Seir vnto Efau for a poffeefion.

6 Ye fhal bye meat of them for money to eat, and ye fhal also procure water of the for money to drinke.

7 For f Lord thy God hathe a bleffed thee in all f woikes of
thine had: he knoweth thy walking through this great
wilderness, & the Lord thy God hathe bene with thee this
foitie yete, and thou hast lacked nothing.

8 And when we were departed fro our brethen the children of
Efau which dwelt in Seir, through the way of the 'plaine, from
Elath, & from Ezion-gaber, we turned and went by the way of
the wilderness of Moab.

9 Then the Lord faid vnto me, Thou fhalt not 'vexe Moab,
nether prouoke them to battel: for I wil not giue thee of their
lad for a poffeefion, becaufe I haue giuen Ar vnto the children
e of Lot for a poffeefio.

10 The f Emims dwelt therein intimes paf, a people great, &
many, and tall, as the Anakims.

11 They also were taken for gyantes as the Anakims: whome
the Moabites call Emims.

12 The Horims also dwelt in Seir before time, whome the
children of Efau chafed out and deftroied them before them,
and dwelt in their ftede: as Ifi ael fhall do vnto the land of his
poffeefion, which the Lord hathe giuen them.

13 Now rife vp, faid I, and get you ouer the riuer a Zeréd: and
we went ouer the riuer Zeréd.

14 The space also wherein we came from Kadeh-bainéa until we were come over the river Zeréd, was eight and thirtie yeres, until all the generation of the men of warre were wafted out from among the hoste, as the Lord fware vnto them.

15 For in dede the hand of the Lord was against them, to destroye them from among

the hoste, till they were confumed.

16 So when all the men of warre were confumed and dead from among the people:

17 Then the Lord spake vnto me, saying, 18 Thou shalt go through Ar the coast of Moab this day:

19 And thou shalt come nere over against the children of Ammón: but shalt not lay siege vnto them, nor moue warre against them: for I wil not giue thee of the land of the children of Ammón any possession: for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a land of gyantes: for gyants dwelt therein a fote time, whome the Ammonites called Zamzummims:

21 A people that was great, & many, & tall, as the Anakims: but the Lord destroyed them before them, & they succeded them in their inheritance, and dwelt in their ftead:

22 As he did to the children of Efau which dwel in Seir, when he deftroied the Horims before them, & thei poffeefed them, and dwelt in their ftede vnto this day.

23 And the Auims which dwelt in Hazerim euen vnto 'Azzáh, the Caphtoríms which came out of Caphtor deftroied them, and dwelt in their ftede.

24 Rife vp therefore, faid the Lord: take your iourney, and paffe ouer the riuer Arnón: beholde, I haue giuen into thy hand Sihón: the k Amorite, King of Hefihbón, and his land: begin to poffeffe it and prouoke him to battel.

25 This day wil I begin to fend thy feare & thy dread, vpon all people vnder the heauens, which fhall heare thy fame & fhall tremble and quake before thee.

26 Then I fent meflengers out of the wilderness of Kedemóth vnto Sihón King of Hefihbón, with wordes of peace, faying,

27 Let me paffe through thy land: I wil go by the hie way: I wil nether turne vnto the light hand not to the left.

28 Thou fhalt fel me meat for money, for to eat, and fhalt giue me water for money for to drinke: onely I wil go through on my fote,

29 (As the m children of Efau which dwel in Seir, and the Moabites which dwel in Ar, did vnto me) vntil I be come ouer

Iordén, into the land which f Lord our God giueeth vs.

30 But Sihón the King of Hefihbón wolde not let vs paffe by him: for the Lord thy God had n hardened his fpirit, and made his heart obftmar, becaufe he wolde deliuer him into thine hand, as appeareth this day.

31 And the Lord faid vnto me, Beholde, I

i Who called the fshies Rephaims: that is, preferners, or phifictans to heale & reforme vices: but were in dede Zamzumims, that is, wicked & abominable.

or, Gaga

k According to his promes made to Abraham, Gen 15, 21

l This declareth that the hearts of men are in Godshands ether to be made faunt, or bolde

Rom 21, 22.

m Because nether mtreaty nor exlples of others colde moue him, he colde not com plaine of his sufe deftrufti

n God, in his electib & repro bacion doth not oncile ap poun f ende, but the meanes tending to the jams

X.1.

Og, and Sihón.

Deuteronomie.

Victories.

haue begonne to giue Sinón and his land before thee : begin to possesse and inherit his land.

Nomb. 21, 23. 32

*Then came out Sihón to mete vs, him self with all his people to fight at Iaház.

Ble. before vs.

But the Lord our God deliuered him "into our power, and we smote him, and his fionnes, and all his people.

so God had cur-ried Canán &c. therefore he wolded not that ante of y wie-lyed race shul-de he prefez-ned.

34 And we toke all his cities the same ti-me, & destroyed euery cite, mé, & w-omen, & children: we let nothing remaine.

35 Onely the cattel we toke to our felues, & the spoile of the cities which we toke,

36 From Aroér, which is by the banke of the riuer of Arnón, & from y cite that is vpo the riuer, eue vnto Gileád : there was not one cite that escaped vs: for the Lord our God deliuered vp all' before vs.

Or. fote our band.

37 Onely vnto the land of the children of Ammón thou camest not, nor vnto ante place of the' riuer Iabbók, nor vnto the cities in the mountaines, nor vnto what- foeuer the Lord our God forbade vs.

CHAP. III.

Or. fote.

3 Og King of Bañán u faine. 21 The bignes of his bed. 22 The Reubenites and Gadites are commu- ded to go our Iordén armed before their brethren. 23 Iofina u made captains. 27 Mofis u permuted to fe the land, but not to enter, albeit he defired it.

Nomb. 21, 23. chap. 29, 7. a Therefore beside the co- mand, more of the Lord, that had mite occa- fo of his parte to fight again him.

Nomb. 21, 24.

Nomb. 21, 25.

b As villages & foeule tow- nes.

c Because this was Gods ap- poustemde, the- before it may not be judged cruel.

Then we turned, and went vp by the way of Bañán : * and Og King of Bañán came out against vs, he, and all his people to fight at Edréi.

2 And the Lord said vnto me, Feate him not, for I wil deliuer him, and all his people, and his land into thine hand, & thou shalt do vnto him, as thou didest vnto * Sihón King of y Amorites, which dwelt at Hefhbón.

3 So the Lord our God deliuered also vnto our hand, * Og the King of Bañán, & all his people: and we smote him, vntill none was left him alive,

4 And we toke all his cities the same time, nether was there a citie which we toke not from them, euen thre score cities, and all the countrey of Argób, the kingdome of Og in Bañán.

5 All these cities were fenced with hie walles, gates and barres, beside b vnwal- led townes a great many.

6 And we ouerthrewe them, as we did vnto Sihón King of Hefhbón, destroying euery citie, with men, & women, & children. 7 But all the cattel and the spoile of the cities we toke for our felues.

8 Thus we toke at that time out of the hád of two Kings of the Amorites, the land that was on this side Iordén from the river of Arnón vnto mount Hermón:

9 (Which Hermón the Sidoniás call Shi- ríon, but the Amorites call it Shení)

10 All the cities of the plaine and all Gi-

leád, and all Bañán vnto Salcháh, and E- dréi, cities of the kingdome of Og in Bañán.

11 For onelie Og King of Bañán remai- ned of the remnant of the gyants, d who- febed was a bed of yron: is it not at Rab- báh among the children of Ammón the length thereof u nine cubites, and fourc cubites the bredth of it, after the cubite of a man.

12 And this land which we posfessed at that time, from Aroér, which is by the riuer of Arnón, and halfe mount Gileád, * and the cities thereof, gaue I vnto the Reubenites and Gadites.

13 And the rest of Gileád, and all Bañán, the kingdome of Og, gaue I vnto the half tribe of Manafeh: euen all the coitrey of Argób with all Bañán, which is called, The land of gyantes.

14 Iair the fonne of Manafeh toke all the countrey of Argób, vnto the coaites of Gefhuri, and called them after his owne name, Bañán, Hauoth Iair vnto c this day.

15 And I gaue parte of Gileád vnto Machír. 16 And vnto the Reubenites and Gadites I gaue the rest of Gileád, and vnto the ri- uer of Arnón, halfe the riuer and the bor- ders, euen vnto

the riuer Iabbók, which is the border of the children of Ammón:

17 The plaine also and Iordén, & the borders from Chinnéreth euen vnto the Sea of the plaine, to wíe, the falt Sea vnder the springs of Pifgáh Eafwarde.

18 ¶ And I commanded s you the fame tí- me, faying, The Lord your God hathe guen you this land to posfesse it : ye shal go ouer armed before your brethren the children of Ifraél, all men of warre.

19 Your wines onelie, & your children, & your cattel (for I knowe y ye haue mache cattel) shal abide in your cities, which I haue giuen you,

20 Vntil the Lord haue giue rest vnto your brethren as vnto you, and that ther also posfesse the land, which y Lord your God hathe giuen them beyond Iordén: the shal ye c returne euerie man vnto his posfessió, which I haue giuen you.

21 ¶ And I charged Iofhóa the fame time, faying, Thine eies haue fene all that the h Lord your God hathe done vnto these two Kings : fo shal the Lord do vnto all the kingdomes whitner thou goest.

22 Ye shal not feare the: for the Lord your God, he shal fight for you.

23 And I befoght the Lord the fame time, faying,

24 O Lord God, thou haste begonne to shewe thy feruant thy
greatnes and thy mightie hand: for where is there a God in
heauen or in earth, that can do like thy

d The more terrible y this gyant was, the greater occa- non had
shal en gloriise God for y victorie.

Nomb 21, 22.

e Meanig whé he wrote this historie.

f Which fepo- raeth y Am- monites from the Amorites.

Nomb. 21, 23.

g That is, the Reubenites, Gadites, and halt Manafeh, as Nomb
21, 24.

Nomb. 21, 24.

Nomb. 21, 25.

h So that the victories came not by your own wisdom strength
or multitude.

i He foecherh according to y common and corrupt spe- che or
them fo attribute that power vnto a- doles y onelie appreciate
th vnto God.

workes,

Exhortacions.

Deuteronomie.

We, we, we.

b He metneth Zah, where y muph thilde be hjt and God
honored

1 As before be fane by the spent of peo- phicis y good
mountaine, w was Zion, 'b here his eyes were lated up abuse
the or- des of nature to b, lude all the plorish fdd o'Candan.

workes, and like thy power?

25 I pray thee let me go ouer and fe the good land that is
beyond Iordén, that goodlie h mountaine, and Lebanon.

26 But y Lord was angry with me for your fakes, and wolde
not heare met and y Lord faid vnto me, Let it suffice thee,
fpeake no more vnto me of this matter.

27 ' Get thee vp into the top of Pifgah, and l lft vp thine eyes
Weltward, and Nor- thward, and Southward, and Eastward, &
beholde it with thine eyes, for thou fhalt not go ouer this
Iordén:

28 But charge Ioshia, and incourage him, and bolden him: for
he fhall go before this people, and he fhall deude for inheritance
vnto them, the land which thou fhalt fe.

29 So we abode in the valley ouer againft Beth-Peór.

CHAP. III.

1 An enhortacion to obferue the Lawe without adding therets
or dismening. 6 Thoreau flandeth our wif- dome. 7 We muft
teache it to our children 11 Do image oght to be made to
worfup. 16 Threafonage againft them that for fake the Law of
God. 37 God wife the feda becaufe he found their fathers. 43 I
he tire esties of refuge.

1 Now therefore hearken, o Ifraél, vnto the ordinances and to
the lawes w I teache you to a do, that ye may liue and go in, &
poffeffe eke land, which the Lord God of your fathers ghueth
you.

2 Ye fhall put nothing vnto the worde which I commande
you, netie: fhall ye take oght there from, that ye may kepe the
commandements of the Lord your God which I commande
you.

3 Your d eyes haue fene what the Lord did because of Baal-
Peór, for all the men that followed Baal-Peór, the Lord thy
God hath deftroyed euerie one fro amóg you.

4 But ye that did ecleaue vnto y Lord your God, are aliue
euerie one of you this day.

5 Beholde, I haue taught you ordinances, and lawes, as the Lord my God comman- ded me, that ye fhulde do euen fo with in the land whither ye go to poffeffe it.

6 Kepe them therefore, and do them: for that is your f wifdome, and your vnder- ftanding in the fight of the people, which fhall heare all thefe ordinances, and fhall fay, ' Onely this people is wife, and of vnderftanding and a great nacion.

7 For what nacion is fo great, vnto whome the gods come fo neie vnto them, as the Lord our God is it were vnto vn, in all that we call vnto him for?

8 And what nacion is fo great, that hathe or- dinaces and lawes fo righteous, as all this Lawe, which I fet before you this day?

9 But take hede to thy felfe, and h kepe thy foule diligently, that thou forget not the things which thine eyes haue fene, & that they deparre not out of thine heart, all the

daies of thy life: but teache the thy fon- nes, and thy fonnes fonnes:

10 Forget not the day that thou ftofeft befo- re the Lord thy God in Horéb, when y Lord faid vnto me, Gather me the people together, and I wil caufe them heare my wordes, that they may learne to feare me all the dayes that they fhall liue vpon the earth, and that they may teache their children:

11 Then came you nere &c ftofe vnder the mountaine & the mountaine h burnt with fire vnto the middes of heauen, and there was darcknes, cloudes and mift.

12 And the Lord fpake vnto you out of the middes of the fire, and ye heard the voyc of the wordes, but fawe no-fimilitude, faue a voyce.

13 Then he declared vnto you his couenant which he commanded you to k do, euen the ten commandements, and wtote them vpon two tables of fstone.

14 And the Lord commanded me that fa- me time, that I fhulde teache you ordini- ces and lawes, which ye fhulde obferue in the land, whither ye go, to poffeffe it.

15 Take therefore good hede vnto your "felues: for ye fawe no l image in the day that the Lord fpake vnto you in Horéb out of the middes of the fire:

16 That ye corrupt not your felues, & ma- ke you a grauen image or 1eprefentacion of anie figure: whither it be the likenes of male or female,

17 The likenes of anie beaft that is on earth or the likenes of anie fethered foule that flieth in the aire:

18 Or the likenes of anie thing that creperh on the earth, or the likenes of anie fifh that is in the waters beneth the earth,

19 And left thou lift vp thine eyes vnto hea- uen, and when thou feeft the funne and the moone and the ftarres with all the hofte of heauen, fhuldeft be druen to worflip them and ferue them, which the Lord thy God hathe m diftributed to all people vn- der the whole heauen.

20 But the Lord hathe také you and broght you out of the n yron furnace: out of E- gypt to be vnto him a people and inhei- tance, as appeareth this day.

21 And the Lord was angry with me for your wordes, and fware that I fhulde not go ouer Iordén, & that I fhulde not go in vnto that good land, which the Lord thy God giuech thee for an inheritance.

22 For I muft dye in this land, and fhall not go ouer Iordén: but o ye fhall go ouer, and poffeffe that good land.

23 Take hede vnto your felues, left ye for- get the couenant of the Lord your God w he made with you, & left ye make you anie grauen image, or likenes of anie thing, as

k God ioneth this connecion to his couen- ntant.

The fnafe. 3 Signifying y deftufion is prepared for all them that make anie ma ge to reprefence God.

m He hathe appointed the for to ferue me

n He hithe de- liuered yon out of moine miferable, fla- uerit,
and fre- ly chains you for his chil- dren.

o Meft good of, & o appra- rith to that that he, being deprmed
of fuche to eyed I-nt treafine, doeth not to tut cheat that muft
enoye it.

x.i.

a For this doc trine fland, th not in barz knowledge, but n
preffeffe of life. b Thake not to be more wi- fe then I am c God
wil not be ferued by halats, but w il have ful obe- dence d
Gods aufge- ments execu- and spb other Idolates oght to ferue
for our mftroffio. e And were not idolaters.

f Becoufe all men naturally defit, wifdo- m, hefteweth how to
acten- ne vnto it. Ob, forfe.

g Helping vs, and delivering vs out of all carriers h He addeth
all thife wor- des to fhewe that we can neure be care- ful
ynough to kepe the lawe at God and to eurele it to our poffeffe
it.

Instructions.

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p To these 3 come not vnto him with love and reverence, but
rebelles a- gainst him. Ebr 12,19 q Meining hereby all de-
peritence and corruption of the true ser- uice of God.

the Lord thy God hathe charged thee.

For the Lord thy God is a F consuming fire, and a telous God.

When thou shalt beget children and childrens children, and
shalt haue remained long in the land, if ye t corrupt your
selues, and make anie, grauen image, or likenes of anie thing,
and worke euil in the fight of the Lord thy God, to prouoke
him to angre,

r Thogh, men wolde ab'olne you, ye the in- feible crua- sures
shalbe witnesses of your disob- dience.

I r call heauen and earth to recorde against you this day, that ye
shal thortely perish from the land, whereto ye go ouer Iordén
to poffeffe it: ye shal not prolong your daies therein, but shal
vtterly be destroyed.

f So that his vurfe shal ma- ke his former bleffings of none
effe.

And the Lord shal f featter you among the people, & ye shalbe
left fewe in nomber among the nacions, whether the Lord
shalbring you:

And there ye shal ferue gods, euen the worke of mans hand,
wood, & ftone, which nether fo, nor heaic, nor eat, nor fmel.

But if from thence thou shalt feke the Lord thy God, thou shalt
finde him, if thou feke him with all thune t heart, and with all
thy foule.

t Met f our- ward then or ceremonie, but with a true co fiction
of thy fumes. "She is the la- per dam.

When thou art in tribulacion, and all thefe things are come
vpon thee, "at the length, if thou returne to the Lord thy God,
and be obedient vnto his voyce,

(For the Lord thy God is a merciful God) he wil not forfake
thee, nether def-troye thee nor forget the couenant of thy
fathers, which he u fwaie vnto them.

u To certifie them the mo- re of the affu- rance of their
faluacion

2. For inquire now of the daies y are pafte, which were before
thee, fince the day that God created man vpon the earth,
and affe from the one end of heaue vnto the other, if there
came to paffe fuche a great thing as this, or whether anie
fuche like thing hathe bene heard.

u Mans negli- gence is pat- tely caule that he knoweth not God

3. Did euer people heare y voyce of God fpeakig out of the middes of a fire, as thou haft heard, and liue?

y By fo mani- feh proffes y none eulde done thereof

Or hathe God affayed to go & take him a nacion from among nacions, by t tentacions, by fignes, and by wonders, and by warre, and by a mighty hand, & by a ftetched out arme, and by great feaie, according vnto all that the Lord your God did vnto you in Egypt before your eyes?

a He sheweth the caule, why God wrought thefe mira- cles.

5. Vnto thee it was shewed, that thou mi-ghteft t knowe, that the Lord he is God, and that there is none but he alone.

6. Out of heaue he made thee heare his voi-ce to instruct thee, & vpo earth he shewed thee his great fire, and thou heardeft his voyce out of the middes of the fire.

a Frely, & not of their de- furies.

7. And becaufe a he loued thy fathers, theefore he chofe their fede after them, and hathe broght thee out of Egypt in his fight, by his mighty power,

To thrust out nacions greater and mightier the thou, before thee, to bring thee in, and to giue thee their land for inheritance: as appeareth this day.

Vndest and therefore this day, and confider in thune heart, that y Lord, he is God in heauen about, and vpon the earth beneath: there is none other.

Thou shalt kepe therefore his ordinances, and his commandements which I co-mande thee this day, that it may b go wel with thee, and with thy childre after thee, and that thou maiest prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

Then Moses feparated the cities on this fide of Iordén towarde the fonne ri-fing:

That the flayer fhulde flee thither, which had killed his neighbour at vnwa-res, and hated him not in time paft, might flee, I fay, vnto one of thofe cities, and liue:

That is, "Bézer in the wilderness, in the plaine countrey of the Reubenites: and Ramóth in Gileád among the Gadites: & Golán in Bañhán among them of Ma-mafféh.

So this, is the lawe which Moses fet before the children of Ifraél.

These are the witneffes, and the ordinances, and the lawes which Moses declared to the children of Ifraél after they came out of Egypt,

On this fide Iordén, in the valey ouer against Beth-peór, in the land of Sihón King of the Amorites, which dwelt at Hefihbón, whome Moses and the children of Ifraél f fmote, after they were come out of Egypt:

And they poffeffed his land, and the lad of Og King of Bañhán, wo Kings of the Amorites, which were on this fide Iordén toward the fonne ri-fing:

From A:oér, which is by the barke of the 11uer Arnón, euen vnto mount Sión, which is Hermón,

And all the plaine by Iordén Eftward, euen vnto d the Sea, of the plaine, vndet the fprings of pifgáh.

CHAP. V.

Moses is the meane betwene God and the people. 6 The Lawe is repeted 2) The people are afraude at Gods voyce. 2) The Lord mtheth that the people wolde feare him 2) They must nether decline to the right hand nor left.

Then Moses called all Ifraél, and faid vnto them, Heare ó Ifraél the ordiná-ces and the lawes which I "propofe to you" this day, that ye may learne them, and ta-ke hede to obftrue them.

The Lord our God made a couenant with vs in Horéb.

b God proud feth rewarde not for one merites, but to in courage vs, and to affure vs that our la- bour shal not he left

Inf. 20,8.

c The articles and pointers of the couenent.

Nemb. 21,24, chap 1,4.

Nemb 21,13, chap. 1,4.

d That is, the felt Sea Chap. 3,17.

The

Commandements.

Deuteronomie.

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a Some read, 1 God made not this covenant, that is, in fu- che ample fort & with fuchs signes and wonders b So plainly that you made not to douse thereof.

Exod. 30, 2. leu. 16, 1. psal 16, 7. No. feruants. c God bindeth as to ferue him only, without fu- perfition and idolaterie

Exod 34, 7. fer 32, 12. d That is, of his honour, not permitting it to be given to other.

e The first de- gre to kepe y commandements is, to loue God

f Meaning, fin ee God pr- mutech six dates to our labours, that
we oghe wil- lingly to dedi- ce the feuech to ferue him wholly.

g Not for a shew, but w eme oondion- ce, and due re- nirence.

Math 7, 21. Luk. 18, 22. Rom 13, 9. Rom 7, 7 h He specketh
not only of y refolate v d, for that there be no motion or
affliction

The Lord a made not this covenant with our fathers, only, but
with vs, even with vs all here aliue this day.

The Lord talked with you b face to fa- ce in the mount, out of
the middes of the fire.

(At that time I stode betwene the Lord and you, to declare vnto
you the worde of the Lord: for ye were afraide at the sight of
the fire, & went not vp into the mount) and he said,

I am the Lord thy God, which haue brought thee out of the
land of Egypt, fro the house of bondage.

Thou shalt haue none c other gods be- fore my face.

Thou shalt make thee no grauen image, or anie likenes of that
y is in heauen abou, or which is in the earth beneth, or that is
in the waters vnder the earth.

Thou shalt nether bove thy self vnto them, not ferue them: for
I the Lord thy God am a selous God, visiting the ini- quitie of

the fathers vpon the children, euen vnto the third and fourth generacun of them that hate me:

And shswing mercie vnto thoufands of them that loue me, and kepe my com- mandements.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord wil not holde him gittles, that taketh his Na- me in vaine.

Kepe the Sabbath day, to fanciifie it, as the Lord thy God hathe comanded thee. Six daies thou shalt labour, and shalt do all thy worke:

But the feuech day is the Sabbath of the Lord thy God: y shalt not do anie wor- ke therein, thou, nor thy fonne, nor thy daughter, nor thy man feruante, nor thy ma- de, nor thine oxe, nor thine affe, nether a- nie of thy cartel, nor the shanger that is within thy gates: that thy man feruat and thy maide may rest afwel as thou.

For remember that thou waft a feruant in the lad of Egypt, and that the Lord the God broght thee out thence by a mighty hand and a stretched out arme: therefore the Lord thy God commaded thee to ob- ferue the Sabbath day.

Honour thy father & thy mother, as the Lord thy God hathe commaded thee that thy daies may be prolonged, and that it

may go wel with thee vpon the land, which the Lord thy God giueth thee.

Thou shalt not kil. * Nether shalt thou commit adulterie. *
Nether shalt thou steale. Nether shalt thou beare false witnes against thy neighbour. * Nether shalt thou comet thy neighbours wife, nether shalt thou desire thy

neighbours house, his field, nor his man feruant, nor his maid, his oxe, nor his affe, nor oght that thy neighbour hathe.

These wordes the Lord spake vnto all your multitude in the mount out of the middes of the fire, the cloude & the darkenes, with a great voyce, and added no- m ore thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

And when ye heard the voyce out of the middes of the darkenes, (for y mountaine did burne with fire,) then ye came to me, all the chief of your tribes, and your El- ders:

And ye said, Beholde, the Lord our God hath shewed vs his glorie & his greatnes, & we haue heard his voyce out of y middes of the fire: we haue fene this day that God doeth talke with man, and he li- ueth.

Now therefore, why shulde we dye: for this great fire wil consume vs: if we heare the voyce of the Lord our God anie mo- re, we shal dye.

For what flesh was there euer, that he- ard the voyce of the
liuing God speaking out of the middes of the fire as we haue,
& liued?

Go thou nere and heare all that y Lord our God faith: and
declare thou vnto vs all that the Lord our God fayeth vnto thee
and we wil heare it, and do it.

Then the Lord heard the voyce of your wordes, when ye spake
vnto me: and the Lord said vnto me, I haue heard the voy- ce
of the wordes of this people, which they haue spoken vnto
thee: they haue wel said, all that they haue spoken.

Oh that there were such an heart in them to feare me, and to
kepe all my com- mandementes alway: that it might go wel
with them, and with their children for e- uer.

Go, fay vnto them, Returne you into your tentes.

But stand thou here with me, & I wil tel thee all the
commandements, and the or- dinances, and the lawes, which
thou shalt teache them: that they may do them in the land
which I giue them to possesse it.

Take hede therefore, that ye do as the Lord your God hathe
commanded you: I turne not aside to the right hand nor to the
left,

But walke in all the wayes which the Lord your God hath
commanded you, that ye may liue, and that it may go wel with
you: & that ye may prolong your dayes in the land which ye
shal possesse.

CHAP. VI.

An exhortation to feare God, and kepe his commende-
ments,
Which is to lone him with all thine heart? The X.iii.

Teaching vs by his exhale to be comet & his worde & addo
nothing thereto.

Exod. 19, 20. Chap. 4, 12.

Exod 20, 25.

He requireth of vs nothing but obedience, shewing al-
ley of our
felices we are enwil- ling thereon:

Ye shal ne- ther adoe not diminifie

m As by obe- dizine, God gi- with vs all fe- licities: of dif
obeying God perde all our miseries.

Instructions.

Deuteronomie.

Or, indigeniés.

A reuerent feare and loue of God, is the first beginning to keep
Gods obmandemés.

b Which ha- the abundance of all things apportrising to man's
life.

Mat 22,27. mar 22,29. Iuk 10,27.

Chap. 21,26.

Some read, I shall what them upon thy children: to win, that
they may praise the more deeply in memorie.

Or, sign of re- membrance.

d That when I entret in, thou maïest re- member them.

Let not wil- the and eife cause thee for get Gods mer- cies,
whereby thou waft de- lieved out of milferie f We maft fea re
God, ferue him onely, and confefe his Name, which is done by
fwearing law- fully.

g By deuting of his power reffing leufal meance, & ab- ufig
his gra- ces.

fame muft he taught to the poffertie. 16 Not to tempt God. 17
Righteoufhes is chtined in the Lame.

1 Thefe now are the cofmandements, or- dinances, and 'lawes,
which the Lord your God commanded me to teache you, that
ye might do them in the land whe- ther ye go to poffeffe it:

2 That thou mightest a feare the Lord thy God, and kepe all his ordinances, and his commandements which I commâde thee, thou, and thy sonne, and thy sonnes son- ne all the dayes of thy life, euen that thy dayes may be prolonged.

3 Heare therefore, ô Ifraél, and take hede to do it, that it may go wel with thee, and that ye may increafe mightely b in the land that floweth with milke and hony, as the Lord God of thy fathers hathe pro- mified thee.

4 Heare, ô Ifraél, The Lord our God is Lord onely,

5 And a thou shalt loue the Lord thy God with all thine heart, and with all thy fou- le, and with all thy might.

6 a And these wordes which I commande thee this day, shalbe in thine heart.

7 And thou shalt e rehearse them conti- nually vnto thy children, and shalt talke of them when thou tarieft in thine house, and as thou walkest by the way, and when thou lyest, downe, and when thou ri- left vp:

8 And thou shalt binde them for a signe vpon thine hand, and they shalbe' as fron- telets betwene thine eyes.

9 Also thou shalt write them vpô the d po- ftes of thyne house, and vpon thy gates.

10 And when the Lord thy God hathe broght thee into the land, which he fwa- re vnto thy fathers, Abrahâm, Izhâk, and Iaakôb, to giue to thee, with great and goodly cities which thou buyldedst not,

11 And houfes ful of all maner of goods which thou filledst not, and wels digged which thou diggedst not, vineyardes and oliue trees which thou planredst not, and when thou haft eaten and art ful,

12 a Beware lest thou forget the Lord, which broght thee out of the land of Egypt, frô the houle of bondage.

13 Thou shalt feare the Lord thy God, and serue him, & shalt fweare by his Na- me.

14 Ye shall not walke after other gods, af- ter anie of the gods of the people which are round about you,

15 (For the Lord thy God is a ielous God among you:) lest the wrathe of the Lord thy God be kindeled against thee, and destroy thee from the face of the earth.

16 a Ye shall not tempt the Lord your God, as ye did tempt him in Maffâh:

17. But ye shall kepe diligently the commâ-

demets of the Lord your God, and his te- stimonies, and his ordinances which he hathe commanded thee,

18 And thou shalt do that which is right and good in the sight of the Lord: that here, he charge thou maiest prosper, and that thou maiest dwell all go in, and possess that good land which maiest good in the Lord swear unto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath said.

20 When in thy sonne shalt abide thee in time in God require to come, saying, What mean these testaments- rather nor onely monies, and ordinances, and lawes, which if we serve him the Lord our God hath commanded all our life, but you a fee if we take paine if our posteritie may see for the his glory.

21 Then thou shalt say unto thy sonne, We were Pharaohs bondmen in Egypt: but the Lord brought us out of Egypt with a mighty hand,

22 And the Lord shewed signes and wonders great & evil upon Egypt, upon Pharaoh, and upon all his household, before our eyes,

23 And he brought us out from thence, to he Nothing bring us in, and to give us the land which ought to move he swear unto our fathers. & more to thee obedience than if great benefit. & witness record of God.

24 Therefore the Lord hath commanded us, to do all these ordinances, & to fear if Lord our God, that it may go ever well

with vs, & that he may prefeue vs a li- ue as at this present.

25 Moreover, this fhall be our i righteous f nes before the Lord our God, if we take hede to kepe all thefe commandements, as he hathe commanded vs.

CHAP. VII.

1 The Ifraelites may make no covenant with the Gen- tiles. 2 They muft deftroy the idoles. 3 The elestin depi- deth on the freleue of God. 4 The experience of the power of God eght to confirm me. 5 To auuide all occafion of idolatria.

2 When the Lord thy God fhall bring thee into the land whither thou goeft to poffeffe it, & fhall roote out manie nacions before thee: the Hittites, and the Girgafhites, & the Amorites, & the Canaanites, & the Petiazites, & the Hi- uites, and the Iebufites, feuen naciós grea- ter and mightieg then thou,

3 And the Lord thy God fhall giue them before thee, then thou fhalt fmite them: thou fhalt vtterly deftroy the: thou fhalt make no covenant with them, nor haue compassion on them,

4 Neither fhalt thou make mariages with them, nether giue thy daughter vnto his fonne nor take his daughter vnto thy fonne.

5 For they wil caufe thy fonne to turn: a- way from me, & to ferue other gods: theft wil the wrath of the Lord waxe hote againft you and deftroy thee fodenly.

6 But thus ye fhall deafe with them, b Ye fhall.

Instructions.

Deuteronomie.

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Chap 14.2. Gr 26.18. Exod.19.5. 1 Pet.2.9.

e Frely, fudig no cause in you more the in others fo to do.

d And fo yes difference be- swone him & booles

e Measig, ma- nightly, or in this life.

f This contents is grounded upon his are gracious. If so is to
reopen- ing th it one dt, nor he ha- the respect to his merce, &
not to their merces.

Exod.23.26.

Exod.9.14.

g We eght not to be merciful where God ch mandeth isac- rate
Exod 23.33.

thall ouerthrowe their altars, and breake downe their pillars,
and ye thall cut downe their groues, & buine their grauen ima-
ges with fire.

6 *For thou art an holy people vnto the Lord thy God*, the Lord thy God hath chosen thee, to be a precious people vnto him selfe, aboue all people that are vpon the earth.

7 The Lord did not set his loue vpon you, nor chose you, because ye were more in number then any people: for ye were the fewest of all people:

8 But because y Lord vlued you, & because he wolde kepe the othe which he had sworn vnto your fathers, the Lord hath brought you out by a mighty hand and deliuered you out of the house of bondage from the hand of Pharaoh King of Egypt,

9 That thou maiest knowe, that the Lord thy God, he is God, the faithful God which kepeth covenant and mercie vnto them that loue him and kepe his commandments, euen to a thousand generations,

10 And rewardeth a them to their face that hate him, to bring them to destruction: he wil not defenie to reward him that hateeth him, to his face.

11 Kepe thou therefore the commandments, and the ordinances, and the lawes, which I commande thee this day to do them.

12 ¶ For if ye hearken vnto these lawes, and observe and do them, then the Lord thy God shall kepe with thee the covenant,

& the fancie which he fware vnto thy fathers.

13 And he wil loue thee, and bleffe thee, & multiplie thee: he wil also bleffe the fruite of thy wombe, and the fruite of thy land: thy corn and thy wine, and thine oyle or the increase of thy kine, and the flockes of thy sheepe in the land, which he fware vnto thy fathers to giue thee.

14 Thou shalt be blessed above all people: *there shall be neither male nor female bare among you, nor among your cattle.

15 Moreover, the Lord wil take away from thee all infirmities, and wil put none of the evil diseases of Egypt (which y knowest) vpon thee, but wil fend them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee: a thine enemy shalt not spare them, neither shalt thou forget their gods, for that shall be thy *destruction.

17 If thou say in thine heart, The Egyptians are more than I, how can I cast them out?

18 Thou shalt not feare them, but remember what y Lord thy God did vnto Pharaoh,

and vnto all Egypt:

19 The great temptations which thine eyes saw, and the signes and wonders, and the mighty hand & stretched out arme, when-

reby the Lord thy God broght thee out: fo thal the Lord thy God do vnto all the people, whofe face thou feareft.

20 *Moreouet, the Lord thy God wil fend h hornettes among them vntil they that are left, and hide them felues from thee, be deftroied.

21 Thou thalt not feare them: for the Lord thy God is among you, a God mighty & dreadful.

22 And the Lord thy God wil roote out thefe nacions before thee by litle and litle: thou maift not confume them at once, left the beaftes of the field increafe vpo thee.

23 But the Lord thy God thal giue them before thee, and thal deftroy them with a mighty deftruction, vntil they be broght to noght.

24 And he thal deliuer their Kfgs into thi- ne hand, and thou thalt deftroy their na- me from vnder heauen: there thal no man be able to ftand before thee, vntil thou haft deftroied them.

25 The grauen images of their gods thal ye butne with fire, and *couet not the filuer and golde, theirs on them, nor ta- ke it vnto thee, left thou b be fnated there- with: for it is an abominacron before the Lord thy God.

26 Bring not therefore abominacion in- to thine houfe, left thou be accursed like it, but vterly abhoi te it, and counte it mo- fte abominable: for it is *accursed.

CHAP. VIII.

2 God humbleth the Israelites to trie what they hake in their heart. r God chafliceth them as his childri 14 The hears eght not to be proudle for Gods benefites 15 The forgetfulness of Gods benefites causeth deftruction.

1 Y E thal kepe all the commandements w I comande thee this day, for a to do the: that ye may liue, & be multiplied, and go in, and poffeffe the land which the Lord fware vnto your fathers.

2 And thou thalt remember all the way which y Lord thy God led thee this four- ty yere in the wildernes, for to humble thee and to b proue thee, to knowe what was in thine heart, whether thou wolde: fl kepe his commandements or no.

3 Therefore he humbled thee, and made thee hungry, & fed thee with MAN which thou knew, ft not, nether did thy fathers knowe it, that he might reache thee that man liuech not by ebead onely, but by e- uerie worde that proceedeth out of the mouth of the Lord, doeth a man liue.

4 Thy raymet waxed not olde vpon thee, nether did thy fote d
fwel thofe fourte yeres.

the plaguerate trial, as Chap. 29.1.1 and 15.28 Gr 26.4.

Exod 23.28. to f 24.12. b There is not fo fmalc a creature, & t
wil not arme to fight on thy fide again them

1 So f le fo your chondi- tre y God ac- complish not his
promise fo fone as you wolde with.

Ioft.7.1. 2. mac 12.40.

b And be uen- fed to idolo- trie.

Leui 27.28. numb.21.3.

a Thewing f it is not p- rough to hea- te y worde, ex eapt
weeapref ft it by exa- pl. of life.

b Which is de clared in affi- dish, other by pacific, or by
guiding a- gainh Gods viftrition.

c Man liuech not by meat, but by y pow er of God, & guish it
throught to mouth re dAt they y go bare foied.

x.iiii.

Exhortations.

Deuteronomie.

5 Knowe therefore in thine heart, that as a man nouitereth his
fonne, so the Lord thy God nourtereth thee. 6 Therefore shalt
thou kepe the commandments of the Lord thy God, that thou
mauest walke in his wayes, and feare him. 7 For the Lord thy
God bringeth thee into a good land, a lad in the which are
riuers of water and tountaines, & depths that spring out of
valens and mountaines: 8 A land of wheat and barley, and of
vineyards, and figtrees, & pomgranates: a lad of oyle olive and
honey: 9 A lad wherein thou shalt eat bread without scarcette,
nether shalt thou lacke anie thing therein: a lad whose stones
are ylo, & out of whose mountains thou shalt digge brasse. 10
And when thou hast eaten and filled thy self, thou shalt eblesse
the Lord thy God for the good land, which he hath given thee.
11 Beware that thou forget not the Lord thy God, not keping
his commandemets, and his lawes, and his ordinances, which I
commande thee this day: 12 Lest when thou hast eaten and
filled thy selfe, & hast buyit goodly houses & dwelt therein, 13
And thy beastes, and thy shepe are increased, and thy siluer
and golde is multiplied, & all that thou hast is encreaded, 14
Then thine heart be lifted vp and thou forget the Lord thy God,
which broght thee out of the land of Egypt, from the house of
bondage, 15 Who was thy guide in the great and terrible
wilderness (wherein were firy serpets, and scorpions, and
drought, where was no water, who broght for the water for
thee, out of the rocke of slinte: 16 Who fed thee in y
wilderness with MAN, which thy fathers knewe not,) to

humble thee, and to proue thee, that he might do thee good at thy latter end. 17 Beware lest thou say in thine heart, My power, and the strength of mine owne had hath prepared me this abundance. 18 But remember the Lord thy God: for it is he which i guie the power to get substance to establish his couenat which he sware vnto thy fathers, as appeareth this day. 19 And if thou forget the Lord thy God, and walke after other gods, & ferue them, and worship them, I testifie vnto you this day that ye shal surely perish. 20 As the nactos which the Lord destroyeth before you, so ye shal perish, because ye wolde not be obedient vnto the voyce of the Lord your God.

COUC-

Mofes praiefth.

Deuteronomie.

Ordinances.

Exod 32,7.

b So fone ne man declineth from the obli- dence of God, he wafes are corrupt.

Signifying the praifes of faithful are & barre to Baie God's angre, & he cofiune not gill.

b That is, fob the Lawctwho- ren he decla- reth what is cause of our & action.

I Whereby he ftoweth what diger ther are so, & haue an-
teritie, & teft not wickedness

in Hochth, or ftinai. Nomb.11,3. Exod.17,7. Nomb.11,34.

a At the reter- ner of y fpint.

a Whereby as fignified that And requireth earnft coun- trate in
prai- se.

couenant.

12 And the Lord faid vnto me, "Arife, get thee downe quickly
from hence: for thy people which thou haft brought out of E-
gypt, haue h corrupt their wayes: they are lone turned out of
the way, which I com- manded them: they haue made the a
mol- ten image.

13 Furthermore, the Lord fpake vnto me, faying, I haue fine
this people, and behol- de, it is a ftifnecked people.

14 Let me alone, that I may deftroie the, and put out their
name from vnder heaufe, and I wil make of thee a mightie
nation, and greater then they be.

15 So I returned, and came downe from the Mount (& the
Mount burnt with fire, and the two Tables of the couenat were
in my two hands)

16 Then I looked, & beholde, ye had finned against the Lord your God: for ye had made you a molten calf, and had turned quickly out of the way which the Lord had commanded you.

17 Therefore I took the two Tables, & cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the Lord, forty daies, and forty nights, as before! neither ate bread nor drank water, because of all your finnes, which ye had committed, in doing wickedly in the sight of y Lord, in that ye provoked him unto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was moved against you, even to destroye you) yet the Lord heard me at that time also.

20 Likewise the Lord was verie angry with Aarón, even to l destroye him: but at that time I prayed also for Aarón.

21 And I took your sinne, I meane the calf which ye had made, and burnt him with fire, and stamped him and grounde him small, even unto verie dust: and I cast the dust thereof into the river, that descended out of the Mount.

22 Also in Taberah, and in "Massah" and in Kibrothhattaavah ye provoked y Lord to anger.

23 Likewise when the Lord sent you from Kadesh-barnea,
saying, Go vp, and possess the land which I haue giuen you,
the ye o rebelled against the command: emet of the Lord your
God, and beleued him not, nor hearkened vnto his voyce.

24 Ye haue bene rebellious vnto the Lord, since the date that I
knew you.

25 Then I fell downe before the Lord o for- tie dares and fortie
nights, as I fell downe before, because the Lord had said, that he
wolde destroye you.

26 And I prayed vnto the Lord, and said, O Lord God, destroye
not thy people &

thine inheritance, which thou hast redeemed through thy
greatnes whome y hast brought out of Egypt by a mightie hand.

27 P Remember thy seruants Abraham, Iz- hak, and Izakob:
loke not to the stuburnes of this people, nor to their wickednes,
nor to their sinne,

28 Left the countrey, whence thou broughtest them, say,
"Because the Lord was not able to bring them into the land
which he promised them, or because he hated them, he caried
them out, to slay them in the wilderness.

29 Yet they are thy people, and thine inheritance, which thou
broughtest out by thy mightie power, and by thy stretched out

arme.

CHAP. X

1 The seemde tables put in the Arke, 2 The tribe of La- win dedicate to the seruice of the Tabernacle. 12 3/4 hat the Lord requireth of her. 16 The circumcision of the hears. 17 God regardeth me the perfone. 21 The Lord is the praife of Ifrael.

1 IN the fame time the Lord faid vnto me, "Hewe thee two Tables of ftone lyke vnto the firft, and come vp vnto me into the Mount, and make thee an Arke of wood,

2 And I wil write vpon y Tables the wor- des that were vpon the firft Tables, which thou brakeft, and thou fhalt put them in the Arke.

3 And I made an Arke of a fhiittim wood, and hewed two Tables of ftone like vnto the firft, and went vp into the Mountaine, and the two Tables in mine hand.

4 Then he wrote vpon the Tables accor- ding to the firft writing (the ten commā- dements, which the Lord fpake vnto you in the Mount out of the middles of the fi- re, in the daye of the h affemblie) and the Lord gaue them vnto me.

5 And I departed, and came downe fro the Mount, & put the Tables in y Arke which I had made: and there they be, as the Lord commanded me.

6 ¶ And the children of Ifrael toke their journey from Beeroth of the children of Iaakán to c Moferá, where Aarón dyed, & was buried, and Eleazar his sonne became Priſt in his ſteade.

7 ¶ From thence they departed vnto Gud- godáh, and from Gudgodáh to Iotbáh a land of running waters.

8 ¶ The ſame time the Lord ſeparated the tribe of Leui to beare the Arke of the co- uenant of the Lord, and to ſtand before the Lord, to d miniſter vnto him, and to bleſſe in his Name vnto this day.

9 Wherefore Leui hathe no parte nor inheritance with his brethren: for the Lord is his inheritance, as the Lord thy God hathe promiſed him.

p The goſſic in their praices groode on Gods promes, & cofife their finnes.

Nom.14,18.

Exod.14,2.

a Which wood at of long continuation.

b. When you were afflihed to receive the Laws.

c This mem- taine was alſo called Hor. Nomb.20,28.

u That is, to offer ſacrifices & to declare y Laws to the people.

e So God turned f curie of Iaakáh, Gen. 49,7, vnto bleſſing.

y.i.

Instructions.

Deuteronomie.

10. And I varied in the Myrne, as at the first time, fortie daies
and fortie nights, and the Lord heard me at that time also,
and the Lord wode not destroye thee.
11. But the Lord said vnto me, Arife, go forthe in the iourney
before the people, that thei may go in and possesse the
land, which I fware vnto their fathers to giue vnto them.
12. ¶ And now, Israel, what doeth the Lord thy God require of
thee, but to feare the Lord thy God, to walke in all his
waies, and to loue him, and to ferue the Lord thy God with
all thine heart, and with all thy foule?
13. That thou kepe the commandements of the Lord, and his
ordinances, which I commande thee this day, for thy welth?
14. Beholde, heauen, and the heauen of heauens in the Lords
thy God, and the earth, with all that therein is.
15. Notwithstanding, the Lord fet his delite in thy fathers to
loue them, and dyd chofe their fede after them, euen you
aboue all people, as appeareth this day.
16. Circumcife therefore the foreskin of your heart, and harden
your neks no more.
17. For the Lord your God is God of gods, and Lord of lords, a
great God, mightie, & terrible, which accepteth
no*perfonen nor taketh rewarde:
18. Who doeth right vnto the fatherles and widowe, and loueth
the stranger, giuung him fode and rayment.

19. Loue ye therefore the stranger: for ye were strangers in the land of Egypt.
20. Thou shalt feare the Lord thy God: thou shalt ferue him, and thou shalt cleaue vnto him, and shalt fware by his Name.
21. He is thy praife, and he is thy God, that hathe done for thee thefe great and terrible things, which thine eies haue fene.
22. Thy fathers went downe into Egypt *with feuentie perfones,* & now the Lord thy God hathe made thee, as theftarres of the heauen in multitude. CHAP. XI. An exhortacion to loue God, and kepe his Laws to The praises of Canaan. To meditate continually the words of God. To teach is vnto the children. Blessing and cursing
23. Therefore thou shalt loue the Lord thy God, and shalt kepe that, which he commandeth to be kept: that is, his ordinances, and his Lawes, and his commandements alwaie.
24. And consider this day (for I fpeake not to your children, which haue nether knowne nor fene) the chastisfemt of the Lord your God, his greatnes, his mightie hand,

and his stretched out arme,

3 And his signes, and his actes, which he did in the middes of Egypt vnto Pharaoh the King of Egypt and vnto all his land:

4 And what he did vnto the hoste of the Egyptians, vnto their horses and to their charets, when he caused the waters of the red Sea to ouersloe them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And what he did vnto you in the wilderness, vntil ye came vnto this place:

6 And what he did vnto Darhán and Abiráam the sonnes of Eliab the sonne of Reubén, when the earth opened her mouth, and swallowed them with their houfeholdes and their tents, and all their substance that "thei had in the middes of all Israel.

7 For your eies haue fene all the great actes of the Lord which he did.

8 Therefore shal ye kepe all the commandements, which I commande you this day, that ye may be strong, and go in and possesse the land whether ye go to possesse it:

9 Also that ye may prolong your daies in the land, which the Lord fware vnto your fathers, to giue vnto them and to their fede, euen a land that floweth with milke and honie.

10 ¶ For the land whether thou goest to possesse it, is not as the land of Egypt, sió whence ye came, where thou sowedst thy fede, and wateredst it with thy fete as a garden of herbes:

11 But the land whether ye go to possesse it, in a land of mountaines and valleis, or drinketh water of the raine of heauen.

12 This land doeth the Lord thy God care for: the eies of the Lord thy God are alwaies vpon it, from the beginning of the yere, euen vnto the end of the yere.

13 ¶ If ye shal hearken therefore vnto my commandements, which I commande you this day, that ye loue the Lord your God & ferue him with all your heart, and with all your foule,

14 I also wil giue raine vnto your land in due time, the first name and the latter, that thou maieft gather in thy wheat, and thy wine, and thine oyle.

15 Also I wil fed graffe in thy fields for thy cartel, that thou maieft eat, and haue ynoùgh.

16 But beware lest your heart deceau you, and lest ye turne aside, and ferue other gods, and woifup them,

17 And fi fy angre of the Lord be kindled againft you, and he fhut vp the heauen, that there be no raine, and that your land yelde not her frute, & ye perffh quickly from

b Affvel cleve ning his bonffees, as his correftions.

"Ble, was at chiefe free.

c Becoufe ye haue fefe both his chaffffe-ments and his bonffees.

"Or, I feave. d As by ma-king gutters for the water to come out of the rater hilus to water the land.

e In the fede time, it toward harneh.

f By diuifing to your fchiefe foolfh deno-cife according to your owne fantafies.

Instructions.

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Chap. 4.4.

Chap. 4.10. & 4.4.

¶ As long as the hence- cedure.

Inf. 1.3. A full was ac complain des David de Salo most time

¶ Called medi accomen.

Chap. 21.2. & 20.1.

¶ He re goeth ¶ malice of me ¶ leave that in extreme, to follow that ¶ is uncertain- ne Chap. 27.13. with 1.33.

¶ Meaning in Satania.

op. plaine.

Chap. 1.30.

from the good land, which the Lord gi- ueth you.

18 ¶ Therefore shal ye lay vp these my wor des in your heart & in your foule, & binde them for a ligne vpon your hand, y they maie be as a frontelet betwene your eyes,

19 And ye shal teache them your children, speaking of the, when thou fittest in thine houfe, and when thou waukeft by the ware, and when thou lieft downe, and when thou rifest vp.

20 And thou shalt write them vpon the pofles of thine houfe, & vpon thy gates,

21 That your dayes maie be multiplied, & the dayes of your children, in the land w the Lord fware vnto your fathers to giue them, as long as the heauens are aboue the earth.

22 ¶ For if ye kepe diligently all thefe com- mandements, which I commande you to do: that is, to loue the Lord your God to walke in all his wates, & to cleaue vnto hi,

23 Then wil the Lord caft out all thefe na- cians before you, and ye shal poffeffe gre- at nacians and mightier then you.

24 ¶ All the places whereof the foles of your fete shal treade, shaibe yours: your coaft shaibe from the wilderness and from

Le- banon, and from the Riuet, van the ruier Perath, vnto the vttermost Sea.

25 No man shal stand against you: for the Lord your God shal caft the feare and dread of you vpon all the laid that ye shal tread vpon, as he hathe faid vnto you.

26 ¶ Beholde, I fet before you this day a blefing and a curfe:

27 ¶ The blefing, if ye obey the commade- ments of the Lord your God which I co mande you this day:

28 And y curfe, if ye wil not obey the co- maneuements of the Lord your God, bur turne out of the way, which I commande you this day, to go after other gods, w ye haue not known.

29 ¶ Whe the Lord thy God therefore ha- the broght thee into the land, whether thou goeft to poffeffe it, then thou shalt put the blefing vpon mount Gerizim, and the curfe vpon mount Ebal.

30 Are they not beyonde Iordén on y parte, whe: e the funne goeth downe in the land of the Canaanites, which dwel in the plaine ouer against Gilgal, beffide the groue of Mo:eh?

31 For ye shal paffe ouer Iordén, to go in to poffeffe the land, which the Lord your God giueh you, and ye shal poffeffe it, & dwel therein.

32 Take hede therefore that ye do all the commandements and the lawes, which I fet before you this day.

CHAP. XII.

a To defray the idolatrons places. 1.2 To ferue God

where be commandeth and as hoemmandeth, and not as men fantaffe. 19 The Levites must be nourified. 21 Idolaters burnt their children to their gods. 22 To add nothing to Gods words.

1 ¶ Hefe are the ordinances & the lawes, which ye shal obferue and do in the land (which the Lord God of thy fa- theis giueh thee to poffeffe it) as long as ye liue vpon the earth.

2 ¶ Ye shal vtterly defroy all the places wherein the nacians which ye shal poffe- ffe, ferued their gods vpon the hie moun- tains & vpon the hilles, and vnder euerie grene tre.

3 ¶ Alfo ye shal ouerthrowe their altars, & breake downe their pillers, & burne their groues with fite & ye shal hewe downe the grauen images of their gods, & abo- lift their names out of that place.

4 Ye shal not fo do vnto the Lord your God,

5 But ye shal foke the place which the Lord your God shal chofe out of all your tri- bes, to put his Name there, & there to dwel, and thether thou shalt come,

6 And ye shal biig thether your burnt of- frings, and your
sacrifices, & your tribes, & the offering of your hands, & your
vow- es, & your free offerings & the first borne of your kine &
of your shepe.

7 And there ye shal eat before the Lord your God, and ye shal
reioyce in all that ye put your hand vnto, lohe ye, & your house-
holdes, because the Lord thy God hath blessed thee.

8 Ye shal not do after all these things y we do there this day:
that is, euery man what- soeuer findeth him good in his owne
eyes.

9 For ye are not yet come to rest, & to y inheritance w the
Lord thy God giue thee.

10 But when ye go ouer Iordén, & dwell in the land, which the
Lord your God hath giuen you to inherit, & when he hath gi-
uen you a rest from all your enemies ro- unde about, & ye
dwell in safety,

11 When there shall be a place which y Lord your God shal
chose, to cause his Name to dwell there, thither shal ye bring
all that I commaunde you: your burnt offerings, & your sacrifices,
your tribes, and the of- fering of your hands, and all your
special vowes which ye vow vnto the Lord:

12 And ye shal reioyce before y Lord your God, ye, & your
wives & your daughters, & your seruants, and your maidens,

and y Leuite that is within your gates: for he hathe no parte nor inheritance with you.

13 Take hede that thou offer not thy burnt offrings in euerie place that thou feeft:

14 But in the place which the Lord shal chofe in one of thy tribes, there thou shalt offer thy burnt offrings, and the: e thou shalt do all toat I commande thee.

a Whereby they are adored allied to foke none other God.
Chap 7.5.

Indg. 2.2.

b Wherein they factficed totheir idoles.

c Ye shal not ferue y Lord y fuperfitiib.

1. Kjn. 2.29.

2. chro 6.2. & 7.12.

d Meaning the feth from.

e Where his Arke shaibe.

f Not y they factficed af- rer their fones feth, but y God wolde he fer- ned more re- rely in y ltd of Canian.

g It had not been youngh to chquer, ex- cept God had uniteued me in rich vnder his protefih.

do, that which ye chofe out for your vows.

Chap 10.9. A 24 was de- clared thre by y placing of y Arke, in Shi fah 241 yret, or as fume write, more the 100 yret, from other pla- cest ill the tem gle was bayin.

y.ii.

Ordinances.

Deuteronomie.

Falsé prophet. 178/1224

I As God be- the given thee power & ab- line.

It therein one slight eat at home afwel y healt appoin- ted for facrif- ce as y octor:

I Meaning, whatsoeuer was offered to y Lord, might not be eaten, but where he had appointed:

Eccles.7.12.

Gen. 12.14. Chap. 19.9.

"The he Bring or confane. m Because the life of heals is in their blood.

n That which then will offer in facrifice.

o God by pro- mets beg hath him selfe to do good to the that obey his words.

15 Notwithstanding thou maist kil and eat flesh in all thy gates, whatsoeuer thine heart desireth, according to the blessing of the Lord thy God which he hath gi- uen thee: Sath the vncleane and the cleane may eat thereof, his of the roe bucke, & of the hart.

16 Onely ye shalt not eat y blood, but pow- re it vpon the earth as water.

17 Thou maiest not eat within thy gates the lothe of thy borne; nor of thy wine, nor of thine oyle, nor y fitil borne of thy kine, nor of thy shepe, nether anie of thy vowes which thou vowest, nor thy fre of- frings, nor the offring of thine hands,

18 But thou shalt eat it before the Lord thy God, in the place which y Lord thy God shal chofe, thou, and thy fonne, and thy daughter, and thy fenuant, and thy maid, and the Levite, that is within thy ga- tes: and thou shalt reioyce before y Lord thy God, in all that thou puttest thine hand to.

19 "Beware, that thou forsake not the Le- uite, as long as thou liuest vpon the earth.

20 When the Lord thy God shal onlar- ge thy border, as he hath promised thee, and thou shalt say, I wil eat flesh,

(because thine heart logeth to eat flesh) thou maist eat flesh,
whatsoever thine heart desireth.

21 If the place which the Lord thy God hath choſe to put his
Name there, be far from thee, thou shalt kill of thy bullockes,
and of thy shepe which the Lord hath giuen thee, as I
haue commanded thee, & thou shalt eat in thy gates,
whatsoever thine heart desireth.

22 Euen as the roe bucke and the hart is eaten, so thou shalt eat
them: Sath the vn- cleane & the cleane shall eat of the alike.

23 Onely be sure that thou eat not the blood: for the blood
is the life, and y maist not eat the life with the flesh.

24 Therefore thou shalt not eat it, but powre it vpon the earth
as water.

25 Thou shalt not eat it, that it may go well with thee, and with
thy children after thee, when thou shalt do that which is right
in the sight of the Lord:

26 But thine holy things which thou hast, and thy vowes thou
shalt take vp, and come vnto y place which y Lord shall
choſe.

27 And thou shalt make thy burnt offrings of the flesh, and of
the blood vpon the altar of the Lord thy God, and the blood

of thine offrings shal be powred vpon the altar of the Lord thy God, & thou shalt eat the flesh.

28 Take hede, and heare all these words which I command thee, y it may go wel with thee, and with thy children after thee for euer, when y doest that which is good & right in the sight of the Lord thy God.

29 When the Lord thy God shal destroy the nacion before thee, whether thou go- est to possesse them, & thou shalt possesse them and dwel in their land,

30 Beware, lest thou be taken in a snare af- ter thee, after that they be destroyed befo- re thee, & lest thou aske after their gods, saying, How did these nacions ferue their gods, that I may do so likewise?

31 Thou shalt not do so vnto the Lord thy God: for all abominacion, which the Lord hateth, haue they done vnto their gods: for they haue s burned bothe their sonnes and their daughters with fire to their gods.

32 Therefore whatsoever I commande you, take hede you do it: thou shalt put no- thing thereto, nor take oght therefrom.

CHAP. XIII.

1 The believers to idolastate must be slaine, some they never so holy, a So nere of injured or friendship, 12 Or great in

moderate or power.

2 If there arise among you a prophet or a dreamer of a dreames, (& giue thee a signe or wondre,

3 And the signe and the wondre, which he hathe tolde thee, come to pass: sayig, Let vs go after other gods, which thou hast not known, and let vs ferue them,

4 Thou shalt not hearken vnto the words of y prophet, or vnto that dreamer of dreames: for y Lord your God e proueth you, to knowe whether ye loue the Lord your god w all your heart, and w all your foule.

5 Ye shal walke after the Lord your God & feare him, an I shal kepe his commandments, and hearken vnto his voyce, and ye shal ferue him, & cleane vnto him.

6 But that prophet, or y dreamer of dreames he shal d be slaine, because he hathe spoken to turne you away from the Lord your God (w bioght you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee out of the way, wherein the Lord thy God commended thee to walker so shalt thou take the euil away forthe of the middles of thee.

7 If e thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, that lieth in thy bofome, or thy fende, which is as thine owne foule, entice thee

secretly, saying, Let vs go and ferue other gods, (which thou hast not known, thou, say, nor thy fathers)

8 Anie of the gods of the people which are rownde about you, nere vnto thee or far off: om thee, from the one end of y earth vnto the other:

9 Thou shalt not cofent vnto him, nor he- are him, nether shal thine eye pitie him, nor shewe mercie, nor kepe him feccet:

9 But y shalt eue kil him: e thine had shal- be his stvpó him to put him to death, & the

p By followig their superhi- tions & idola- tion, & thinkig to irene me- therthy.

q They thought nothing to dea re to offer to their idoles.

Chap. 4.2. Ioh. 1.7. prem 36.6. ren 22.16.

e Which faith, that he hathe things remi- led vnto him in dreamer. b He sheweth wherein y falsé prophes tend

c God ordel- neth all these things y his may be know- en.

d Being clout by tr sionouro & cidemned by the indge.

e All natural affections with glue place to Gods honour.

f Whome then louch at thy life.

g As y w. me is charged. Chap. 17.7.

the

Of meates.

Deuteronomie.

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the hands of all the people.

10 And thou shalt stone him with stones, y he dye (because he
hathe gone about to thrust thee away fro the Lord thy God,
which brought thee out of the land of Egypt, from the house of
bondage)

Chap. 17, 18.

11 That all Israel may heave & feare, & do no more anue
suche wickednes as this among you.

12 ¶ It thou shalt heave say (concerning a-nie of thy cities
which the Lord thy God hathe giuen thee to dwel in)

The children of Beirut

13 "Wicked men are gone out from amog you, & haue drawn
away y inhabitats of their citie, sayig, Let vs go & ferue other
gods, which ye haue not knowen,

h Which are appointed to se faures punished.

14 Then h thou shalt feke, & make fearche & enquire diligently: and if it be true, & the thing certeine, that suche abomination is wrought among you,

15 Thou shalt eue flaye the inhabitats of y citie with the edge of the fworde: destroy it vtterly, & all that is therein, & the cartel thereof with the edge of the fworde.

I Signifying y no idolatrie is so execrable, nor more grievously to be put without, then of them which once professed God.

16 And thou shalt gather all the spoile of it into the middes of the ftrete thereof, & burne with fire the citie & all the spoile thereof euerie whit, vnto the Lord thy God : and it shalbe an heape for euer : it shal not be buylt againe.

h Of y spoyle of y idolatrous & cursed citie, Read Chap. 7, 26.

17 And there shal cleane nothing of y danned thing to thine had, y the Lord mate turne from the fearcenes of his wrath, & shewe thee mercie, and haue compaiton on thee and multiplie thee, as he hathe fworne vnto thy fathers:

18 "When thou shalt obey the voyce of the Lord thy God, and kepe all his commandments which I commade thee this day, that thou do that which is right in y eies of the Lord thy God.

CHAP. XIII.

1 The manors of the Gentiles in marking the felines for the dead, may not be followed. 4 What meates are cleane to be eaten, and what not. 5 The tribes for the Levites, Stranger Sacheries, and undone.

Levit. 19, 28.

1 Y E are the children of the Lord your God. "Ye shal not cut your felines, nor make you anue baldnes between your eies for the dead.

Chap 7, 6. & 10, 28.

2 "For thou art an holy people vnto y Lord thy God, & the Lord hathe chosen thee to be a precious people vnto him felfe, aboue all the people that are vpon the earth.

a Therefore y oglest not to follow y in-partitions of the Gentils.

3 ¶ Thou shalt eat no maner of abomination.

b This ceremo mal Lawe to-structed y fewes to feke a spiritual pure, oes, euen in their meat & drinks.

4 b Thefe are the beasts, which ye shal eat, the befe, the fhepe, and the goat,

5 The hart, & the roe bucke, and y bugle, and the wilde goat, & the vnicorne, & the wilde oxe, and the chamois.

6 And euerie beast y parteth the hoofse, and

cleaueth y clif into two clawes, and is of y beasts that cheweth y cud, that shal ye eat.

7 But thefe ye shal not eat, of them that chewe the cud, and of them that deuide & cleane y hoofse one: the camel, nor the hare, nor the cony: for they chewe the cud, but deuide not the hoofse : therefore they shalbe vncleane vnto you:

8 Also the fwine, because he deuideh the hoofse, & cheweth not the cud, shalbe vncleane vnto you : ye shal not eat of their flesh, nor touche their dead carkefies.

9 ¶ Thefe ye shal eat, of all that are in the waters: all that haue finnes and fcules shal ye eat.

10 And whatsfouer hathe no finnes nor fcules, ye shal not eat: it shalbe vncleane vnto you.

11 ¶ Of all cleane birdes ye shal eat:

12 But thefe are thei, whereof ye shal not eat: y egle, nor y gofhawke, nor y ofprey,

13 Nor the glead nor the kiss, nor the vulture, after their kinde,

14 Nor all kinde of : aueus,

15 Nor the oftriche, nor y nighcrowe, nor y femeaw, nor the hawke after her kinde,

16 Nether the lytle owle, nor the great owle, nor the redhanke,

17 Nor the pellicane, nor the fwane, nor y co-morant:

18 The ftorcke alfo, and the heron in his kinde, nor the
lapwing, nor the backe.

19 And euerie creping thing y flieth, shalbe vncleane vnto you:
it shal not be eaten.

20 But of all cleane foules ye may eat.

21 Ye shal eat of nothing that d dyth alone, but thou shalt giue
it vnto the stranger that is within thy gates, that he may eat it:
or thou maiest fel it vnto a ftrager: for thou art an holy people
vnto y Lord thy God. Thou shalt not feeth a kid in his mothers
milke.

22 Thou shalt giue the tithe of all the increase of thy fede, that
commeth for the of the field yere by yere.

23 And thou shalt eat before the Lord thy God (in the place
which he shal chofe to caufe his Name to dwel there) the tithe
of thy corne, of thy wine, and of thine oyle, and the fitftborne
of thy kyne and of thy fhepe, that thou maiest leaine to feare
the Lord thy God alway.

24 And if the way be to long for thee, fo that thou art not able
to cary it, becaufe the place is far from thee, where the Lord
thy God shal chofe to feth his Name, f whe the Lord thy God
shal bleffe thee.

25 Thou shalt thou make it in money, and take the money in thine hand, and go vnto the place which the Lord thy God shal chofe.

26 And thou shalt beftowe the money for what fouer thine fheat defireth : whe-

Levit. 11, 28

c becaufe their blood was not fhed, but remas neth in them. d Which is out of thy religion.

Exod. 23, 29, and 34, 26.

e The tribes were ordained for the maintenance of the Levites, which had none inheritance.

f When he shal giue thee abilitie

or, kinde 7p.

Ordinances.

Deuteronomie.

8. After the Priest hache re ceived y Lord parce.
9. And the Leuite that is within thy gates, shalt thou not for sake: for he hathe nether parte nor inheritance with thee.
10. At the end of thre yere y shalt bring forthe all the tithes of thine encrease of y fame yere, & lay it vp within thy gates.

11. Then the Leuite shal come, because he hathe no parte nor inheritance with thee, & the stranger, and the fatherless, and the widowe, which are within thy gates, and shal eat, and be filled, that the Lord thy God may bless thee in all the worke of thine hand which thou doest.

CHAP. XVI.

12. The yere of releasing of debts. y God blesseth them that hope his commandments. y To helpe the poore. 13. The fredome of servants 14. The first borne of the cattal mail be offered to the Lord.

13. A I the terme of seuen yeres thou shalt make a fredome.

14. And this is the maner of y fredome: eue- rie a creditour shal quite the lone of his had w he hathe lent to his neighbour: he shal not aske it agame of his neighbour, nor of his brother: for the yere of y Lords fredome is proclaimed.

15. Of a stranger thou maist require it: but y which thou hast with thy brother, thine hand shal remit:

16. b Saue when there shalbe no poore with thee: for the Lord shal bless thee in the lad, which the Lord thy God giueeth thee, for an inheritance to possess it:

17. So that thou hearken vnto the voyce of y Lord thy God to observe & do all these commandments, which I commade thee this day.
18. For y Lord thy God hathe blessed thee, as he nathe promised thee: & thou shalt lend vnto manie naciens, but thou thy sel se shalt not borowe, & thou shalt reigne ouer manie naciens, and they shal not re- gne ouer thee.
19. If one of thy brethre with thee be poo- re within anie of thy gates in thy land, w the Lord thy God giueeth thee, thou shalt not harden thine heart, nor shut thine had from thy poore brother:
20. But thou shalt open thinehad vnto him, and shalt lend him sufficient for his nede which he hathe.
21. Beware y there be not a wicked thought in thine heart, to say, The seuenth yere, y yere of fredome is at hand: therefore it grieueeth thee to loke on thy poore bro- ther, and thou giueeth him noght, & he crie- vnto the Lord against thee, so that finne be in thee:
22. Thou shalt giue him, & let it not grieve
23. "thine heart to giue vnto him: for because of this y Lord thy God shal bless thee in all thy works, & in all that thou putrest thine hand to.

24. Because there shalbe euer fame poore in the land, therefore I commande thee, saying, Thou shalt open thine hand vn- to thy brother, to thy nede, and to thy poore in thy land.
25. If thy brother an Ebrewe sel him seife to thee, or an Ebrew esse, and serue thee six yere, eue in the seuenth yere thou shalt let him go fre from thee.
26. And when thou sendest him out fre fro thee, y shalt not let him go away emptie,
27. But shalt giue him a liberal reward of thy shepe, & of thy corne, & of thy wi- ne: thou shalt giue him of that wherewith the Lord thy God hathe blessed thee.
28. And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I comma- de thee this thing to day.
29. And if he say vnto thee, I wil not go a- way from thee, because he loueth thee & thine house, & because he is wil with thee,
30. "Then shalt thou take a naule, and perce his eare through against the dure, and he shal be thy seruut for euer: and vnto thy mayd seruaut thou shalt do likewise.
31. Let it not grieve thee, when thou lettest him go out be fro thee: for he hathe ser- ued thee six yeres, which is the

double wor- the of s an hired seruant: & the Lord thy God
shal bless thee in all y thou doest.

32. "All the first borne males that come of thy cattel, & of thy
shepe, thou shalt fan- chise vnto the Lord thy God. b Thou
shalt do no worke with thy first borne bul- locke, nor
sheare thy first borne shepe.

33. Thou shalt eat it before the Lord thy God yere by yere, in
the place which the Lord shal chose, hath y, & thine
household.

34. "But if there be anie blemish therein, as if it be lame, or
blinde, or haue anie euil faut, y shalt not offer it vnto y
Lord thy God,

35. But shalt eat it within thy gates: the vn- cleane, and the
cleane shal eat it alike, as the roe bucke, and as the heart.

36. Onely thou shalt not eat the blood the- roof, but poore it
vpon y groude as water.

CHAP. XVI.

39. Of easter, 10. Wifthiside, 12. And the feast of 10- bernacles.
13. What officers vgle to be ordained,

40. Idolatrie forbidden.

41. Thou shalt kepe y moneth of Abib & thou shalt celebrate
the Palleouer vnto the Lord thy God: for in the mo- neth of

Abib the Lord thy God broght thee out of Egypt by night.

42. Thou shalt therefore offer the Palloo- uer vnto the Lord thy God, of shepe and bullockes in the place where the Lord shal

43. To trie yore charitie, stat.

44. Thou shalt be liberal.

45. In token y thou oath se- knowledg the benefit which God hathe gi- ueeth thee by his labours.

46. To the yere of tabide, La- uit 25,40.

47. For the hi- red seruats ser- ued but thre yeres, and he is and 34,19. For they as re the Lords.

48. For the hi- red seruats ser- ued but thre yeres, and he is and 34,19. For they as re the Lords.

49. Thou shalt afowl eat the as y roe bu- ke, and other wilde beasts.

Ordinances.

Deuteronomie.

Exud. 12, 14.

e Which first fied that affi- thou, which y heeded in E- gypt.

4 This was 5 chiefly acclu- plished, when the triple was buyit.

e Which was indicate to put them in reme- brice of their deliverize out of Egypt: to 7 continue them in the hope of Jesus Christ, of whome that li- be was a figure

f Beginning at 9 the next mor- ning after the Pafficoeur, Le- wit 23, 15 cau. 21, 4

40, 41 then are also, willingly.

g That is, the 61 day of the fewish moich, Leu 15, 14

Exud 23, 15. E 24, 20. Excd 16, 6.

fhall chlofe to caufe his Name to dwel.

Thou * fhalt eat no leauened bread with it: but feuen dayes fhalt thou eat vnleauened bread therewith, euen the bread of tribulacion: for thou cameft out of the land of Egypt in hafte, that thou maift remember the day when thou cameft out of y land of Egypt, all y dayes of thy life.

4 And there fhall be no leauen fene with thee in all thy coaftes feuen dayes long: nether fhall there remaine the night anie of the flefh vntil the morning which thou offft edft the firft day at euen.

Thou maist 4 not offer the Paffeouer within anie of thy gates,
which the Lord thy God giueth thee:

6 But in the place which y Lord thy God fhall chofe to place his
Name, there thou fhalt offer the * Paffeouer at euen, about the
going downe of the funne, in the fea- fon that thou cameft out
of Egypt.

And thou fhalt: ofte and eat it in y pla- ce which the Lord thy
God fhall chofe, and fhalt returne on the morow, and go vnto
thy tentes.

8 Six dayes fhalt thou eat vnleauened bre- ad, and the feuenth
day fhall be a folemne affembly to the Lord thy God: thou fhalt
do no work: there is.

9 feuen wekes fhalt thou f number vnto thee, and fhalt begin to
number the feuen wekes, when thou beginft to put the fickle to
the corne:

10 And thou fhalt kepe the feaft of wekes vnto the Lord thy
God, euen a fre gift of thine hād, which thou fhalt giue vnto
the Lord thy God, as the Lord thy God hath bleffed thee.

11 And thou fhalt reioyce, before the Lord thy God, thou and
thy fonne, and thy daughter, and thy feruant, and thy maid, and
the Leute that is within thy gates, & the ftranger, and the
fatherles, and the widow, that are among you, in the place
which y Lord thy God fhall chofe to place his Name there,

12 And thou shalt remeber that thou wast a seruant in Egypt: therefore thou shalt obserue and do these ordinances.

13 Thou shalt obserue the feast of the Tabernacles seuen daies, when thou hast gathered in thy corne, and thy wine.

14 And y shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy seruant, and thy maid, and the Leute, and the stranger, and the fatherles, and the widow, that are within thy gates.

15 Seuen daies shalt y kepe a feast vnto the Lord thy God in the place which y Lord shal chofe: whe y Lord thy God shal bleffe thee in all thine increas, & in all y workes of thine hāds, y shalt in anie case be glad.

16 Y* Thre times in the yere shal all y ma-

les appeare before the Lord thy God in y place which he shal chofe: in y feast of the vnleauened bread, & in y feast of y wekes, & in the feast of the Tabernacles: & they shal not appeare before the Lord empty.

17 Euerie man shal giue according to the gift of his hand, and according to the blessing of the Lord thy God, which he hath giuen thee.

18 Y Iudges and officers shalt thou make thee in all thy cities, w the Lord thy God giueth thee, throughout thy tribes: & they

fhall iudge y people w righteo* iudgement.

19 Wreft not thou the Lawe, not: tefpect anie perfone, nether take rewarde: for the rewarde blindeth the eyes of the wife, & peruerterth the wordes of the iuft.

20 That w k is iuft and tight fhalt thou fol- lowe, that thou maift liue, & poffeffe the lād which the Lord thy God giueth thee.

21 Y Thou fhalt plaf thee no groue of anie trees nete vnto the altai of the Lord thy God, which thou fhalt make thee.

22 Thou fhalt fet thee vp no' piller, which thing the Lord thy God hateth.

CHAP. XVII.

3 The punishment of the iddiator. 9 Hard controuer- fies are bright to the Preuft and the iudge. 12 The contemner muft dye 13 The election of the King, 16 &c 17 What things be right to suicide, 18 And what be right to embrace.

1 Thou fhalt offer vnto y Lord thy God no bullocke nor fhepe wherein is ble mifh or anie euil fauoted thing: for that is an abominacio vnto y Lord thy God.

2 If there be found amog you in anie of thy cities, which y Lord thy God giueth thee, man or b woman that hathe wrought

wickednes in the sight of the Lord thy God, in transpreffing
his couenant,

3 And hath gone & fetued other gods, & worshipped the: as
the funne, or the moo- ne, or anie of the lofte of heauen, which
I haue not e commanded,

4 And it be tolde vnto thee, and thou halt heard it, then shalt
thou inquire diligent- ly: and if it be true, and the thing
certeine, y fuche abominacion is wrought in Ifrael,

5 Then shalt thou bring for the that ma, or that woman (which
haue committed that wicked thing) vnto thy gates, wheth, v it
be man or woman, and shalt stonem them with stones, til they
dye.

6 *At y mouth of two or thre witneffes shal he that is worthy of
death, dye: iue at the mouth of one witnes, he shal not dye.

7 The hands of the d witneffes shalbe first vpō him, to kil him:
and after warde the hands of all the e people: so thou shalt take
the wicked away from among you.

8 If there: ife a matter to haud for thee in iudgement betwene
blood and blood, be- twene plea and plea, betwene plague and
plague, in the matters of controuerfie

h According to the subliere that God ha- toe giuen ham.

e He gene an- terize to that people for a time to cho- fe them
folues magistrates.

k The magi- strat ionft con- ftially follow the tenor of th:
Lawe, and in nothing de- cline feon in- duce.

Or, image.

a Thou fhalt not ferue God for faction fake, as hypo- erites do.

b Shewing that the crime can not be extrafed by the fealtion of
the perfone.

c Whereby he condemn't all religion and feruing of God which
he ha- the not com- manded.

Nym. 25, 26. chap 19 25. mat 18, 26. 2 cm 15, 2.

d Whereby they declared that they teft fied y trinch e To
fignifie a commune con- lent to man- teine Gods ho- nonr and
ring religion.

y.iiii.

Ordinances.

Deuteronomie.

f Who shall gi- ue sentence as the Priest's co- ful him by the
Lawe of God.

g Then shall they their sen- tence that the consonorise may
him an end.

h So long as he is the true minister of God, and pro- noleeth
accor- ding to his words.

i Who is not of thy nacion, left he change true religion into
idolaria, and bring thee to sinuate. j To scourge their minister,
and to take the of their left hories, I King 10,28. l From the
Lawe of God.

m Meaning. f Deuterono- me. n He shall con- se it to be writ
by them, or, he shall writ it by their example.

o Whereby is safe, that high right to no one there submits, as
nature but- deth one bro- ther to lose spectators.

within thy gates, then shalt thou arise, and go vp vnto the place
which the Lord thy God shal chofe,

9 And thou shalt come vnto the Priests of the Leuites, & vnto
the f iudge that shal- be in thofe dayes, and affe, and thei shal
fhewe thee the sentence of iudgement,

10. And thou shalt do according to y thing which they of that
place (which the Lord hathe chofen) fhewe thee, and thou
shalt obserue to do according to all that they informeth
thee.

11 According to the Lawe, which they shal teach thee, and according to the iud- gemet which thei shal tel thee, shalt t thou do: thou shalt not decline from the thing which they shal shewe thee, nether to the right hand, nor to the left.

12 And that man that wil do presumpte- oufly, not hearkening vnto the Priest (that stâdeth before the Lord thy God to h minister there) or vnto the iudge, that man shal dye, and thou shalt take away euli fro Ifraél.

13 So all the people shal heare and feare, and do no more presumpteoufly.

14 When thou shalt come vnto the land which the Lord thy God giueth thee, and shalt possesse it, and dwel therein, if thou say, I wil set a King ouer me, like as all the nacions that are about me,

15 Then thou shalt make him King ouer thee, whome the Lord thy God shal cho- fe: from among thy brethren shalt thou make a King ouer thee: thou shalt not set a i stranger ouer thee, w is not thy brother.

16 In anie wife he shal not prepare him ma- nie houfes, nor bring the people againe to h Egypt for to increafe the nobor of hor- fes, feing the Lord hathe said vnto you, Ye shal henfforthe go no more again that way.

17 Nether ſhal he take him manie wiues, left his heart i turne away, nether ſhal he gather him muche ſiluer and gold.

18 And when he ſhal fit vpon the throne of his king dome, then ſhal he write him this n Lawe repeted in a booke, by the a Priests of the Leuites.

19 And it ſhalbe with him, and he ſhal read therein all dayes of his life, that he may learne to feare the Lord his God, co to kepe all the wordes of this Lawe, and theſe ordinances, for to do them:

20 That his heart be not lifted vp aboue his o brethren, and that he turne not from the commandement, to the right hand or to the left, but that he may prolong his dayes in his king dome, he, and his ſonnes in the middes of Ifraél.

CHAP. XVIII.

The portion of the Leuites 6 Of the Leuite coming from another place. 7 To auerde the abomina-

cion of the Gentiles. 12 God wil not learne the wilhone a true Prophet. 20 The ſelfe prophet ſhalbe ſtame. 21 How he may be known.

1 The Priests of the Leuites, and all the tribe of Leuf a ſhal haue no parte nor inheritance with Ifraél, a but ſhal eat the offrings of the Lord made by fire, and his inheritance.

2 Therefore shal they haue no inheritance amog their brethren:
for the Lord is their inheritance, as he hathe said vnto them.

3 And this shalbe y Priests duetie of the people, that they,
which offer sacrifice, whether it be bullocke or shepe, shal giue
vnto the Priest the b shulder, and the two chekes, and the
mawe.

4 The first frues also of thy corne, of thy wine, and of thine
oyle, and the first of the fleece of thy shepe shalt thou giue him.

5 For the Lord thy God hathe chosen him out of all thy tribes,
to stand and minister in the Name of the Lord, him, & his son-
nes for euer.

6 Also when a Leuite shal come out of any of thy cities of all
Israél, where he remained, and come with all the desire of his
heart vnto the place, which the Lord shal chose,

7 He shal then minister in the Name of y Lord his God, as all
his brethren the Le- uites, which remaine there before the
Lord.

8 They shal haue like porciós to eat & be- side that which
commeth of his sale of his patrimonie.

9 When thou shalt come into y land which the Lord thy God
giueth thee, thou shalt not learne to do after the abominacions
of those nations.

10 Let none be founde among you that maketh his sonne or his daughter to e go through the fire, or that vseth witchcraft, or a regarder of times, or a marker of the flying of foules, or a forcerer,

11 Or a charmes, or that counfelleth with spirits, or a soothsayer, or that asketh counsel at the dead.

12 For all that do suche things are abominacions vnto the Lord, and because of the- se abominacions the Lord thy God doeth cast them out before thee.

13 Thou shalt be f vpright therefore with the Lord thy God.

14 For these nacions which thou shalt possesse, hearken vnto those that regarde the times, & vnto forcerers: as for thee, the Lord thy God hathe not suffered thee so.

15 The Lord thy God wil raise vp vnto thee a s Prophet like vnto me, fro among you, even of thy brethre: vnto him ye shal hearken,

16 According to all that thou desirest of the Lord thy God in Horeb, in the day of

the

Cities of refuge.

Deuteronomie.

89 83/1224

Gond. 20 19.

the assemblie, when thou saidest, Let me heare the voyce of
my Lord God no mo- re, not se this great fire ame more, that I
dye not.

17 And the Lord said vnto me, Thei haue wei spoken.

Inf. 1.45. all 2.21

b Which pro- met is not one- ly made to Christ, but to all 4
wache in his Name, Isa 30.21.

1 By executing punishment vp- on him.

18 "I wil raise the vp a Prophet from amog their brethren like
vnto thee, and wil put my wordes in his mouth, and he shal
speake vnto them all that I shal comman- de him.

19 And whosocuer wil not hearken vnto my wordes, which he
shal speake in my Na- me, I wil require it of him.

20 But the prophet that shal presume to speake a worde in my
Name, which I haue not commanded him to speake, or that
spea- keth in the name of other gods, euen the same prophet
shal dye.

21 And it thou think in thine heart, How shal we know the
worde which the Lord hathe not spoken?

22 When a prophet speaketh in the Name of the Lord, if the thing follow not, it shall come to passe, that is the thing which the Lord hath not spoke, but the prophet hath spoke it presumptuously: thou shalt not therefor be afraid of him.

CHAP. XIX.

a The fortified owner 14 Not to remove thy neighbours border.
16 The punishment of him that beareth false witness.

Chap 12.29.

Exod 21.28 memb 31.9. 9/5.20.2.

a Make an oath & reward accordingly.

b Which kill-eth again his will to bore no hatred in his heart.

a That murderer be not charged upon mother Memb. 35.22.

one, can not be ledged to death

1 Where the Lord thy God shall root out the nations, whose land the Lord thy God giveth thee, and thou shalt possess them, and dwell in their cities, and in their houses,

2 "Thou shalt separate three cities for thee in the mids of thy land which the Lord thy God giveth thee to possess it.

Thou shalt prepare thee the ware, & de- uide the coastes of the land, which the Lord thy God giueth thee to inherit, into thre partes, that euene manslayer may slee thether.

4 This also is cause wherefore the ma- slaier shal flee thether, and liue: whoso killeth his neighbour ignorantly, & hated him not in time passed:

5 As he that goeth vnto the wood with his neighbour to hewe wood, and his hand straketh with the axe to cut downe the tre, if the head slip from the helue, and hitte his neighbour that he dyerth, same shal flee vnto one of the cities, & liue,

6 Lest the 2 auenger of the blood followe after the maslaier, while his heart is cha- sed, and ouer take him, because the way is long, & slay him, although he be not wor- thy of death, because he hated him not in time passed.

7 Wherefore I comande thee, sayig, Thou shalt appoint out thre cities for thee.

8 And when the Lord thy God enlar- geth thy coastes (as he hath sworne vnto thy fathers) and giueth thee all the land which he promised to giue vnto thy fa- thers,

9 (If thou kepe all these commandments to do them, which I commande thee this day: to wit, that thou loue the Lord thy God, and walke in his waies for euer) the shalt thou adde thre cities mo for thee besides those thre,

10 That innocent blood be not shed with- in thy land, which the Lord thy God gi- ueth thee to inherit, lest blood be vpon thee.

11 But if a man hate his neighbour, and laie waite for him, and rise against him, & smite any man that he dye, and flee vn- to any of these cities,

12 Then the Elders of his citie shal send and set him thence, and deluer him into the hands of the auenger of the blood, that he may dye.

13 Thine e eie shal not spare him, but thou shalt put away the cry of innocent blood from Israel, that it may go wel with thee.

14 Thou shalt not remove thy neigh- bours make, which thee of old time haue set in thine inheritance, that thou shalt inherit in the lad, which the Lord thy God giueth thee to possess it.

15 One witness shal not rise against a ma for any trespass, or for any sinne, or for any faute that he offendeth in, but at the mouth of two witnesses or at the mouth of thre witnesses shal the matter be sta- blished.

16 If a false witness rise vp against a man to accuse him of trespass,

17 Then bothe the men which striue toge- ther, shal stand before the Lord, even before the Priests and the Judges, which shalbe in those daies,

18 And the Judges shal make diligent in- quisation: and if the witness be founde fal- se, and hathe giuen false witness against his brother,

19 Then shal ye do vnto him as he had thought to do vnto his brother: so thou shalt take euil away so the of the middes of thee.

20 And the rest shal heare this, and feare, and shal henceforth the comit no more any suche wickednes among you.

21 Therefore thine eie shal haue no com- passion, but life for life, ere for eie, tothe for tothe, hand for hand, fore for fore.

CHAP. XX.

3 The exhortation of the Press when the Israelites go to battle! The exhortation of the officers show, y who shalde go to battle! Peace must first be pro- clamed! The trees that heare fruit, must not be destroyed.

e Let thou be punished for innocent blood

f The Mag- drates.

g Then who- sooner pard- neeth mother, offedeth again the
worde of God.

Chap 17.6. mat 13.26. ich 8.17. 2. (vc. 13.2. chr 10.26.

h Gods proff. ce is where he true ministers are assembled.

Prov. 19.2. dan. 13. 62.

Exod 21.28. levi. 24.20. mat 5.38.

2.i.

Of warre.

Deuteronomie. Vnknownen murther.

a Morning, vph luchoucaithon for God per- miteth not his people to fight whit is feouth good to them

Chap 21.7.

b In present to defend you at his grace and power.

c For when that fired first to dwell in an house, they go ne thanks to God, acknowledging they had that heme- fore by his gra on 6 The Elbore brode signifi- eth to make cinnine or prophane, Leul, 6p, 15.

Ludg.2.2.

Memb.21.22. chap.2.26. a If it accept peace.

Lph.1.2.

WHen a thou shalt go for the to warre against thine enemies, & shalt it horfas and charers, and people mo then thou, be not afraid of them: for the Lord thy God with thee, which broght thee out of the land of Egypt.

2. And whé ye are come nere vnto the bat- tel, then the Præst shal come for the to speake vnto the people,
3. And shal say vnto them, Heare, ô Ifraél: ye are come this day vnto battel against your enemies: let not your hearts fains, nethes feare, nor be amazed, nor adread of them.

4 For the Lord your God be goeth with you, to fight for you against your enemies, and to faue you.

5 And let the officers speake vnto y^e people, saying, What man is there that hathe boyle a newe house, and hathe not c^odedi- cate it let him go and returne to his house lest he dye in the battel, and an other man dedicate it.

6 And what man is there that hathe platted a vineyard, and hathe d^e not eaten of the frute? let him go and returne againe vnto his house, lest he dye in the battel, & another eat the frute.

7 And what man is there that hathe betro- thed a wife, and hathe not taken her? let him go and returne againe vnto his house, lest he dye in battel, and another man take her.

8 And let the officers speake further vnto the people, & say, Whofoeuer is afraid and faint hearted, let him go and returne vnto his house, lest his brethrenes heart faint like his heart:

9 And after y^e the officers haue made an end of speaking vnto the people, thei shal make captaines of the armie to gouerne the people.

10 When thou comest nere vnto a citie to fight against it, thou shalt offer it peace.

11 And if it answer thee againe e peacea- bly, and open vnto thee, then let all the people that is founde therein, be tributaries vnto thee, and ferue thee.

12 But if it wil make no peace with thee, but make warre against thee, then thou shalt besiege it.

13 And the Lord thy God shal deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the swords.

14 Onely the women, and the children, * and the cattel, and all that is in the citie, euen all the spoile thereof shalt thou take vnto thy self, and shalt eat the spoile of thine enemies, which the Lord thy God hathe giuen thee.

15 Thus shalt thou do vnto all the cities, which are a great way of from thee, which

are not of the cities of these f nacions here.

16 But of y cities of this people, which the Lord thy God shal giue thee to inherit, thou shalt faue no persone aliue,

17 But shalt vtterly destroye them: to wit, the Hittites, and the Amorites, the Ca- naanites, & the Perizzites, the Hiiites, and the Iebusites, as the Lord thy God hathe commanded thee,

18 That they reache you not to do after all their abominacions, which thei haue done vnto their gods, and fo ye shulde sinne a-

gainst the Lord your God.

19 When thou hast besieged a citie long time, and made warre against it to take it, destroye not the trees thereof, by smiting an axe into them: for thou manest eat of them: therefore thou shalt not cut them downe to further thee in the siege (for the 8 tre of the field is man life)

20 Onely those trees, which thou knowest are not for meat, those shalt thou destroye & cut downe, and make fortes against the citie that maketh warre with thee, vniil thou subdue it.

CHAP. XII.

2 Inquisition for murther 11 Of the woman taken in warre 12 The birthright can not be changed for affection 13 The disobedient child. 14 The bodie may not hang all night.

1 F on: be founde a slayne in the land, which the Lord thy God giueth thee to possesse it, lying in the field, and it is not known who hathe slayne him,

2 Then thine Elders and thy Iudges shal come forthe, and measure vnto the cities that are round about him that is slayne:

3 And let the Elders of that citie, which is next vnto the slayne man, take out of the droue an heifer that hathe not bene put to labour, nor hathe drawen in th. yoke.

4 And let the Elders of that citie bring the heifer vnto a f thonie
b valley, which is nethere eared nor sowen, and strike of the
heifers necke there in the valley.

5 Also the Præsts: the formes of Leul (who- me the Lord thy
God hathe chosen to minister, and to bless in the Name of the
Lord) shal come forthe, and by their wor- de shal all strife and
plague be tried.

6 And all the Elders of that citie that ca- me nere to the slayne
man, shal wash their hands ouer the heifer that is beheaded in
the valley:

7 And shal testifie, and say, Our hands haue not shed this
blood, nether haue our eies fene it.

8 O Lord, be merciful vnto thy people Ifraél, whome thou hast
redeemed, and lay no innocent blood to y charge of thy peo-
ple Ifraél, & y blood shalbe forgiue them.

9 So shalt y take away the erye of innocent blood

f For God had appointed that y Cananites shulde be de-
stroyed, & ma- de y Ifraelites executors of his wil, Chap. 7.1.

g Some read. For men, that he is made of the tre of y field, to
come out in y siege against thee.

a This Laws declareth how horrible a thig murther is, se- ting y
for one man a whole country shal be punished, except a re-

medy be foun- de.

b Outright. b That the blood shed of the innocent beast in a
folli- carry place, may make them abhorre the last.

e This was the proper, which y Præsts made in the andifice of
the people.

Ordinances.

Deuteronomie.

90 185/1224

blood from thee, when thou shalt do that which is right in the
sight of the Lord.

10 ¶ When thou shalt go to warre against thine enemies, and
the Lord thy God shal deliuer them into thine hands, and thou
shalt take them captiues,

11 And shalt se among the captiues a beautiful woman, and
hast a desire vnto her, & woldest take her to thy wife,

12 Then thou shalt bring her home to thine house, 4 and she
shal shaue her head, and pare her nailes,

d Signifying that her former life must be chaged be: 13 fore
that colde be topped to the people of God

e As having renounced parents and country

f This only was permitted in the warren: otherwise the
Israelites colde not many strangers.

g This declareth that the pluralistic of wives came of a corrupt
affection.

He, while the State of the hated lineth

h As mushe as to two of the others

i Secupt he he vneorish, as was Reuben Saakobs fonne.

k For it is the mothers due-tie also to in-firoth her chil-dren.

Which death was also ap-poned for blasphemers and idolars:
fo that to dif-obey the pa-route is moite horrible.

m For Gods Laws by his death is fati- fied, and natu- re
abhorreth eruclei: Gal 3,13.

And she shal put of the garment that she was taken in, and she
shal remaine in thine house, 4 and bewaile her father & her
mother a moneth log: and after that shalt thou go in vnto her,
and may her, and she shal be thy 5 wife.

And if thou haue no fauour vnto her, then y maceft let her go
whether she wil, but thou shalt not fel her for money, nor make
marchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued and an other 6 hated,
and they haue borne him children, bothe the loued and also the

hated: if the first borne be the fonne of the hated,

16 Then when the time cometh, that he appointech his fonne to be heyres of that which he hathe, he may not make the fonne of the bejoued first borne before the fonne of the hated, which is y first borne:

17 But he shal acknowledge the fonne of y hated for y first borne, & giue him 6 double porcion of all that he hathe: for he is the first of his strength, and to 7 him belongeth the right of the first borne.

18 If anie man haue a fonne that is stubburhe and disobedient, which wil not hearken vnto the voyce of his father, nor the voyce of his 8 mother, and they haue chaftened him, and he wolde not obey them,

19 Then shal his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shal fay vnto the Elders of his citie, This our fonne is stubburne and disobedient, and he wil not obey out admonicion, he is a 1yotou, and a dronkard.

21 Then all the men of his citie shal f fone him with fones vnto death: fo thou shalt take away euil from among you, that all Israel may heare it and feare.

22 ¶ If a man also haue comitted a trespas worthy of death,
and is put to death, & thou hangeft him on a tre,

23 His body shal not remaine m all night vpo y tre, but thou
shalt bury him y fame day: for the 4 euil of God is on him that
is haged D: file not therefore thy land, y y Lord thy God
giueeth thee to inherit.

CHAP. XXII.

1 He commandeth to haue care of our neighbours goods. 2 The
woman may not weare mans apparel, nor man the woman. 6
Of the dam and her yong birds. 3 Why thee shulde haue
batements. 9 Nye to meae diuers kynds together. 13 Of the
wife not being founde a vergine. 22 The punishment of
adulterie.

1 Thou 4 shalt not se thy brothers oxe 2 and 13,4. 2 Nor his
shepe go astray, and 4 with- 4 As thogh 3 diuwe thy selfe from
them, but shalt bring thou lawest 4 them againe vnto thy
brother.

2 And if thy brother be not 5 nere vnto b Shewing, y 6 thee, or
if thou knowe him not, then y shalt brotherly as- 7 bring it into
thine house, and is shal remaine with thee, vntil thy brother
seke after it: then shalt thou deliuer it to him sefted no them 8
the wede, not only to them that dwelter it: then shalt thou
deliuer it to him that the wede be 9 the wede, not only to them

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the wede, not only to them that dwelter it: then shalt thou
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100 the wede, not only to them that dwelter it: then shalt thou
deliuer it to him the wede be

2 And if thy brother be not 5 nere vnto b Shewing, y 3 nor his
shepe go astray, and 4 with- 4 As thogh 4 diuwe thy selfe from
them, but shalt bring thou lawest 5 them againe vnto thy
brother.

3 And if thy brother be not 5 nere vnto b Shewing, y 4 thoe, or
if thou knowe him not, then y shalt brotherly as- 5 bring it into
thine house, and is shal remaine with thee, vntil thy brother
seke af- 6 ter it: then shalt thou deliuer it to him againe.

3 In like maner shalt y do with his c asse, and fo shalt thou do
with his raiment, and shalt fo do with all lofte things of thy
brother, which he hathe lofte: if thou hast found them, thou
shalt not withdrawe thy selfe from them.

4 ¶ Thou shalt not se thy brothers asse nor his oxe fall downe
by the way, and with-draw thy selfe from them, but shalt life
them vp with him.

5 ¶ The 4 woman shal not weare that which pertaineth vnto the man, nether shal a man put on womans raiment: for all that do so, are abominacion vnto the Lord thy God.

6 ¶ If thou finde a birdes nest in the way, in anie tie, ot on the ground, whether they be yong or egges, and the dam fitting vpo the yong, or vpon the egges, 4 thou shalt not take the dam with the yong,

7 But shalt in anie wife let the dam go and take the yong to thee, y thou matelt prof-per and pi along thy dayes.

8 ¶ Whe thou buyldest a newe house, thou shalt make a batelment on thy roof, that thou lay not blood vpon thine house, if a-nie man fall thence.

9 ¶ Thou shalt not se thy vineyard with diuers kides of sedes, lest thou delile the increase of the sede which thou hast fowen, and the frute of the vineyarde.

10 ¶ Thou shalt not prowē with an oxe and an asse together.

11 ¶ Thou shalt not weare a garment of diuers fortes, as of wolles and line together.

12 ¶ Thou shalt make thee fringes vpon the foure quarters of thy vestue, whete-with thou couereft thy selfe.

13 ¶ If a man take a wife, and when he hathe lien with her, hate her,

14 And lay a flun tenous things vnto her charge, and bring vp an euil name vpon her, an 1 hay, troke thre wife, and when I came to her I found not a maid.

15 Thou shalt not se thy brothers oxen and 13,4. 16 As thogh thou fowest it not.

17 But shalt not se thy brothers oxen and 13,4. 18 Nor his shepe go astray, and 4 with- 4 As thogh thou fowest it not.

19 But shalt in anie wife let the dam go and take the yong to thee, y thou matelt prof-per and pi along thy dayes.

20 ¶ Thou shalt not se thy brothers asse nor his oxen fall downe by the way, and with-draw thy selfe from them, but shalt life them vp with him.

21 ¶ The wome shalt not weare that which pertaineth vnto the man, nether shal a man put on womans raiment: for all that do so, are abominacion vnto the Lord thy God.

22 ¶ If thou finde a birdes nest in the way, in anie tie, ot on the ground, whether they be yong or egges, and the dam fitting vpo the yong, or vpon the egges, 4 thou shalt not take the dam with the yong,

23 ¶ But shalt in anie wife let the dam go and take the yong to thee, y thou matelt prof-per and pi along thy dayes.

24 ¶ Thou shalt not se thy brothers asse nor his oxe fall downe by the way, and with-draw thy selfe from them, but shalt life them vp with him.

Ordinances.

Deuteronomie.

maides virginitie, vnto the Elders of the citre to the gate.

16 And the maides father shal fay vnto the Elders, I gaue my daughter vnto this ma to wife, and he hateth her:

17 And lo, he laeth slanderous things vnto her charge, fayig, I foid not thy daughter a maid: lo, thefe are the tokens of my daughters' virginitie: and they shal spreade ye vesture before the Elders of the citre.

18 The the Elders of the citre shal take that man and chastice him,

19 And shal condemne him in an hundredth shekels of siluer, and giue them vnto the father of ye maid; because he hathe broght vp an euil name vp o a maid of Israel: & she shal be his wife, & he may not put her away all his life.

20 But if this thing be true, that the maide be not found a virgin,

21 Then they shal bring forth the maide to the dore of her fathers house, and the men of her citre shal stone her with stones to death: for she hathe wrought follie in Israel, by playing the whore in her fathers house: so thou shalt put euil away from among you.

22 If a man be found lying with a woman married to a man, then they shal dye euen bothe twarne: to wit, the man that lay with the wife, and the wife: so thou shalt put away euil from Israel.

23 If a maide be betrothed vnto an housband, and a man finde her in the towne and lie with her,

24 Then shal ye bring them bothe out vnto ye gates of the same citre, and shal stone them with stones to death: the maide because she cryed not, being in the citre, and ye man, because he hathe humbled his neighbours wife: so thou shalt put away euil from among you.

25 But if a man finde a betrothed maide in the field, and force her, and lye with her, then the man that lay with her, shal dye alone:

26 And vnto the maide thou shalt do nothing, because there is in the maide no cause of death: for as when a man riseth against his neighbour and wondeth him to death, so is this matter.

27 For he found her in the fields: the betrothed maide cryed,
and there was no man to succour her.

28 If a man finde a maide that is not betrothed, and take her,
and lye with her, & they be founde,

29 Then the man that lay with her, shal giue vnto the maides
father fifty shekels of siluer: and she shal be his wife, because
he hathe humbled her: he can not put her away all his life.

30 No man shal take his fathers wife,
nor shal vncover his fathers skirt.

CHAP. XXIII.

1 What man might not be admitted to office. 2 What they
ought to anode when they go to warre. 3 Of the fugitive
servant. 4 To flee all kinds of wheredome. 5 Of vsorse. 6 Of
vsorse. 7 Of the neighbours 'One and come.

1 None that is hurt by burling, or that hathe his pruiie mebre
cut of, a shal entre into the Congregation of the Lord.

2 A bastard shal not entre into the Congregation of the Lord:
euen to his tenth generacion shal he not entre into the
Congregation of the Lord.

3 The Ammonites and the Moabites shal not entre into the Congregation of the Lord: euen to their tenth generacion shal they not entre into the Congregation of the Lord for euer,

4 Because they met you not with bread and water in the way, when ye came out of Egypt, and because they hired against thee Balazim the sonne of Beor, of Pethor in Aram-nahazim, to curse thee.

5 Neuertheles, the Lord thy God wode not kearken vnto Balazim, but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loued thee.

6 Thou shalt not seke their peace nor their prosperitie all thy daits for euer.

7 Thou shalt not abhorre an Edomite: for he is thy brother, nether shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten of the in their third generacion, shal entre into the Congregation of the Lord.

9 When thou goest out with the hoste against thine enemies, kepe thee then from all wickednes.

10 If there be among you anie that is vncleane by that which commeth to him by night, he shal go out of the hoste, and shal not entre into the hoste,

11 But as euen he shal wash him selfe with water, and when the sunne is downe, he shal entre into the hoste.

12 Thou shalt haue a place also without the hoste whether thou shalt resorte,

13 And thou shalt haue a paddle among thy weapós, and when thou woldest sit downe without, thou shalt dig therewith, and returning thou shalt a couer thine excrements.

14 For the Lord thy God walketh in the middes of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoste shal be holy, that he se no filthy thing in thee and turne away from thee.

15 Thou shalt not deliuer the seruant vnto his master, which is escaped from his

a father to be, are other, or ternary awife.

b This was to cause them to live chastely, that their possessions might not be resisted

16 (see 21, 2, 3, 4)

c Hereby he condiseeth all, that further not the children of God in their vocals.

d Thou shale haue nothing to do with them.

e If the fathers haue removed their idolatrie, and retreated
circumcision.

f For the use resist of nature.

g Meaning hereby that his people shalde be pure boehm in
foile and body.

h This is most of the heath who fled for their matters cruelty
and embraced the true religion.

k Meaning the shute, wherein the signet of her virginitie were.

l For the fam. of the chil. de redundeth to ye shume of the
parents: therefore he was recompl. and when she was family.

Lond. 20, 20.

No. 2, 3, 4.

No. 20, 20.

k Meaning, the innocent can not be punished.

Cond. 20, 20.

l He shal not lye with his thymother: meaning hereby all other
degrees for burden. Lond.

master

Diuorcement.

Deuteronomie.

91187/1224

"Sir your

I Forbidding hereby that an game got- ren of evil things,
Shalde he applied to the service of God, Mic 1,7. Exod 22,15.
Leu 21,36.

8 That was permitted for a time for the hardness of their heart I
If thou she- we thy char- ter to thy bro- ther, God wil declare
his love reward thee.

9 If the vowe be lawful and godly

10 Being hired for to labour.

11 To bring home to thine house. Mat. 22,1.

a Hereby God approach not that light di- uorcement, but
permitted is to anode for- ther incom- ience, Math. 9,7.

master vnto thee.

16 He shal dwel with thee, even amog you, in what place he
shal chofe, in one of thy vcities where it liketh him beft: thou
shalt not vexe him.

17 ¶ There shalbe no whore of the daugh- ters of Israel, nether
shal there be a who- tekeper of the sonner of Israel.

18 Thou shalt nether bring the 1 hire of a whore, nor y price of a dog into the house of the Lord thy God for anie vowe: for euen bothe thefe are abominacion vnto the Lord thy God.

19 ¶ Thou shalt not giue to vfurie to thy brother: as vfurie of money, vfurie of meat, vfurie of anie thing that is put to vfurie.

20 Vnto a k stranger thou maiest lend vpo vfurie, but thou shalt not lend vpon vfurie vnto thy brother, that the Lord thy God may 1 bleffe thee in all that thou fitte thine hand to, in the lad whether thou goeft to possesse it.

21 ¶ When thou shalt vowe a vow vnto y Lord thy God, thou shalt not be flacke to pay it: for the Lord thy God wil surely require it of thee, and so it shulde be sinne vnto thee.

22 But when thou absteineft from vowing, it shalbe no sinne vnto thee.

23 That which is gone out of thy lipper, thou shalt a kepe and performe, as thou halt vowed it willingly vnto the Lord thy God: for thou hast spoke it with thy mouth.

24 ¶ When thou comest vnto thy neighbours vineyard, then thou maiest eat grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy vessel.

25 Whē thou comest into thy neighbours come a thou maiest plucke the eares with thine hand, but thou shalt not moue a sic-

kle to thy neighbours corne.

CHAP. XXIII.

1 Diuorcement is permitted 2 He that is newly married is exempted from warre. 3 Of the pledge. 14 Wages must not be retened. 16 The good must not be punished for the bad 17 The care of the stranger, fatherles and widows.

1 When a man taketh a wife, and marryeth her, if so be she finde no favour in his eyes, because he hath eepied some filthines in her, a then let him write her a bil of diuorcement, and put it in her hand, and send her out of his house.

2 And whê she is departed out of his house, and gone her way, and marry with another man,

3 And if the later husband hate her, and write her a letter of diuorcement, and put it in her hand, and send her out of his house, or if the later man dye which toke her to wife:

Then her first husband, which sent her away, may not take her againe to be his

wife, after that she is a defiled: for that is abominacion in the sight of the Lord, and thou shalt not cause y lad to sinne, when y Lord thy God doeth giue thee to inhe: it.

5 ¶ When a man taketh a newe wife, he shal not go a warfare,
6 nether shalbe charged with anie bufines, but shalbe fre at
home one yere, and reioyce with his wife which he hath taken.

6 ¶ No man shal take the nether nor y vp- per a miistone to
pledge: for this gage is ins liuing.

7 ¶ If anie man be found stealing anie of his brethren of the
chil-ren of Israel, and maketh marchadise of him, or sellech
him, that thefe shal dye, so shalt thou put evil away from
among you.

8 ¶ Take hede of the plague of leprosie, that thou obserue
diligently, & do accor- ding to all that the Priests of the Levites
shal teache you: take hede ye do as I com- manded them.

9 Remember what the Lord thy God did vnto a Miriam by the
way after that yewe- re come out of Egypt.

10 ¶ When y shalt aske againe of thy neigh- bour anie thing
lent, thou shalt not go e in- to his house to fet his pledge.

11 But thou shalt stand without, and the ma that borrowed it of
thee, shal bring y pled- ge out of the dores vnto thee.

12 Furthermore if it be a poote bodie, thou shalt not slepe with
his pledge,

13 But shalt restore him the pledge when y sinne goeth downe,
y he may slepe in his rayment, & bleffe thee: & it shalbe light-

oufines vnto thee, before y Lord thy God.

14 ¶ Thou shalt not oppresse an hired ser- uant that is nedy and poote, nether of thy brethren, nor of the stranger that is in thy land within thy gates.

15 a Thou shalt giue him his hire for his day, nether shal the sinne go downe vpon it: for he is poote, & therewith listeneth his life: left he crye against thee vnto the Lord, and it be sinne vnto thee.

16 ¶ The fathers shal not be put to death for the children, nor the children put to death for the fathers, but euerie man shal- be put to death for his owne sinne.

17 ¶ Thou shalt not pervert the right of the stranger, nor of the fatherles, nor take a widowes raiment to pledge.

18 But remember that thou wast a seruant in Egypt, & how the Lord thy God deli- uered thee thence, therefore I commande thee to do this thing.

19 ¶ When y cuttest downe thine haruest in thy field, & hast forgotten a sheafe in the field, thou shalt not go againe to fet it, but it shalbe for the stranger, for the fa- therles, for the widow: that the Lord thy God may bleffe thee in all the works:

2.iii.

b Being that by dimming her, he lodged her to be vo- cleaze
and de- filed

c That they might leuace to aboure one another: con- ditions
and so afterward I liue in godly pra- ce d Nor ano thig,
whereby a man greeeth his living.

I col 13,4.

Rom. 22,10.

e As though y worsleft ap- poms when to hear, but shalt
receive what he may spare.

f Though he nulce he re- ch: his, yet God wil not forget it.

1 King 4,4. 2 Ctr 21,4. 1 ctr 31,29. 1 ctr 15,20.

g Beracfe the world die hast citem: inefe forse to peo- pie,
therefore God hath mothe care o- uer them.

Leu 19 9. Cr 23,22.

Ordinances.

Deuteronomie.

On gathers three others.

On the grapes of thy vineyard

h God judged the not made- ful of his be- nefits, except they were be- neficial vnto others.

a Whether there be a pla- neife or none, y magistrates light to trie- out fautes and punifhe recor-
ding to the cis me. b When the crime defer- meth not de- ath e The lewes of superflation
afterward to- he one awais, 2. Cor 11, 14.

2. Cor. 9, 9.

3. Tim 3, 11. Ruth 4, 11. matr 22, 24. mar 12, 19. link 20, 27

4. 2. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1.

a This liwe importeth, y godly fhuon- faffnes be pre ferneffter in an horifile thing to ie att
woman. paf fihme.

of thine bande.

20 Whē thou' beateft thine oliue tre, thou fhalt not go ouer the boughes againe, but it fhallbe for
the franger, for y fatherles, and for the widow.

22 When thou gathers! thy 'vineyard, thou fhalt not gather the grapes cleane after thee, but ther
fhallbe for the franger, for the fatherles and for the widow.

22. And remember that thou waft h a feruāt in the land of Egypt: therefore I commā- de thee to
do this thing.

CHAP. XXV.

3 The beating of the offenders. 5 To naïfe vp fede to the kinfeman. 11 In what cafe a woman
hand muft be cut of. 13 Of luft weights, and measures. 15 To destroy the Amalékies.

1 When there fhall be frife betwene men, & they fhall come vnto iud- gemens, 2 and fentece
fhallbe giuen vpon them, and the righteous fhallbe-iuftified, and the wicked condemned,

2 Then if fo be the wicked be worthy to be beaten, the iudge fhall caufe him to lye downe, b and
to be beaten before his face, according to his trefpas, vnto a certeine number.

3 Forty ftripes fhall he caufe him to haue and not paf, left it he fhoulde cxcede and beat him
aboue that with manie ftripes, thy brother fhoulde appeare de fpifed in thy fight.

4. 9 Thou fhalt not mofel the oxe that treadeth out the co ne.

5 If brethren dwell together, and one of the dye & haue no childe, the wife of the dead shal not maty without that is, vnto a franger, but his kinfeman shal go in vnto her, and take her to wife, and do the kinfman's office to her.

6 And the first boine which she beareth, shal succede in the name of his brother which is dead, that his name he not put out of Ifraél.

7 And if the man wil not take his kinfe wo- man, then let his kinfwoman go vp to the gate vnto the Elders, and say, My kinfma refifeth to raife vp vnto his brother a na- me in Ifraél: he wil not do the office of a kinfman vnto me.

8 The the Elders of his citie shal call him, and comen with him: if he stand and say, I wil not take her,

9 Then shal his kinfwoman come vnto him in the pefence of the Elders, and lofe his fhooe from his fote, & fpeit in his face, and answer, and say, So shal it be done vnto that man, that wil not buyld vp his bro- theis boufe.

10 And his name shalbe called in Ifraél, The houfe of him whose fhooe is put of.

11 When men ftrue together, one with another, if the wife of the one come nere,

for to rid her houfhand out of the hands of him that fmiteth him, and put forthe her hand, and take him by his pruities,

12 Then thou shalt cut of her hand: thine eie shal not fpare her.

13 Thou shalt not haue in thy bagge two maner of weightes, a great & a small,

14 Nether shalt thou haue in thine houfe diuerfe meafures, a great and a small:

15 But thou shalt haue a right & iuft weight: a perfit & a iuft meafure shalt thou haue, that thy dayes may be lengthened in y lād, which the Lord thy God giueth thee.

16 For all that do fuche things, and all that do vnrightoufly, are abominacion vnto the Lord thy God.

17 9 Remébet what Amalek did vnto thee by y way, whē ye were come out of Egypt:

18 How he met thee by the way, and fmote the hindmoft of you, all that were feble behind thee, when thou waft fainted and weary, and he feared not God.

19 Therefore, when the Lord thy God ha- the giuen thee reft from all thine enemies round about in the land, which the Lord thy God giueth thee for an inheritance to poffeffe it, then thou shalt put out the re- membrance of Amalek from vnder hea- uen: forget not.

"Rir, Reue and Rine

"Kir. Ephih 4p. pahic read Lord 16, 18.

Exod. 27, 8.

f This was per- tely accompli- fied by Suhl, about 450 ye- rezafer wurde.

CHAP. XXVI.

3 The offering of the firft frutes 5 What they muft pre- reft when they offer them 12 The tithe of the third yea. 13 Their pretellation go offering it 13 To what honour God preferreth them which acknowledge him to be- foree Lord.

1 Also when thou fhalt come into the lād which the Lord thy God giueth thee for inheritance, & fhalt poffeffe it & dwell therein,

2 Then fhalt thou take of the firft of all y frute of the earth, and bring it out of the land that the Lord thy God giueth thee, & put it in a bafket, & go vnto the place, which the Lord thy God fhall chofe to place his Name there.

3 And thou fhalt come vnto the Priest, y fhall be in thofe daies, and fay vnto him, I acknowledge this day vnto the Lord thy God, y I am come vnto the coftreys w the Lord fware vnto our fithers for to giue vs.

4 Then the Priest fhall take the bafket out of thine hand, & fet it downe before the altar of the Lord thy God.

5 And thou fhalt anfwer & fay before the Lord thy God, a Syrian was my father, who being ready to perifh for hunger, went downe into Egypt, and fotourned there w a fmale companie, and grewe there vn- to a naciō great, mighty, &c ful of people.

6 And the Egyptians vexed vs, and trou- bled vs, and laded vs with cruel bondage.

7 But when we c cryed vnto the Lord God of our fathers, the Lord heard our voyce,

a By this ever more they ac knowledged y they received the lād of Ca- nāan at a fru gift of God.

b To be called vpō, ferued, & worfhaped fpl rinually, Chap. 24, 5.

c Meaning to abbb who fer- ued to yea in Syria.

d Only by God's service, & not by their fathers defer- ning.

e Alledging y promifes ma- de to our fa- thers, Aben- hām, Ithāk, M. Itakāb.

and

Ordinances.

Deuteronomie.

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and loked on our aduersitie, and on our labour, and on our oppression.

And the Lord broght vs out of Egypt in a mightie hand, and a stretched out arm, with great terriblenes, bothe in signes & wonors. And he hathe broght vs into this place, and hathe giuen vs this land, enen a land that floweth with milke and hony.

In token of thankful he- are, & mindful of this benefi- te.

Signifying God giueh vs not goude for our felues one ly, but for their vies al- fe, which are committed to our charge.

Without by poetike.

Chap 14.17. & Of malice & contempt.

Or, for anie necefsirte by pusting them to anie prophane vis.

As farre as my faneful as rure wolde fuf ferrfor els, as Daniel & Paul fay, there is not one iuh, Pial 14.4. rom 1,10.

With a good & simple con- fidence Chap. 7.6. & 14.2.

Signifying there is a mo- mal bode be- tween God & his people.

Chap 4.7. Chap 7.6. ver 13.11.

And now, lo, I have broght the fiist frutes of the land which thou, & Lord, hast giuen me, and thou shalt fet it before the Lord thy God, and worfup before y Lord thy God:

And thou shalt reioyce in all the good things which y Lord thy God hathe gi- uen vnto thee and to thine a houfholde, y and the Leuite, and the franger that is a- mong you.

When thou hast made an end of ti- thing all the tithes of thine increafe, the third yeie, which is the yere of tithing, and hast giuen it vnto the Leuite, to the fran- get, to the fatherles and to the widowe, that they may eat within thy gates, and be fatified.

Then thou shalt a fay before the Lord thy God, I haue broght the halowed thing out of mine houfe, & aifo haue giue it vn- to y Leuites & to the frangers, to the fa- thelles, and to the widowe, according to all thy commandements which thou hast commanded me: I haue a tranfgreffed no- ne of thy commandements, nor fogotten them.

I haue not eaten thereof in my mour- ning, nor fuffed oght to perish through vncleannes, nor giuen oght thereof for the dead, but haue hearkened vnto y voyce of the Lord my God: I haue done in after all that thou hast commanded me.

Loke downe from thine holy habitacio, enen from heauen, & bleffe thy people If- rael, and the land which thou hast giuen vs (as thou fwat eft vnto our fathers) the ldd that floweth with milke and honie.

This day the Lord thy God doeth co- mande thee to do thefe ordinances, and lawes: kepe them therfote, and do them with all thine heart, and with all thy fou- le.

Thou hast fet vp the Lord this day to be thy God, and to walke in his wayes, and to kepe his ordinances, and his com- mandements, and his lawes, and to hear- ken vnto his voice.

And the Lord hathe fet thee vp this day, to be a precious people vnto him (as he hathe promifed thee) & that thou shul- deft kepe all his commandements,

And to make thee high aboue all naciós (which he hathe mad) in praife, & in na- me and in gio- ie, & that thou shuld. ft be

an holie people vnto the Lord thy God, as he hathe faid.

CHAP. XXVII.

They are comanded to write the Law vpon ftones for a remembrance, & Aifo to buyde an altar.
13 The car- fings are giuen on mount. bbl

Then Mofes with the Elders of Ifrael commanded the people, faying, Ke- pe all the commandements, which I com- mande you this day.

And when ye fhall paffe ouer Iordén vnto the land which the Lord thy God giueth thee, thou shalt fet thee vp great ftones, & plaifter them with plaifter,

And shalt write vpon the all the wor- des of this Lawe, when thou shalt come ouer, that thou maieft go into the land & the Lord thy God giueth thee: a lad that floweth with mylke and hony, as the Lord God of thy fathers hathe promifed thee.

Therefore when ye fhall paffe ouer Ior- dén, ye fhall f.t vp thefe ftones, which I co- mande you this day in moût Ebal, & thou shalt plaifter them with plaifter.

And there shalt thou buyld vnto y Lord thy God an altar, enen an altar of ftones: y shalt lift none v pron instrument vpon the.

Thou shalt make the altar of y Lord thy God of whole ftones, and offer burnt of- fring: thereon vnto the Lord thy God.

And thou shalt offer peace offerings, and shalt eat there and reioyce before y Lord thy God:

And thou shalt write vpon the ftones all the wordes of this Lawe, & wel, and plain- ly.

And Mofes & the Priests of the Leui- tes fpake vnto all Ifrael, faying, Take he- de & heare, & Ifrael: this day thou art be- come the people of the Lord thy God.

Thou shalt hearken therefore vnto the voyce of the Lord thy God, and do his co- mandements and his ordinances, which I commande thee this day.

And Mofes charged the people the fa- me day, faying,

Thefe fhall ftand vpon moût Gerizzfm, to bleffe the people when ye fhall paffe o- uer Iordén: Simeón, & Leui, & Iudáh, & Iffachár, & Ioféph, & Benjamin.

And thefe fhall ftand vpon mount Ebal to a curfe: Reubén, Gád, & Ather, & Ze- bulún, Dan, & Naphtali.

And the Leuites fhall anfwer & fay vnto all the men of Ifrael with a loude voyce.

Curfed be y má y fhall make anie carued or molte image, which is an abominacion vnto y Lord, the worke of y háds of y craf tfma, & putreth it in a fctet place: And all the people fhall anfwer, & fay: So be it.

Curfed be he that curfeth his father & his mother: And all the people fhall fay: So be it.

At Gods mi- nifer & char- ged & the fa- me

y God wolde y hixkow fhall de be fct vp in the borders of the ldd of Ca- nán, that all y fukod cho- re: m ght kno we t: at y land n at d, - tte to his fct: ice.

Eard 20.25. with 2.31.

The altar fhoulde not be curiously wrought, he can fe it fhoulde co tnewe but for a time - for God wolde he to but one al- ter in Iudáh.

That cherie one may wel read it and ve- der: stand it.

This condi- tion God ha- the houfe thee vnto, that if y wife be his peo ple, thou muft kepe his La- wes.

f Meaning E- phrálm & Ma- naffch g Signifying, that if they wolde not o- he: God for lone, they fhall de be ma le to obey for fear.

h Vnder this he conem: th all ye: re: my: f of Gods ftr- ure, h the trif gr: fion of y fict table 1 O: contem- nerh & this op pr: re: th to y fecod table.

2.iiii.

Blessings.

Deuteronomie.

Cursings. 190/1224

16 He condemneth all sources & extorsions 17 He contends that he is not & consists not his neighbour 18 Curfied be he that maketh the 1blinde go out of the way: And all the people fhal fay: So be it. 19 Curfied be he that hindreth the right of the ftranger, the fatherles, & the widowe: And all the people fhal fay: So be it. 20 Curfied be he that lieth with his fathers wife: for he hathe vncovered his fathers 21 Curfied be he that lieth with his father, the daughter of his father, or the daughter of his mother: And all the people fhal fay: So be it. 22 Curfied be he that lieth with his father, the daughter of his father, or the daughter of his mother: And all the people fhal fay: So be it. 23 Curfied be he that lieth with his mother in lawe: And all the people fhal fay: So be it. 24 Curfied be he that fmiteth his neighbour 25 Curfied be he that fmiteth his neighbour 26 "Curfied be he that taketh a rewarde to put to death innocent blood: And all the people fhal fay: So be it. 27 "Curfied be he that canfitheth not all f wordes of this Lawe, to do them: And all the people fhal fay: So be it. Gale 2,10. CHAP. XXVIII. 2 The premises to them that obey the commandments 17 The threatenings to the contrarse Leu 26,3. 1 Fthou fhal obey diligently the voyce of the Lord thy God, and obfure and do all his commandemets, which I commande thee this day, then the Lord thy God wil fct thee on high aboue all the nacions of the earth. 2 And all thef blesings fhal come on thee, and ouertake thee, if thou fhalt obey the voce of the Lord thy God. 3 Bleffed fhalt thou be in the citie, & bleffed also in the field. 4 Bleffed fhalt the fute of thy body, & the frute of thy ground, and the frute of thy cartel, the increafe of thy kine, & the flockes of thy fhipe. 5 Bleffed fhalt the thy bafket and thy dough. 6 Bleffed fhalt thou be, when thou comest in, and bleffed also when thou goest out. 7 The Lord fhalt caufe thine enemies that rife agaist thee, to fall before thy facethey fhalt come out agaist thee one way, & fhalt flee before thee feuen wayes. 8 The Lord fhalt commande the blesing to be with thee in thy flore houfes, & in all that thou fetrest thine hand to, and wil bleffe thee in the land which the Lord thy God gtueth thee. 9 The Lord fhalt make thee an holy people vnto him felfe, as he hathe fworne vnto thee, if thou fhalt kepe the commademets

of the Lord thy God, and walke in his waics. 10 The all people of the earth fhalt fe that f Name of the Lord is called vpon ouer thee, and they fhalt be af: aid of thee. 11 And the Lord fhalt make thee plenteous in goods, in the frute of thy body, & in the frute of thy cartel, and in the frute of thy ground, in the land which the Lord fware vnto thy fathers, to giue thee. 12 The Lord fhalt open vnto thee his good treasure, even the heaufe to giue rayne vnto thy land in due feafon, and to bleffe all the wo ke of thine hand: and thou fhalt lend vnto many nacions, but fhalt not borrowe thy felf. 13 And the Lord fhalt make thee the head, and not the tayle, and thou fhalt be aboue onely, and fhalt not be beneth, if thou obey the commandments of the Lord thy God, which I commande thee this day, to kepe and to do them. 14 But thou fhalt not decline from anie of the wordes, which I commande you this day, after to the right hand or to the left, to go after other

gods to ferue them. 15 But if thou wilt not obey the voyce of the Lord thy God, to kepe and to do all his commandem: nts & his ordinances, f I commande thee this day, the all thefe curfies fhall come vpon thee, and ouertake thee. 16 Curfied fhalt thou be in the towne, and curfied also in the field. 17 Curfied fhall thy bafket be, & thy dough. 18 Curfied fhall the fute of thy body, and f frute of thy land, the increafe of thy kine, & the flockes of thy fhipe. 19 Curfied fhalt thou be when thou comest in, and curfied also when thou goest out. 20 The Lord fhall fend vpon thee cu: fing, trouble, and flame, in all that which thou fetrest thine hand to do, vnill thou be destroyed, and perish quickly, becaufe of f wickednes of thy wolkes whereby thou hast forfaken me. 21 The Lord fhall make the pestilence clea- ue vnto thee, vnill he hath of fumed thee from the land, whether thou goest to pof- felfe it. 22 "The Lord fhall fmitte thee with a confumption, and with f feauer, and with a burning ague, and with fenient heat, and with the fword, and with blafting, and with the mildewe, and they fhall pur- fue thee vnill thou perish. 23 And thine heaue that is ouer thine head, fhall be braffe, and the earth that is vnder thee, vron. 24 The Lord fhall giue thee for the raine of thy land, duft and afhes: even from hea- uen fhall it come downe vpon thee, vnill thou be destroyed.

22 And

Threatnings.

Deuteronomie.

I some read, ¶ shalt be a ter- rour & fever, when thei fhall heare how God haths pla gued thee. In Thou shalt be cursed ho- she in thy life and in thy de- athifor ¶ bu- ryal is a refti- monie of the refurrection, & figue for thy wickednes ¶ shalt lacke

In things make euident & cleave thou shalt lacke dif- cretion & ind- gement.

"He may be common."

When they fhall returne from their cap quintie

As he did Mannich, Joe- chim, Zede- chiat & others

Iere 24.9. & 27.9.

Mich 6.15. ag. 1.8.

25 And the Lord fhall caufe thee to fall be- fore thine enemies: thou shalt come out one way against them, and shalt flee fe- uen wayes before them, and shalt be 1 sca- tered through all the kingdomes of the earth.

26 And thy 2 carkeis fhall be meat vnto all foules of the ayre, and vnto the bea- ftes of the earth, and none fhall fray them away.

27 The Lord wil fmite thee with 3 botche of Egypt, and with the emeroides, & with the lkab, and with the itche, that thou canst not be healed.

28 And the Lord shal fmite thee with mad- ner, and with blindnes, & with aftonying of heart.

29 Thou shalt also grope at noone daies, as the 2 blinde gropeth in darckenes, & shalt not prosper in thy waies: thou shalt neuer but be oppressed with wrong, & be poull- led euemore & no man shal succour thee.

30 Thou shalt betrothe a wife, & another man shal lie with he: thou shalt buyld a house, and shalt not dwell therein: thou shalt plant a vineyard and shalt not "eat the frute.

31 Thine ox shall be flayned before thine eyes, and thou shalt not eat thereof: thine affe shall be violently taken away before thy face, and shall not be restored to thee: thy shepe shall be giuen vnto thine enemies, & no man shal rescue them for thee.

32 Thy wives and thy daughters shall be giuen vnto another people, and thine eyes "shall fill loke for them, euen til they fall out, and there shall be no power in thine hand.

33 The frute of thy land & all thy labours shall a people, which thou knowest not, eat, and thou shalt neuer but suffer wrong, and violence alway:

34 So that thou shalt be mad for the fight which thine eyes shall fe.

35 The Lord shal fmite thee in the knees, & in the thighes, with a foie botche, that thou canst not be healed: euen fro the foie of thy foie vnto the top of thine head.

36 The Lord shal bring thee & thy King (which thou shalt fet ouer thee) vnto a nation, which neither thou nor thy fathers haue knownen, and there thou shalt serue other gods: enen wood and stone,

37 And thou shalt "be a wonder, a proverbe & a comune talke among all people, whether the Lord shall carry thee.

38 "Thou shalt carry out much feed into 9 field, and shalt gather but little in: for the grethoppers shall destroy it.

39 Thou shalt plant a vineyard and dress it, but shalt neither drinke of the wine, nor gather the grapes: for the worms shall eat it.

40 Thou shalt haue olive trees in all thy coastes, but shalt not anoint thy self with the oyle: for thine olives shall fall.

41 Thou shalt beget wives, and daughters, but shalt not haue them: for they shall go into captiuitie.

42 All thy trees and frute of thy lad 9 shal the g: efhopper consume.

43 The ftanger that is among you, shal clime aboue thee vp on hye, & thou shalt come downe beneth alowe.

44 He shal lend thee, and thou shalt not lend him: the shalbe the head, & thou shalt be the talle.

45 Moreover, all thefe curses shal come vp- on thee, and shal purfue thee and ouer take thee, til thou be deftroied, becaufe thou obeyedft not the voyce of the Lord thy God, to kepe his commandements, & his ordinances, which he commanded thee:

46 And thei shalbe vpon 1 thee for signes and wonders, and vpon thy fede for euer,

47 Becaufe thou feruedft not the Lord thy God with joyfulness & with a good heart for the abundance of all things.

48 Therefore thou shalt ferue thine enemies which the Lord shal fend vpon thee, in honger and in thunft, and in nakednes, and in nede of all things: & he shal put a yoke of yron vpon thy necke vntil he haue de- ftroyed thee.

49 The Lord shal bring a nacion vpo thee from far, euen from the end of the worlde, flying fwiif as an egle: a nacion whofe tongue th: a shalt not vnderftand:

50 A nacion of a 1 fierce countenance, which wil not regarde the persone of the olde, not haue compaition of the yong.

51 The fame shal eat the frute of thy cat- tel, and the frute of thy land vntil thou be deftroied, and he shal leaue thee nether wheat, wine, nor oyle, nether the 1 increafe of thy kyne, nor the flockes of thy shepe, vntil he haue broght thee to noght.

52 And he shal befiege thee in all thy citi- es, vntil thine hye and fhong walles fall downe, whe: em 9 trustedt in all the land: and he shal befiege thee in all thy 1 citica throughout all thy land, which the Lord thy God hathe giuen thee.

53 "And thou shalt eat the frute of thy bo- die: euen the flesh of thy fonnes and thy daughters, which the Lord thy God hathe giuen thee, during the fiege and ftaignes wherein thine enemies shal inclo- fe thee:

54 So that the man, that is tender and exce- ding deintre among you 1 shalbe grieued at his brothei and at his wife, that lyeth in his bofome, & at the remnant of his chil- dren, which he hathe yet left;

55 For feare of giuing vnto anie of them of the flesh of his children, whome he shal A.1.

Or, he flayne, before eats be vge.

9 Vnder one kinde he con- setmeth all the vermine, & deftrove the frutes of the land, and this is an cudent token of Gods curfe.

1 Gods pla- gues shalbe e- undent fignes 9 he is offended with thee

Or, fathone of thy belfrye.

Or, gasse.

Chap 15.9.

Threatnings.

Deuteronomie.

Exhortacions. 192/1224

eat, becaufe he hathenothing left him in that siege, and ftraiines, wherewith thine enemye shalbesiege thee in all thy cities.

f At came to paff: in ftales of Ifrael, King of Ifrael, 1 King. 6,19, and when the Komans befieged Ifeufon.

g Hunger shal fo him her, if she shal be ready on eat her child be-fore it be de-linered.

h For he that offendeth in oat, at glitie of all, lam 2,10.

i Declaring f God hathc in-flute menses to plague the wicked, befi-des them that are ordinarie or written Chap. 10,22.

j Sigulifying f it is a fingular gift of God to be in a place where as we may worship God purely & declare our faith & religi- on.

in, then shals be in fent of thy life.

k Beomef thei were vomido-ful of that mi-racle, whif the fon gone place for the to paffe through.

The tender and deintie f woman among you, which neuer wolde venture to fet the sole of her fore vpon the grounde (for her softnes and tédernes) shalbe grie-ued at her boufband, that hath in her bofo-me, and at her fome, & at her daughter,

And at her t afterbyrth (that shal co-me out from betwene herfete) and at her children, which she shal beare: for whif all things lacke, she shal eat them secretly, during the siege and ftraiines, wherewith thine enemye shal besiege thee, i thy cities.

If thou wilt not kepe and do n all the wordes of this Lawe (that are written in this boke) & feare this glorious & feareful Name THE LORD THY GOD,

Then the Lord wil make thy plagues wonderful, & the plagues of thy fede, even great plagues and of long continuance, & fore difeafes, and of long durance.

Moreover, he wil bring vpo thee all the difeafes of Egypt, whereof thou waft a-feaied, and thei fhall cleaue vnto thee.

And euerie fickenes, and euerie plague, which is not n written in the boke of this Lawe, wil the Lord heape vpon thee, vn-til thou be destroyed.

And ye fhall be left fewe in number, whe-re ye were as the v ftartes of heaue in mul-titude, becaufe thou woldest not obey the voyce of the Lord thy God.

And as the Lord hathe reioyced ouer you, to do you good, & to multiplie you, fo he wil reioyce ouer you, to deftroie you, and bring you to noght, and ye fhall-be rooted out of the land, whether thou goeft to poffeffe it.

And the Lord fhall f catter thee amog all people, fro the one end of the worlde vnto the other, and there thou fhalt ferue other gods, which thou halt not known nor thy fathers, even wood and ftone.

Alfo amog theft nacions thou fhalt fin-de no reft, nether fhall the fole of thy fote haue reft: for the Lord fhall giue thee the-re a trembling heart, and laging to returne til thine eies fall out, & a fotouful minde.

And thy life fhall hang before thee, and thou fhalt feare bothe night and day, and fhalt haue none affurance of thy life.

In the morning thou fhalt fay, Wolde God it were euening, and at euening thou fhalt fay, Wolde God it were morning, for the feare of thine heart, which thou fhalt feare, and for the fight of thine eies, which thou fhalt fe.

And the Lord fhall bring thee into Egypt againe with t fhippes by the way, whe-reof I faid vnto thee, Thou fhalt fe it no more againe; & there ye fhall fel your fel-

ues vnto your enemies for bondemen and bonde women, & there fhall be no byer.

CHAP. XXIX.

2 The people are exhorted to obferne the comandements. 10 The whole people from the ineft to the invelt are co-prebided under Godsemenis 19 The puriffionis of him that ftatereth him felfe in his wochednes. 24 The caufe of Gods wrath againft his people.

Hefe are the t wordes of the couenant which the Lord comanded Mo-fes to make with the children of Ifrael in the lad of Moab befide the couenat which he had made with them in b Horéb.

And Mofes called all Ifrael, & laid vn-to them, Ye haue fene all that the Lord did before your eies in the land of Egypt vnto Pharaoh and vnto all his feruants, & vnto all his land,

The t great tentacions which thine eies haue fene, thofe great miracles and wonders:

Yet the Lord hath not d giuen you an heart to perceiue, and eies to fe, and cares to heare, vnto this day.

And I haue led you fourtie yere in the wilderness: your clothes are not waxed ol-de vpon you, nether is thy fhooe waxed olde vpon thy fote.

Ye haue eaten no t bread, nether dron-ke wine, nor ftrong drinke, that ye might knowe, how that I am f Lord your God.

After ye came vnto this place, and Sibón King of Heifhón, and Og King of Ba-lhán came out againift vs vnto battel, and we flewe them,

And toke their land, and gaue it for an inheritance vnto the Reubenites, and to f Gadites, & to the half tribe of Manaffeh.

Kepe therefore the wordes of this couenat & do them, that ye may profper in all that ye fhall do.

Ye ftand this day euerie one of you be-fore the Lord your f God: your heades of your tribes, your Elders and your of-ficers, even all the men of Ifrael:

Your children, your wiues, & thy ftran-ger that is in thy campe fro the hewer of thy wood, vnto the drawer of thy water,

That thou fhuldeft t paffe into the co-uenant of the Lord thy God, and into his othe which the Lord thy God maketh with thee this day,

For to eftabliſh thee this day a people vnto him felf, & that he may be vnto thee a God, as he hath faid vnto thee, and as he hath fworne vnto thy fathers, A-brahám, Izhák, and Izakób.

Nether make I this couenant, and this othe with you onely,

But afwel with him that ftandeth here with vs this day before f Lord our God, as with him h that is not here with vs this day.

For ye knowe, how we haue dwelt in the land

a That is, the miracles, or ob-dictions.

b At the firft gnaing of the Lawe, which was fourtie yeres before.

c The profon of my power.

d He sheweth that it is not to mix power to vnderstand the mysteries of God, if it be not given him from above.

e Made by mens arte, but manne, which is called the bread of Angels.

Chap. 4.6.

f Who know-eth your hear-tes, & therefo-re ye may not thinke to dif-femble d him.

g Alltusing to them, f when they made a fure couenant, dewded a beaft to twaine, and pait between the partes de-uided, Gen 1- to.

h Meaning, their polter-tie.

Exhortacions.

Deuteronomie.

I Suchi Sime, as the better fume thereof might choke decisely
you Witness.

k For as he is thrifty, deli nech to drink me, so he followeth his
appetites, fe- heth by all means, & yet can not be fa- ciled.

I Gods pla- gues vpon the that rebill a- gain him, shal be so
strange, that all ages shalbe abu- ned

Gene. 19.25.

1 King 3.4. per. 22.8.

We, which had not given them a field to pif- self. in Mofes
her- by reproach their carmo- ture, which fene whole things
are only know men to God, & their neglig- ence, that reg- ate
not that, & God hath re- veiled vno them, as the hawe.

land of Egypt, and how we passed through the middes of the
nations, which ye pas- sed by.

17 And ye haue fene their abominacions & their idoles (wood,
and stone, siluet & gol- de) which we e among them,

18 That thee shulde not be amog you ma nor woman, nor
familie, nor tribe, which shulde turne his heart away this day
from the Lord our God, to go & ferue the gods of thee nacio,

or that there shulde not be amog you ante root that bringeth fourth gall and wormewood,

19 So that when he heareth the wordes of this curse, he bleffe him selfe in his heart, saying, I shal haue peace, although I wal- ke according to the stubbornness of mine owne heart, thus adding k dronkennes to thrift.

20 The Lord wil not be merciful vnto him, but then the wrath of the Lord and his ielouise shal smoke against that man, and euerie curse that is written in this boke, shal light vpon him, and the Lord shal put out his name from vnter heauen,

21 And the Lord shal separate him vnto euil out of all the tribes of Israel, accor- ding vnto all the curses of the couenant, that is written in the boke of this Lawe.

22 So that the i generacion to come, enen your children, that shal rise vp after you, and the stranger that shal come from a far land, shal say, when they shal se the pla- gues of this land, and the diseases thereof, wherewith the Lord shal smite it:

23 (For all that Iad shal burne with brimsto- ne and salt: it shal not be fowen, nor bring fourth, nor ante graffe shal growe therein, like as in the ouerthrowing of s Sodom, & Gomorah, Admah, & Zeboim, which the Lord ouerthrewe in his wrath and in his angre)

24 Then shal all nations say, "Wherefore hathe the Lord done thus vnto this land? how fearce is this great wrath?

25 And they shal answer, Because they haue forfaken the couenant of the Lord God of their fathers, which he had made with them, when he broght them out of the Iad of Egypt,

26 And went and ferued other gods & wor- shipped them: enen gods which they kne- we not, & which had guen them nothing,

27 Therefore the wrath of the Lord waxed hote against this land, to bring vpon it e- uerie curse that is written in this boke.

28 And the Lord hathe rooted them out of their land in angre, and in wrath, and in great indignacion, and hathe cast them in- to another land, as appeareth this day.

29 The m secret things belong to the Lord our God, but y things reueiled belong vnto vs, and to our children for euer, that we

may do all the wordes of this Lawe.

CHAP. XXX.

1 Mercie shewed when thei repent. 6 The Lord death circumcise the heart 11 All excuse of ignorance u ta- ken away. 12 Life and death u fee before the. 20 The Lord u their life which obey him,

1 Now whe all thee things shal come vpon thee, ethe the blessing or the curse which I haue for before thee, and y shalt a turne into thine heart, among all y nations whether the Lord thy God hathe druen thee,

2 And shalt returne vnto y Lord thy God, and obey his voyce in all that I commade thee this day: thou, & thy children with all thine h heart and with all thy foule,

3 Then y Lord thy God wil cause thy cap- tues to returne, and haue compassion vp- on thee, & wil returne, to gather thee out of all the people, where y Lord thy God had featured thee.

4 Thogh thou werest cast vnto the vmost parte of e heauen, from thence wil y Lord thy God gather thee, & from thence wil he d take thee,

5 And the Lord thy God wil bring thee into the land which thy fathers possessed, and thou shalt possess it, and he wil she- we thee fauour, and wil multiplie thee a- boue thy fathers.

6 And the Lord thy God wil e circumcise thine heart, and the heart of thy sede, that thou maist loue the Lord thy God with all thine heart, and with all thy foule, that thou maist liue.

7 And the Lord thy God wil lay all thee curses vpon thine enemies, and on them, that hate thee, and that persecute thee.

8 f Returne thou therefore, & obey the voice of the Lord, & do all his commandments, which I commande thee this day.

9 And y Lord thy God wil make thee plentiful in euery worke of thine hand, in y frute of thy body, and in the frute of thy cartel, and in the frute of the land for thy welth: for y Lord wil turne againe & send reioyce ouer thee to do thee good, as he reioyced ouer thy fathers,

10 Because thou shalt obey the voice of the Lord thy God, in keeping his commandments, & his ordinances, which are written in the booke of this Lawe, when thou shalt returne vnto the Lord thy God with all thine heart & with all thy foule.

11 f For this commandment which I commande thee this day, is not hid fro thee, neither is it farre of.

12 It is not in heauw, that thou shuldest say, "Who shal go vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may do it?"

13 Nether is it beyonde the i sea, that thou A.ii.

a By calling to remain heau, both his mercies & his plagues

b In true repentance is none by your life.

c Enen to the worlds end.

d And bring thee into thy country.

e God wil pur- ge all thy wte ked affections y thing is not in
thine owne power to do.

f If we wil hau God to worke in vs with his holy Spirit, we
maist turne againe to him by re- pensance.

g He meaneth not that God is subject to these passion, to
rejoyce or to be said: but he weth that man of spoe che to dedi-
re the loue y he beareth vn to vs.

h The Law is so equise that none can pre- ye ignorance. Rom.
20.6. 1 By heauen & y sea he men- orth places most farre de-
lieu.

Ordinances.

Deuteronomie.

shuldest say, Who shal go ouer the sea for vs, & bring it vs,
and cause vs to heare it, that we may do it? 14 But the words is
verse nere vnto thee: enen in thy mouth & in thine heart, for to
do it. 15 Beholde, I haue set before thee this day life & good,
death and euil. 16 In that I commande thee this day, to loue the
Lord thy God, to walk: in his wayes, & to kepe his
commandements, & his ordinances, & his lawes y thou mauest
liue & be multiolied, and that the Lord thy God may blesse
thee in the land, whether thou goest to possesse it. 17 But if
thine heart turne away, so that y wilt not obey, but shalt be
seduced & worship other gods, and serue them, 18 I

pronounce vnto you this day that ye shal surely perish, ye shal not prolong your dayes in the land whether thou passest ouer Iordén to possesse it. 19 * I call heauen & earth to recorde this day against you, that I haue set before you life and death, blessing and cursing: therefore chose life, that loue thou & thy sede may liue, 20 By louing the Lord thy God, by obeying his voyce, & by cleauing vnto him: for he is thy life, and the length of thy dayes: that thou maist dwel in the land which the Lord sware vnto thy fathers, Abraham, Izhák and Izakób, to giue them. CHAP. XXXI. 22 Moses preparing him selfe to dye, appointeth Iohú a te rule the people He gouth the Law to the Levites, that they should read it to the people 19 God gouth thé a sing as a wrenes but more him & them 23 God confer meth Iohúa 24 Moses, he with them that they wil rebel after his death 1 Then Moses went & spake these words vnto all Israel, 2 And said vnto them, I am an hundredth & twente yee olde this day: I can no mo e go ous & in: also y Lord hathe said vnto me, Thou shalt not go ouer this Iordén. 3 The Lord thy God he wil go ouer before thee: he wil destroy these nations before thee, & thou shalt possesse them Iohúa, he shal go before thee, as the Lord hathe said. 4 And the Lord shal do vnto the, as he dyd to Sihón & to Og Kings of the Amorites, & vnto their lad whome he destroyed. 5 And the Lord shal giue the before you that ye may do vnto them according to to euerie commandement, which I haue commanded you. 6 Plucke vp your hearts therefore, and be strong: dread not, nor be afrayd

of them: for the Lord thy God him selfe doeth go with thee: he wil not sayle thee, nor forsake thee. 7 And Moses called Iohúa, and said vn-

to him in the sight of all Israel, Be of a good courage and strong: for in our shalt go with this people vnto the land which the Lord hathe swerne vnto their fathers, to giue them, and thou shalt giue it them to inherit.

8 And the Lord him selfe doeth go before thee: he wilbe w thee: he wil not sayle thee, nether forsake thee: feare not therefore, nor be discomforted.

9 And Moses wrote this Lawe, and delivered it vnto the Priestes y sonnes of Leui, which bare the Arke of the couenant of the Lord) and vnto all the Elders of Israel,

10 And Moses commanded them, saying, * Euerie seuenth ye. e* whe y yee of fre- dome shalbe in the feast of the Tabernacles:

11 When all Israel shal come to appeare before the Lord thy God, in the place which he shal chose, thou shalt read this Lawe before all Israel that they may heare it.

12 Gather the people together: men, & women, and children, and thy strange: that is within thy gates, that they may heare, and that they may leaine, and feare the Lord your God, and kepe, and obserue all y wordes of this Lawe,

13 And that their children which haue not known it, may heare it, and leaue to feare the Lord your God, as long as ye liue in the land, whether ye go ouer Iordén to possesse it.

14 Then the Lord said vnto Moses, Beholde, thy dayes are come, that thou must dye: Call Iohúa, & stad ye in the Tabernacle of the Congregation that I may giue him a charge, so Moses & Iohúa wet, and stode in the Tabernacle of the Congregation.

15 And the Lord appeared in y Tabernacle, in the pillar of a cloud: & the pillar of the cloud stode ouer the dore of the Tabernacle.

16 And y Lord said vnto Moses, Beholde, thou shalt slope with thy fathers, and this people wil rise vp, and go a whoring after the gods of a strange land (whether they go) to dwel therein, & wil forsake me, and breake my couenant which I haue made with them.

17 Wherefore my wrath wil waxe hote against them at y day, & I wil forsake them, & wil hide my face: & them: then they shal be consumed, and many aduersities & tribulations shal come vpon them: so then they wil say, Are not these troubles come vpon me, because God is not with me?

18 But I wil surely hide my face in y day, because of all the euil, which they shal commit, in y they are turned vnto other gods.

A Signifying that man can never be at good enough, except he be persuaded of Gods favour & assistance.

e Before y Arke of the couenant, which was the sign of Gods presence, & the sign of Christ.

f Which were not borne whd the Law e was given

g In a cloud that was facts and like a pillar.

h That is, I will take my favour fristeth as to turn his face toward vnán to show vs his favour.

19 Now

Ioshuas charge.

Deuteronomie.

95 195/1224

i To preserve you and your children's job and barric, by some being Gods be active

k For this is the nature of flesh, no larger to obey God, when it is you on the rod

l That these evils are come upon them, be cut, they for fake me.

16th i.e.

m Of shine If I believe, wh I shall turn away for the doctrine
con- tained there!

n As gener- ners, judges, &c magnificent

o By i. col- ler, worship- ring images, & are the works of your
hilds.

19 Now therefore write ye this i song for you, and teache it the
children of Israel: put it in their mouthes, that this song may be
my witness against the children of Israel.

20 For I will bring them into the lad (which I sware vnto their
fathers) that floweth with milke and hone, and they shal eat,
and fil them selues, and waxe fat: k then shal they tuine vnto
other gods, and serue them, and contemne me, & breake my
couenant.

21 And then when manis aduerities and tribulations shal come
vpon them, this song shal i anlwet them to their face as a
witness: for it shal not be forgotten out of the mouthes of their
posterite: for I knowe their imagination, which they go about
euen now, before I haue broght the into the land which I sware.

22 ¶ Moses therefore wrote this song the same day and taught
it the children of Israel.

23 And God gaue Ioshida the sonne of Nun a charge, and said,
"Be strong, and of a good courage: for thou shalt bring the
children of Israel into the land, which I sware vnto them, and I
will be with thee.

24 ¶ And when Moses had made an end of writing the wordes
of this Lawe in a booke vntil he had finished them,

25 Then Moses commanded the Levites, which bare the A. ke
of the couenant of y Lord, saying,

26 Take the booke of this Law, and put ye it in the side of the A:
ke of the couenant of the Lord your God, that it may be there
for a m witness against thee.

27 For I knowe thy rebellion and thy stife necke: benolde, I
being yet aline with you this day, ye are rebellious against the
Lord: how much more then after my death?

28 Gather vnto me all the Elders of your tribes, and your
officers, that I may speake these wordes in their audience, and
call heaun and earth to recorde against them.

29 For I am sure that after my death ye wil vtre ly be corrupt
and tuine from the way, which I haue commanded you:
therefore cuil wil come vpon you at the length, because ye wil
commit cuil in the sight of y Lord, by prouoking him to angie
through the o worke of your hides.

30 Thus Moses spake in the audience of all the Congregation
of Israel the wordes of this song, vntil he had ended them.

CHAP. XXXII.

7 The song of Moses obtaining Gods benefites toward the
people, as And their ingratitude toward him 20 God meneth
them, as And speak, all of the vocation of the Gentiles. 46
Moses commanded to teache the Lawe

to the children. 47 God forewarneth Moses of his death.

1 H Earken, ye a heaues, and I wil speake: and let the earth he
are the wordes of my mouth.

2 My b doctrine shal drop as the taine, and my speache shal
stil as doeth the dewe, as the showre vpon the heibes, and as
the great raine vpon the graffe.

3 For I wil publishe the Name of y Lord: giue ye glorie vnto
our God.

4 Perfect is y worke of the c mighty God: for all his wayes are
iudgement. God is true, and without wickedness: lust, &
righteous is he.

5 They haue corrupted them selues toward him by their vice,
not being his children, be a frowarde and crooked gene: acion.

6 Do ye so rewarde y Lord, o foolish people and vnwise 7 is not he thy father, that hathe boght thee? he hathe 8 made thee, and proportioned thee.

7 ¶ Remember: the dayes of olde: consider the ye:es of so manie generaci:ot:afice thy father, and he wil shewe thee:thine Elders, and they wil tel thee.

8 Whé the most hie God deuided to the nations their inheritance, when he separated y sonnes of Adam, he appointed the borders of the people according to the number of the children of Israel.

9 For the Lords porcionis his people: Iaskob is the lot of his inheritance.

10 He founde him in the land of the wilderness, in a waste, and roaring wilderness: he led him about, he taught him, and kept him as the apple of his eye.

11 As an egle stei:eth vp her nest, f slote:reth ouer her birdes, strecheth out her wings, taketh them, and beareth them on her wings,

12 So the Lord alone led him and there was no strange god with him.

13 He caused him vp to the hie places of the earth, that he might eat y frutes of the fields, and he caused him to fucke h

hony out of the stone and oyle out of the hard rocke:

14 Butter of kine, and milke of shepe with fat of the lambs,
and rams fed in Bashan, and goates, with the fat of the graines
of wheat, and the red " licout of the grape hast thou dronke.

15 ¶ But he that fholde haue bene vpright, when he waxed fat,
spurned with his hele: thou art fat, thou art groffe, thou art
laden with fames: therefore he forfoke God that made him, and
regarded not the st:og God of his saluacion.

16 They prouoked him with b strange gods: they prouoked him
to angre with abominations.

17 They offred vnto deuils, not to God, but to gods whome
they knewe not: I newe A.iii.

a As witnesses of this people: ingratitude.

b He defteth that he may speake to Gods glorie, & that the
people, as the geane graffe, may recome the dewe of his
doctrine

c The Ebre- we worde is rocke "noting y God onelie in
mightie, faithful, and confide in his promise.

d Not accor-ding to y ch-none ere a:ish, but by a ne w creature
by his Spirit

e When God by his prou-dence deuided the world, he let for a time that portib to the Canan-tes, which shal de after he an inheritance for all his people Israel

f To trache them to his.

*Or, god of foli- ge war:ou

g Meaning of the Id of Ca- ohan, which w: it his, to re- sp: thof hge: p h, that is, obi- da: to of all things even in the very rock-hes

"the kine

i He floweth whes in the principal end of our voca- tion

k By chaging his service for their supersti- tions l Serigence ealleth newe, whes: foure us: succutech, be the more once fo olde,

Mofes fong.

Deuteronomie.

m He callich the Gods chil dren, not to ho nour them, but to fhawe them from what di- guise they a- re fallen.

Rom. 10, 19.

n Which I ha ne not fanou- red, nor guen my Lawes vn- to them.

o They fhalbe ftame boehe in the fold it at home.

p Reloycing to fe the godly ftillfed, & at- tinfioning that to them falves & is wrought by Gods hid.

q They wolde doufider fi fell elite, that was prepared for them, if they had obeyed God

my, deftuered them in their anemic.

r The fense of the wicked are as poyfon, deceffable to God and dan- gerous for man Eccles. 28, 2. Rom. 12, 19. Cor. 14, 20.

gods that came newly vp, whome their fa- thets feared not.

18 Thou haft forgotten the mightie God, that begate thee, & haft forgotté God that formed thee.

19 The Lord then fawe it, and was angry, for the prouocacion of his fonnes and of his daughters.

20 And he laid, I wil hide my face fró thei I wil fe what their end fhalber: for they a- re a frowarde generacion, childré in

who- me is no faith.

21 They haue moued me to ieloùfie with that which is not
God: they haue prouoked me to angre with their vanities: " and
I wil moue them to ieloùfie with those which are no a people: I
wil prouoke them to an- gre with a foolish nation.

22 For fire is kindled in my wrath, & shal bu: ne vnto the
bofhome of hel, & shal có- fume the earth with her inc: eafe, &
fet on fire the fundacions of the mountaines.

23 I wil spend plagues vpon them: I wil be- ftow: mine
arrowes vpon them.

24 They shalbe burnt with hunger, and con- fumed with heat,
and with bitter destru- ction: I wil also fend the teeth of bealtes
vpon them, with the venume of serpents cre ping in the duft.

25 The fworde shal a kil them without, and in the chambers
fcare bothe the yong mi and the yong woman, the fuckeling
with the man of graye heere.

26 I haue faid, I wolde scatter the abroad: I wolde make their
remembrance to ceafe from among men,

27 Saue that I feared the furie of the ene- mie, left their
aduerfaries shalde v waxe proude, &c left they shalde fay, Our
hye hand & not the Lord hathe done all this.

28 For they are a nacion voyde of counfel, nether is there anie vnderftanding in the.

29 Oh that they were wife, then they wolde vnder ftad this: they wolde wcfider their later end.

30 Howe fhalde one chafe a thoufand, and two put te thoufid to ftight, except their ftiong God had folde them, & the Lord had 'fhut them vp?

31 For their god is not as our God, euen our enemies being iudges.

32 For their vine is of the vine of Sodom, & of the vines of Gomorfh: their grapes are grapes of gall, their clufters be bitter.

33 Their wine is the poyfon of dragons, and the cruel gall of fipes.

34 Is not this laid in ftore with me, &c fca- led vp among my treafures?

35 "Vengeance and recompenfe are mine: their fote fhall flide in due time: for the daye of their deft uction is at hand, and the things that fhall come vpon them, ma- ke hafte.

36 For the Lord fhall iudge his people, and repent toward his feruants, when he feeth that their power is gone, and none fhut vp in holde nor left abroad.

37 When men ſhal ſay, Where are their gods, their mightie God
in whome they truſted?

38 Which did eat the fat of their ſacrifices, and did drinke the
wine of their drinke off: jingle: them rife vp, and heipe you: let
him be your refuge.

39 Beholde now, for I, I am he, and there is no gods with me:
"I kil, and giue life: I wounde, & I make whole: "n: ther is the
re anie that can deliuer out of mine hand.

40 For I ' lift vp mine hand to heauen, & ſay, I liue for euer.

41 If I whet my glittering ſworde, and mi- ne hand take holde
on iudgement, I wil execute vengeance on mine enemies, and
wil rewarde them that hate me.

42 I wil make mine arrowes dronke with blood, (and my
ſworde ſhal eat fleſh) for the blood of the flaine, & of the
captives, when I beginne to take vengeance of the enemye.

43 "Ye nations, praiſe his people: for he wil auenge the a blood
of his ſeruants, and wil execute vengeance vpon his aduer
ſaries, and wil be merciful vnto his land, and to his people.

44 Then Moſes came and ſpake all the wordes of this ſong in
the audience of the people, he and' Hoſhea the ſunne of Nun.

45 When Moſes had made an end of ſpea- king all theſe
wordes to all Iſtaél,

46 Then he laïd vnto them, "Set your be- arts vnto all the wordes which I teltifie againſt you this day, that ye may coman- de them vnto your childré, that they may obſerue and do all the wordes of this Lawe.

47 For it is no vaine worde concerning you, but it is your life, and by this worde ye ſhal prolong your dayes in the land, whether ye go ouer Iordén to poſſeſſe it.

48 "And the Lord ſpake vnto Moſes the ſelſe ſame day, ſaying,

49 Go vp into this mountaine of Abarſm, vnto ſ mount Nebó, which is in the land of Moáb, that is ouer againſt Icrihó: and beholde the land of Canian, which I giue vnto ſ children of Iſtaél for a poſſeſſion,

50 And dye in the moût which thou goeſt vp vnto, and thou ſhalt be "gathered vn- to thy people, "as Aarón thy brother dyed in moût Hor, and was gathered vn- to his people,

51 Because ye "treſpaſſed againſt me amóg the children of Iſtaél, as the waters of Meribáh, at Kadéſh in the wilderneſſe of Zin: for ye v fanſtified me not among the

41, charge his made. C is he neither ſt: he nor wcn- ke in a manor romane.

1. Kjøg. 2, 81 Ioh 1, 2. Wifd 16, 13.

2. That is, I ſware, real Gen. 14, 23.

Rom. 27, 10. u Whether blood or Gods people be fhed for their
funnes, or trial of their faith, he promifeth to- coming it.

Chap. 6, 8 & 14, 18.

3. For I will performe my promes vnto you, Ioh. 35, 10.

Rom. 27, 12.

Gen. 27, 8. Rom. 30, 29. & 33, 38. Rom. 30, 18. & 27, 16.

4. Or, of Refp.

5. Ye were not tarnelt and ch fhait to emi- mine more be-
neue.

children

Mofes bleffing.

Deuteronomie.

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children of Ifraél.

5 Thou fhalt therefore fe the land before thee, but fhalt not go
thither, I meane, into f land which I giue the childré of Ifraél.

CHAP. XXXIII.

Mofes before his death bleffed all the tribes of Ifraél. 26 There
is no God like to the God of Ifraél, 27 Nor ande people like

unto her.

a This blessing obfeith not onefe a fimple prayer, but an affa-
rance of the effect thereof

b Meaning, in- but Angels.

c Ebr his Sam- ter, that is the childré of If- rail d As thy dif-
ciples

e Tove and our fuccelfors.

Or, Mofes Or, Ifraél.

f Reubé fhall- be one of the tribes of Gods people, though for
his fome his honour be diminished & his familie but fmale
Signifying that he fhallde hardely obfe- ne Iaakobis 2- mer Gen
49,2 Exod. 28,30.

h He prefer- red Gods clo- rce to all num- ral affliction, Exod
12,29.

i He declareth that the man- fects of God have manne e-
nemies, & con- terure none nede to be prayed for k Because
the temple fhallde be buyft in Zion, to was in the tribe of
Beniamin, he fhe- eth that God fhallde dwd with him there Or,
fuccelfors

Now this is the a bleffing wherewith Mofes the man of God
bleffed the childré of Ifraél before his death, & faid, The Lord

came from Sinai, and rofe vp from Seir vnto them, and appeared clear- rely from mount Parán, and he came with ten b thoufands of Saintes, and at his right hand a firy Lawe for them.

Though he loue the people, yet c all thy Saintes are in thine hands: & they are humbled at d thy fete, to receiue thy wordes.

Mofes commâd vs a Lawe for an e in- heritace of the Cógregacion of Iaakób.

5 Thé he was among the 'righteous people, as King, when the heads of the people, and the tribes of Ifraél were affembled.

6 Let f Reubén liue, and not dye, though his men be a fmall number.

7 And thus he bleffed Iudáh, & faid, Heare, ó Lord, the voice of Iudáh, & bring him vnto his people: his hands fhallbe s fuffi- cient for him, if thou helpe him againft his enemies.

8 And of Leui he faid, Let thy Thúmim & thine Vrim be w thine holy one, whome thou dides proue in Maffáh, and dides cause him to ft: iue at y waters of Meribáh.

9 Who faid vnto his father and to his mo- ther, h Ihaue not fene him, nether kne- we he his brethren, nor knewe his owne children: for they obferued thy worde, & kept thy covenant.

10 Thei fhall teache Iaakób thy iudgeméts, and Ifraél thy Lawe:
they fhall put incens before thy face, & the burnt offering vpon
thine altar.

11 Bleffe, ó Lord, his fubftance, and accept the worke of his
hands: i f mire through the loines of thé that rife againft him,
and of them that hate him, that they rife not againe.

12 Of Beniamin he faid, The beloued of the Lord fhall dwell
in fafety by him: the Lord fhall couer him all the day long, and
dwell betwene his fhoulders.

13 And of Ioféph he faid, Bleffed of the Lord is his land for the
fwetenes of heaué, for the dewe, and f for the depth lying be-
neth,

14 And for the fwete increafe of the funne, and for the fwete
increafe of the mone,

15 And for the fwetenes of the top of the an- cient mountaines,
and for the fwetenes of the olde hiiles,

16 And for the fwetenes of the earth, & abú- dance thereof: &
the good wil of him that dwelt in the i bulfe, fhall come vpon
the head of Ioféph, and vpon the top of the head of him that
was e feparated from his brethren.

17 His beaucie fhall be like his firft borne bul- locke, and his
hornes as the hornes of an vnuome: with them he fhall f mire

the people together, euen the ends of the worlde: thefe are alfo the ten thoufands of Ephraím, and thefe are the thoufands of Manafféh.

18 And of Zebulún he faid, Reioyce, Zebulún, in thy m going out, and thou, Iffha- chá, in thy tentes.

19 They fhall call the people vnto the 'mo- untaine: there they fhall offer the facrifices of righteousnes: for a they fhall fucce of the abundance of the fea, and of the treasures hid in the fand.

20 Alfo of Gad he faid, Bleffed be he that enla: geth Gad: he dwelleth as a lion, that catcheth for his pray y arme w the head.

21 And he loked to him felfe at the beginning, becaufe there was a porcion of the a Laweguer hid: yet he fhall come with the heads of the people, to execute the iudgement of the Lord, & his iudgements with Ifraél.

22 And of Dan he faid, Dan is a lions whelp: he fhall leape from Balhán.

23 Alfo of Naphtalí he faid, ó Naphtalí, fatiffed with fauour, and filled with the bleffing of the Lord, poffeffe e the Weft and the South.

24 And of Alhér he faid, Alhér fhalbe blef- fed with children:
he fhalbe acceptable vnto his brethren, and fhal dip his fote in
oyle.

25 Thy fhooes fhalbe y yron and braffe, and thy ft:ength fhal
cantinne as long as thou liueft.

26 There is none like God, ó righteous people, which rideth
vpon the heauens for thine helpe, & on y cloudes in his glorie.

27 The eternal God is thy refuge, and vnder his armes thou
arte for euer: he fhal caft out the enemie before thee, and wil
fay, Destroy them.

28 The Ifraél the foftieine of Iaakób fhal dwel alone in fafety in
a land of wheat & wine: alfo his heaués fhal drop the dewe.

29 Bleffed art thou, ó Ifraél: who is like vnto thee, á people
faued by the Lord, y fhylde of thine helpe, & which is y fworde
of thy glories therefore: thine enemies fhalbe in fubiectiō to
thee, & thou fhalt tread vpo their hie places.

CHAP. XXXIII.

1 Mofes fieth all the land of Cánáen. 2 He dyefh. 3 Ifraél
nepeth 4 Ihúa fuccedeth in Mofes vrome. 5 The praife of
Mofes.

1 Which was, God appre- ring vnto Mo- fes, Exod 3,2. Gen.
49,26.

Or, Ifraél.

m In thy prefi- perous vrages vpon the fea, Gen 49,11 Or, mefi
2:6.

n The tribe of Zebulán.

o So that the portion of the Gadites, and others on this fide
Iordén was Gods, though it was not fo knowé.

y Mefnlog, ne- re toe fea.

g Thou fhalt be ft:ing, or thy country fol of meceh. It feneth
that Sim: on is lafe out becaufe he was vnder Iu- dáh & his por
csh of his in- heritace, Iufh. 19,9

r Who was pleenfful in if- fue as a foun- teine.

f Thine mo- ntes for fcare fhall lie & fan- ne to be fa fubiectiion.

A.iiii.

Mofes dyeth.

Deuteronomie.

a Which was a parte of mo- ne Abarim, Momb. 27.12. Chap.
3.27. 2.2.2.2.2.4.

b Called, Me- dic:ranum.

Gen. 11.7. & 13.12.1

c To wit, the Angel of the Lord, Inde p. d That the se- wes
might not have occasion thereby to ci- mat idolatr.

1 Then Mofes went from the plaine of Moab vp into mount a
Nebo vnto the top of Pisgah that is ouer against Ieri- chó: and
the Lord shewed him *all the lad of Gilead, vnto Dan, 2 And
all Naphtali and the land of E- phraim and Manasseh, and all
the land of Iudáh, vnto the vtmost b fea: 3 And the South, and
the plaine of the val- ley of Ierichó, the exile of palmetrees,
vn- to Zoar. 4 And the Lord said vnto him, * This is y land
which I fware vnto Abrahám, to Iz- hák & to Iaakób, saying I
wil giue it vnto thy fede : I haue caused thee to fe it with thine
eyes, but y fhalt, nor go ouer thither. 5 So Mofes the feruans of
the Lord dyed there in the land of Moab, according to y worde
of the Lord. 6 And the buried hi in a valley in y lad of Moab
ouer against Beth-peór, but no ma knoweth of his sepulchre
vnto a this day.

7 Mofes was now an hüdreth & twéry yere olde whé he dyed:
his eye was not dimme, nor his natural force abated. 8 And the
children of Ifraél wept for Mo- fes in the plaine of Moab thirty
dayes: fo the dayes of weping and mourning for Mofes were

ended. 9 And a Ioshúa the sonne of Nun was ful of the spirit of
wisdome : for Mofes had put his hands vpon him. And the
children of Ifraél were obedient vnto him, and did as the Lord
had commanded Mofes. 10 But there arofe not a Prophet fince
in Ifraél like vnto Mofes (whome the Lord knewe f face to
face) 11 In all the miracles and wonders which the Lord sent
him to do in the land of E- gypt before Pharaóh and before all
his feruants, and before all his land, 12 And in all that mighty a
hand and all that great feare, which Mofes wrought in the fight
of all Ifraél.

e Men by ap- peræth the fa nour of God that Ieaorth not his
Chor- che de fitute of a gouer- nour.

f Vnto who- ne the Lord did reuzile him felfe fo plainly.

g Meaning, the power of God working by Mofes in the
wilderness.

THE BOKE OF IOSHVA.

THE ARGUMENT.

In this boke the holy Gofit fetteth moſte liuely before our eyes
the accompliſhement of Gods pro- mes, who as he promſed by
the mueſte of Mofes, that a Prophet ſhulde be raifed vp vnto
the people like vnto him, whome he will-th to obey. Deut.

18.15: fo he fhewith him life here true in his promes, as at all other times, and after the deathe of Mofes his faithful feruans, he raifeth vp Iofhúa to be ruler and gouernour ouer his people, that neither they fhulde be discouraged for lacke of a captaine, nor haue occaſion to diftruſt Gods promſes hereafter. And becauſe that Iofhúa might be confirmed in his vocation, and the people alſo might haue none occaſion to grudge, as though he were not approved of God : he is adorned with moſte excellent gifts and graces of God, boſhe to gouerne the people with counſ. 1, and to defend them with ſtrength, that he lacked nothing which either belonged to a valiant captaine or a faithful miniſter. So he ouercometh all difficulties and bringeth them in to the land of Candan: the which according to Gods ordinance he deuideth among the people & appointeth their border: the eſta bliſheth lawes and ordinances, and puteth them in remembri- ſce of Gods manſſide benefices, affuring them of his grace and ſauour, if they obey God, and contro- viewſe of his plagues and vengeance, if they doſobey him. This hiſtorre doeth reprefine I. ſus Chriſt the true Iofhúa, who leadeth vs into eternal filicate, which is ſignified vnto vs by this land of Candan. From the beginning of the Genofis to the end of this boke are contained 2597 yeres. For from Adam vnto the flood are 1656. from the flood vnto the departure of Abrahám out of Caldea, 363, and from thence to the death of Ioseph 290. So that the Genofis containeth 2390. Exodus 140. the other three

bokes of Mofes 40. Iofhúa 27. So the whole maketh 2597 yeres.

CHAP. I.

2 The Lord inouarageth Iofhúa to imude the lad. 4 The borders and limites of the lad of the Ifraelites. 5 The Lord promfeth to affift Iofhúa, if he obey his worde. 11 Iofhúa commandeth the people to prepare the felues to paffe ouer Iordén, 12 And exhorteth the Reubenites to execute their charge

a The begin- ning of this on he dependeth on the lad chap. of Deut. which was written by Io- fhúa as a ore- peræth to his hiflorite.

Ow after y a death of Mo- fes the feruát of the Lord, y Lord fpake vnto Iofhúa the fonne of Nun, Mofes minifter, faying,

2 Mofes my feruát is de- ad: now therefore arife, go ouer this Iordén, thou, and all this peo-

ple, vnto the land which I giue them, that u, to the children of Ifraél.

3 *Euerie place that the fole of your fote fhall tread vpon, haue I giue you, as I faid vnto Mofes.

4 * Frô the b wilderness and this Lebanon cuen vnto y great Ruer, the ruer Peráth: all the land of the c Hittites, euen vnto

the great d fea toward the going down: of the funne, fhall be
your coalt.

5 There fhall not a man be able to withftand thee all the dayes of
thy life: as I was with Mofes, fo wil I be with thee: * I wil not
leue thee, nor forfake thee.

Chap. 14.2.

Deut. 11.24. b Of Zm. called Radóh & Paran. c Re Iopseares.
d Meaning the whole land of Candan. d Called, Me-
dic:ranum. Ebr. 13.2.

6 Be

Ioshua charge.

Ioshua.

Rahab.

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6 Be strong and of a good courage: for vnto this people shalt
thou deude the land for an inheritance, which I fware vnto
their fathers to giue them. Onely be thou strong, and of a
mofte valiant courage, that thou maitest obfueue and do
according to all the Lawe which Mofes my feuant hathe
commaded thee: thou shalt not tuine away from it to the right
had, nor to the left: that thou maitest proffer whetherfoeue:

thou goest. Let not this boke of the Lawe departe out of thy mouth, but meditate therein day and night, that thou maitest obfueue & do according to all that is written therein: for thou shalt thou make thy way p ofperous, & then shalt thou haue good fucceffe. Haue not I commanded thee, faying, Be strong and of a good courage, f. are not nor be discouraged? for I the Lord thy God wilbe with thee, whetherfoeue: thou goest. 10 Then Ioshua commanded the officers of the people, faying, 11 Paffe through the hofte, and commande the people, faying, Prepare you vitales: for after thre daies ye shal paffe ouer this Iordén, to go in to poffeffe the land, which the Lord you God giueh you to poffeffe it. 11 And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manasfeh fpafe Ioshua, faying, 11 Remember the worle, which Mofes the feuant of the Lord commaded you, faying, The Lord you God hathe giuen you reft, and hathe giuen you this hand. 14 Your wues, your childre, & your catel shal remaine in the land which Mofes gaue you on this fide Iordén: but ye shal go ouer before you brethren armed, all that be men of warne, & shal helpe them, 15 Vntil the Lord haue giuen your brethre reft, afwel as to you, & vntil thei alfo shal poffeffe the land, which y Lord you God giueh them: then shal ye returne vnto the land of your poffection and shal poffeffe it, which land Mofes the Lords feuant gaue you on this fide Iordén towarde the funne iung. 16 Then thei answered Ioshua, faying, All that thou hast commanded vs, we wil do, and whetherfoeuer thou fendest vs,

we wil go. 17 As we obeyed Mofes in all things, so wil we obey thee: omely the Lord thy God be with thee as he was with Mofes. 18 Whofoeuer shal rebelle againft thy c6-mandement, and wil not obey thy worles in all that thou commandeft him, let him be put to death: onely be ftrog & of good courage.

CHAP. II.

1 Ioshua fendeth me to fpie Ierich, whome Rahab hideth. 11 She confesseth the God of Israel 12 She requireth a figure for her deliverance 13 The fpus returne to Ioshua with comfortable tidings.

1 Then Ioshua the fonne of Nunsent out of Shittim two men to fpie fecietly, faying, Go, vewe the lanl, and alf. Ierich o: and thei went, and came in o an harlots houfe, named Rahab, and lodged there.

2 Then reporte was made to the King of Ierich, faying, Beholde, there came m'n hether to night, of the children of Israel, to fpie out the country.

3 And the King of Ierich o fent vnto Rahab, faying, bring forthe the me that are come to thee, and ware entred into thine houfe: for thei be come to fearche out all the land.

4 (But the woman had taken the two men and hid them)
Therefore said sh: thus, There came men vnto me, but I wift
not whence thei were.

5 And whe thei shut the gate in the daicke, the men went out,
whether the men went I wote not: followe ye after the
quickely, for ye shal ouertake them.

6 (But she had broght the vp to the roofe of the houfe, & hyd
them with the stalk of flaxe, which she had spread abroad vpon
on the roofe)

7 And certeine men pursued after them, the way to Iordén,
vnto the fouides, and aflone as thei which pursued after them,
were gone out, thei shut the gate.

8 And before thei were a flepe, she came vp vnto them vpon
the roofe,

9 And said vnto the men, I knowe that the Lord hathe giuen
you the land, and that the feare of you is fallen vpon vs, and
that all the inhabitants of the land faint becaufe of you.

10 For we haue heard, how the Lord dried vp the water of the
read Sea before you, when you came out of Egypt, and what
you did vnto the two Kings of the Amorites, that were on the
other fide Iordén, vnto Shlón and to Og, whome ye vtterly
deft: oyd:

11 And when we hearde it, our hearres did faint, and there remained no more courage in anie becaufe of you: for the Lord you God, he is the God in heauen aboue, and in earth beneth.

12 Now therefore, I pray you, fware vnto me by the Lord, that as I haue shewed you mercie, ye wil alfo shewe mercie vnto my fathers houfe, and giue me a true token,

13 And that ye wil faue aliue my father and my mother, and my brethren, and my sisters, and all that thei haue: & that ye wil B.1.

a Which place was in the plaine of Moab oere vnto Iordén. Ebr 11,21. Iam 2,23. Or, in mercie houfe, or beft.

b Thigh the wicked is the hand of God vpon them, yet thei repét not, but fche how thei may by their power reft his men.

c Meaning, vp on the houfe for them there houfe were flat aboue, so they might do their business thereup.

d For so God a uifou, Deut 16,7 chap.1a.

Namb 11,24.

e Hereto appeareth the great mercie of God, y in this commune deft: vpon he wode drawe a mothe mferable finner to repét & confetti his Name.

Raháb.

Ioshúa.

Iordén.

Or, liere.

f We warrant you on peace of our lines.

deliuer our' foules from death.

14 And the me answered her, 'Our life for you to dye, if ye vttet not this our busi- nes: and when the Lord hathe giuen vs the land, we wil deale mercifully and truely with thee.

15 Then she let them downe by a corde through the windowe: for her house was vpon the towne wall, and she dwelt vpon the wall.

16 And she said vnto them, Go you into the mountaine, lest the pursuers mete with you, & hyde your selues there thte daies, vntil the pursuers be returned: the after- ward may ye go your way.

17 And the men said vnto her, 'We wil hebb lameles of this thine othe, which thou bast made vs sweare.

18 Beholde, when we come into the land, thou shalt binde this corde of red threde in the windowe, whereby thou lettest vs downe, and thou shalt bring thy father & thy mother, and thy brethren, and all thy fathers housholde home to thee.

19 And whosoever then doeth go out at the doores of thine house into the street, 'his blood shall be upon his head, and we will be guilty: but whosoever shall be with thee in the house, his blood shall be on our head, if any hand touch him:

20 And if thou utter this our matter, we will be quit of thine oath, which thou hast made us swear.

21 And she answered, According unto your words so be it: then she sent them away, and they departed, and she bound the cord in the window.

22 And they departed, and came into the mountain, & there abode three daies, until the pursuers were returned: & the pursuers fought them throughout all the way, but found them not.

23 So the two men returned, and descended from the mountain, & passed over, and came to Ioshua the son of Nun, & told him all things that came unto them.

24 Also they said unto Ioshua, Surely the Lord hath delivered into our hands all the lands for ever: all the inhabitants of the country faint because of us.

CHAP. III.

1 Ioshua commandeth them to depart whither the Ark removeeth. 2 The Lord proves to Ioshua before the

people. 3 Ioshua exhortacum to the people. 4 The waters parte afunder whiles the people pass.

5 Then Ioshúa rose verse early, & they removed from Shitrim, and came to Iordén, he, & all the children of Israel, & lodged there, before they went ouer.

And after 'thre daies the officers went throughout the hoste,

And commanded the people, saying, Whse ye se y Arke of the covenant of the Lord

your God, and the Priests of the Leuites bearing it, ye shal departe from your pla- ce, and go after it.

4 Yet there shalbe a space between you & it, about two thousand cubites by measu- re: ye shal not come here vnto it, that ye may knowe the way, by the which ye shal go: for ye haue not gone this way in times past.

5 (Now Ioshúa had said vnto the people, * Sanctifie your selues: for tomorowe the Lord wil do wonders among you)

6 Also Ioshúa spake vnto the Priests, say- ing, Take vp the Arke of the covenant, and go ouer before the people: so their toke vp the Arke of the covenant, and went be- fore the people.

7 Then the Lord said vnto Ioshúa, This day wil I begin to magnifie thee in the sight of all Israel, which shal knowe, that as I was with Moses, so wil I be with thee.

8 Thou shalt therefore comade the Priests that beare the Arke of the covenant, say- ing, When ye are come to the brinke of the waters of Iordén, ye shal stand stil 'm Iordén.

9 Then Ioshúa said vnto the children of Israel, Come hether, and heare the wordes of the Lord your God.

10 And Ioshúa said, 'Hereby ye shal knowe that the living God is among you, & that he wil certainly cast out before you the Canaanites, and the Hitites, and the Hi- uites, and the Perizzites, and the Gerga- shites, and the Amorites, and the Iebu- sites.

11 Beholde, the Arke of the covenant of the Lord of all the worlde passeth before you into Iordén.

12 Now therefore take from among you twelve men out of the tribes of Israel, out of euerie tribe a man.

13 And assone as the soles of the fete of the Priests (that beare the Arke of the Lord God the Lord of all the worlde) shal stay in the waters of Iordén, the waters of Ior- dén shalbe cut of: for the waters that co- me from abou, 'shal stand stil vpon an heape.

14 Then when the people were departed from their tentes to go ouer Iordén, the Priests bearing the Arke of the covenant, went before the people.

15 And as thei that bare the Arke came vn- to Iordén, and the fete of the Priests that bare the Arke were dipped in the brinke of the water, (for Iordén vseth to sil all his bankes all the time of haruest)

16 Then the waters that came downe from abou, stayed and rose vpon an heape and departed far fro the cime of Adam, y was beside Zaretán: but the waters that came

v, a wple.

Leui, 20, 7.

memb. 21, 18.

1 Sam 16, 5.

chap 7, 18.

Chap. 1, 5.

c Even in the

chanel, where

y Arname had

runn, as vct.

d By this mi-

racle in deui- ding y water.

e Which shal-
de set vp twel-
ne fionce in to-
membrance of the bencette.

Psal. 114, 3.

Aik 7, 9, 10.

Eccl 24, 26.

f Because the
rmer was ac-
cultured at
this time to be ful, the mi-
racle is to ma-
che y greeter.
downe

g Which was here vnto the cime.

h We shal be discharged of our othe, if y does performe this
condition that soloweth: for so shalt y & thine be de- liuered.

i He shal be gilne of his owne death.

k So y others sholde chinde to escape by the same mo- nes.

v, f, s, a, c, e, f, i, m, e, f, i, m, e, f, i, m, e, f, i, m, e, f,
i, m, e, f, i, m, e, f, i, m, e, f, i, m, e, f, i, m, e, f, i, m,
e, f, i, m, e

l To wle, the rmer Iordén.

a Which ac- cording to the Ebrewer was in Marche, and about
go daies after Moses death.

b Which time was given for to prepare the vittales, Chap. 1,
12.

Iordén.

Iofhúa.

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9 Other tary- ng of the peo- ple were past, or, as some read,
sure, as though they had been up the dry land

Deut.27.2.

a 1st Chap 1. 27

b Meaning, 9 place where they should camps.

c God com- deeth, that one only we our (churchpro- fit by his
own derful wor- kes, but that our possessive may know 9
whole church & glorifie has home.

d Besides the twelve stones which were carried by the rather
end for up in Gilgal

downe towards the Sea of the wilderies, euen the fair Sea,
failed, and were cut off so 9 people went right out against
Israel 6.

17 But the Priests that bare the Arke of the couenant of the
Lord, stode drye within Iordén & ready prepared, and all the
If- aches went out drye, until all the people were gone cleane
ouer through Iordén.

CHAP. III.

2 God comaded Iofh a to for up twelve stones in Iordén. 18
The waters return to their side course. 20 Other twelve stones
are for up in Gilgal. 21 This miracle must be declared to the
possessive.

1 A Nd when all the people were wholly gone ouer Iordén,
(after the Lord had spoken vnto Iofhúa, saying,

2 Take you twelve men out of the people, out of euerie tribe a
man,

3 And commande you them, saying, Take you hence out of the middes of Iordén, out of the place where the Priests stode in a 4 readiness, twelve stones, which ye shal take away with you, and leave them in the 5 lodging, where you shal lodge this night)

4 Then Iofhúa called the twelve me, who- me he had prepared of the children of Israel, out of euerie tribe a man,

5 And Iofhúa said vnto them, Go ouer be- fore the Arke of the Lord your God, eue th ough the middes of Iordén, & take up euerie man of you a stone vpó his shulder according vn to the number of the tribes of the children of Israel,

6 That this may be a signe among you, that when your 6 children shal aske their fathers in time to come, saying, What means you by these stones?

7 Then ye may answer them, That the waters of Iordén were cut of before the Arke of the couenant of the Lord: for whe it passed through Iordén, the waters of Iordén were cut of, therefore these sto- nes are a memorial vnto the children of Israel for euer.

8 Then the children of Israel did eue so, as Iofhúa had commanded, & take up twelve stones out of the middes of Iordén, as the Lord had said vnto Iofhúa, according to the nobor of the tribes of the children of Israel, & carried the away with them vnto the lodging, and layed them down there.

9 And Iofhúa set vp 4 twelve stones in the middes of Iordén, in the place where the fete of the Priests, which bare the Arke of the couenant, stode, and there have they continued vnto this day.

10 So the Priests, & bare the Arke, stode in the middes of Iordén, vntil euerie thing was finished that the Lord had commanded Iofhúa to say vnto the people, according to all that Moses charged Iofhúa: then the people hatted and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests 6 before the people.

12 6 And the sonnes of Reuben, & the sonnes of Gad, and halfe the tribe of Mana- seh went ouer before the children of Is- rael armed, as Moses had charged them.

13 Euen fourty thousand prepared for war- re, went before the 6 Lord vnto battel, nto the plaine of Jericho.

14 That day the Lord magnified Iofhúa in the sight of all Israel, & they feared him, as they feared Moses all dayes of his life.

15 An 1 the Lord spake vnto Iofhúa, saying,

16 Commande the Priests that beare the 6 Arke of the Testimonie, to come vp out of Iordén.

17 Iofhúa therefore commanded the Priests, saying, Come ye vp out of Iordén.

18 And when the Priests that bare the Arke of the couenant of the Lord were come vp out of the middes of Iordén, and assonne as 9 soles of the Priests fete were set on the drye land, the waters of Iordén returned vnto their place, and slowed ouer all the bankes thereof, as they did before.

19. So the people came vp out of Iordén the tenth day of the 6 first moneth, and pitched in Gilgal, in the Eastside of Jericho.

20 Also the twelve stones, which they toke out of Iordén, did Iofhúa pitche 7 Gilgal.

21 And he spake vnto the children of Isra-él saying, When your children shal aske their fathers in time to come, and say, What means these stones?

22 The ye shal shewe your children, and say, Israel came ouer this Iordén on drye laid:

23 For 9 Lord your God dryed vp the waters of Iordén before you, vntil ye were gone ouer, as the Lord your God did the red Sea, 6 which he dried vp before vs, til we were gone ouer,

24 That all the people of the 1 world may know that the had of the Lord is mightie, that ye might feare the Lord your God

continually.

CHAP. V.

1 The Canaanites are afraid of the Israelites 2 Cor- uancies in
commanded the female time. 10 The Passey is kept. 11 Manna
ceafith. 12 The An- gel appeareth vnto Iofhúa

1 Now whe all 9 Kings of the 4 Amo- tries, which were
beyonde Iordén Westward, and all the Kings of the Ca-
naanites, which were by 9 Sea, heard that the Lord had dried
vp 9 waters of Iordén before the children of Israel vntil they
we- re gone ouer, their heare fainted: and the- re was no
courage in them anie more be- cause of the children of Israel.

2 9 That fame time 9 Lord said vnto Io- shúa, 6 Make the, in
e Meaning, in the pretence or sight of the people March 23, 27.

7 That is, the Arke

10, concerned him.

g Because the Arke testified Gods presen- ce, and the ta- bles
of the Law consumed therein, signa- ted Gods will coward his
people.

h Called Abib or Nifain, con- trising parts of March, and parts
of April.

Eund.14, 21.

1 Gods bene- fits ferue for a further con- demnation to the wicked & flirte vp his to reacren- ce him, and o- bey him.

a The Amor- tes were on boche fides Iordén, where of two Kings were Stone al- ready on the first toward Moab

Eund.4, 21. b For now they had left in about 40 years.

Circumcision.

Ioshua.

Iericho. 202/1224

returne, and circumcised the sonnes of Israel the second time.

a Gilgal was so called, be- cause they were there circumcised.

3 Then Ioshua made him sharpe knives & circumcised the sonnes of Israel in c the hil of the forefkinnes.

4 And this is the cause why Ioshua circu- cised all the people, even the males that came out of Egypt, because all the men of warre were dead in the wilderness by the way after they came out of Egypt.

5 For all the people that came out were circumcised: but all the people that were borne in the wilderness by the way after they

came out of Egypt, were d not circu- cised.

d For they lo- ked daily to remove it the Lords coman- dement
which thing they y were never cir- cucised, colda not do with-
out great dan- ger

Rom. 14, 21.

6 For the children of Israel walked fourty yeres in the
wilderness, til all the people of the men of warre that came out
of E- gypt were consumed, because they obeyed not the voyce
of the Lord: vnto whome the Lord fware, that he wolde not
fnew the the land, e which the Lord had fwor- ne vnto their
fathers, that he wolde gue vs, even a land that floweth with
milke and honie.

7 So their sonnes whome he raised vp in their steade, Ioshua
circumcised: for they were vncircucised, because they circum-
cised them not by the way.

8 And when they had made an end of cir- cucising all the
people, they abode in the places in the cape til they e were
whole.

9 After, the Lord said vnto Ioshua, This day I haue taken away
the f shame of E- gypt from you: wherefore he called the name
of that place Gilgal, vnto this day.

10 So the childie of Israel abode in Gil- gal, and kept the feast of the Paffoeuet the fourteenth day of the moneth at euen in the plaine of Iericho.

11 And they did eat of the corne of the lad, on the morow after the Paffeouer, vnlea- uened bread, and parched corne in the same day.

12 And the MAN ceased on the morowe after they had eaten of the corne of the land, nether had the children of Israel MAN anie more, but did cat of the fiute of the land of Canaan that yere.

13 And when Ioshua was by Iericho, he lift vp his eyes and looked: and beholde, there flode a man against him, hauing a fworde drawn in his hand: and Ioshua went vnto him, & said vnto him, Art thou on our fide, or on our aduerfares?

14 And he said, Nay, but as a captaine of the hoste of the Lord am I now come: the Ioshua fel on his face to the earth, and E did worship, and said vnto him, What faith my Lord vnto his feruant?

15 And the captaine of the Lords hoste said vnto Ioshua, e Lose thy fhooe of thy fo- te: for the place whereon thou ftandest,

is holy: and Ioshua did fo.

CHAP. VI.

1 The Lord unftrulled Ioshua what he fholde do, as tou- ching Iericho. 6 Ioshua commandeth the Priests and warreers what to do. 20 The walles fall. 22 Rahib is fawed. 24 All is burnt fane gilde and metal. 26 The curfe of him that buydeth the citre.

1 Now Iericho was a shut vp, & b clo- sed, e because of the children of Isra- el: none might go out nor entre in.

2 And y Lord said vnto Ioshua, Beholde, I haue giuen into thine hand Iericho and the King thereof, and the ftrong men of warre.

3 All ye therefore that be men of warre, fhal compaffe the citre, in going round about y citre d once: thus fhal you do fix dayes:

4 And feuen Priests fhal beare feuen trom- pets of e rams hornes before the Arke: & the feuenth day ye fhal compaffe the ci- tie feuen times, and the Priests fhal blowe with the trompets.

5 And when they make a log blast with the rams horne, & ye heare the founde of the trompet, all the people fhal fhoute with a great fhoute: then fhal the wall of the ci- tie fall downe flat, and the people fhal af- cend vp, euerie man ftreight before him.

6 Then Ioshua the sonne of Nun called the Priests & said vnto them, Take vp the Arke of the couenant, & let feuen Priests beare feuen trumpets of rams hornes before the Arke of the Lord.

7 But he said vnto the people, f Go and compaffe the citre: and let him that is armed, go for the before y Arke of the Lord.

8 And when Ioshua had fpoken vnto the people, the feuen Priests bare the feuen trumpets of rams hornes, and went for the before the Arke of the Lord, and blewe with the trupets, and the Arke of the couenant of the Lord followed them.

9 And the men of armes wet before the Priests, that blewe the trumpets: then the gathering hoste came after the Arke, as they went and blewe the trumpets.

10 (Now Ioshua had commaded the people, faying, Ye fhall not fhoute, nether make anie noyfe with your voice, nether fhall a worde procede out of your mouth, vntil the day that I fay vnto you, Shouse, then fhall ye fhoute)

11 So the Arke of the Lord compaffed the citre, and went: aboute it b once: then they returned into the hoste, and lodged in the campe.

12 And Ioshua rose early in the morning, & the Priests bare the Arke of the Lord:

13 Also feuen Priests bare feuen trumpets of rams hornes, and went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the gathering hoste came

a That none colde go out. b That none colde come in. c For feare of the Israelites.

d Euerie day.

e That the clo- queh might not be affigned to mix power, but to y mer- cie of God, which d most weake things can overcome that, which fomeeth mohe ftrong.

f This is chie- felly meue by the Reuben- tes Gadites, & halfe the tribe of Manifeh.

g Meaning the rerewarde, wherein was y fldred of the tribe of Dan, Momb 10, 15.

b For that day

f The tribe of D d was fo cal- led, because it marched last, and gathered vp what fo- ner was left of others.

after

e For their fo- re was fo grie- uent, that they were not able to remove f By bringing you into this promised land citerary to

the walked opunt of the Egypt- land or the forefkin, where-
why you were like to the E- gyptians.

Emd. 23, 25.

g In that that Ioshua worfhi peth him, he acknollgeth him to
befoed: & in that that he calfeth him flife y Lord e captaine, he
declareth him felfe to be Cherif. Emd. 3, 5. ruth 4, 7. all. 7, 11.

Ierichó deftroied.

Iofhúa.

Aí.

k Besides ene- rie day once for the fpace of his day.

I Thir 1. vp. pointed whol- ly to be de- stroyed

Chap. 2, 4.

Leu. 27, 31. sums 21, 2. deut 13 15.

m And there- fore ch not be put to ante pet ture via, but must
be firft molten, & then fetue for the Tabernacle.

Ebr. 21, 30.

6. Mer. 22, 25.

Chap 2, 14. obr 11, 31.

n For it was not lanial for Prangers to do el among Iftrustees,
in they were pur- ged

o Meaning, 9 Tabernacle

p For fhe was noticed to Sal- rohn, prince of the tribe of Iudáh,
here is

after the Aike of the Lord, as they went and bleve the
trompets.

14 And the fecond day then compaffed the citic once, and
returned into the hofte: thus they did fix dayes.

15 And when the feueſth day came, they ro- ſe early, euē with the dawning of the day, and compaſſed the citie after the ſame maner k feuen times, onely that day they compaſſed the citie feuen times.

16 And when the Prifets had blowen the trumpets the feueſth time, Ioſhua ſaid vn- to the people, Shouſe: for the Lord hath euen you the citie.

17 And y citie ſhalbe i an execrable thing, loſhe it, and all that are therein, vnto the Lord: onely Raháb the harlot ſhal liue, ſhe, and all that are with her in the houſe: for ſhe* hid the meſſengers that we ſent.

18 Notwithſtanding be ye ware of the exe- crable thing, left ye make your ſelues exe- crable, & in taking of the execrable thing, make alſo the hoſte of Iſraél * execrable, and trouble it.

19 But all ſiluer, and golde, and veſſels of braſſe, and yron ſhalbe = conſecrate vnto the Lord, and ſhal come into the Lords treaſurie.

20 So the people ſhouted, when they had blowen trumpets: for whē the people had heard the ſounde of the trumpet, they ſhouted with a great ſhout: and the* wall fel downe flat·ſo the people went vp into the citie, euerie man ſtreight before him: * and they toke the citie.

21 And they vtterly deftroyed all that was in the citic, bothe man and woman, yong, and olde, and oxe, and shepe, and affe, with the edge of the fworde.

22 But Iofhúa had faid vnto the two men that had fpied out the countrey, Go into the harlots houfe, and bring out thence the woman, and all that ſhe hathe, * as ye ſware to her.

23 So the yong men that were ſpies, went in, and brought out Raháb, and her father and her mother, and her b·cthren, and all that ſhe had: alfo they brought out all her familie, and put them a without the ho- ſte of Ifraél.

24 After they burnt the citic with fire, and all that was therein, onely the ſiluer and the golde, and the veffels of braſſe and yron, they put vnto the treafure of the * houfe of the Lord.

25 So Iofhúa ſaued Raháb the harlot, and her fathers houfholde, & all that ſhe had, & ſhe p dwelt in Ifraél euē vnto this day, because ſhe had hid the meſſengers, which Iofhúa ſent to ſpie out Ierichó.

26 ¶ And Iofhúa ſware at y time, ſaying, Curſed be the man before the Lord, that tiſeth vp, and buyſdeth this citic Ierichó:

the ſhal lay the fundacion thereof in his eldeſt ſonne, & in his yfgeſt ſonne ſhal he ſet vp the gates of it.

27 So the Lord was with Iofhúa, and he was famous through all the worlde.

CHAP. VII.

1 The Lord is angry with Achán. 4 They of Aí put the Iftralites to flight. 6 Iofhúa prayeth to the Lord. 10 Io- fhúa inquereth out him that finned, and Hameth him & all his.

1 D Vt the children of Ifraél committed a trespaffe in the * excommunicate thing· for Achán the sonne of Caimí, the sonne of Zabdi, the sonne of Zérah of y tribe of Iudáh toke of the excóminate thing: wherefore the wrath of the Lord was kindled againft the children of If- raél.

2 And Iofhúa fent men from Ierichó to b Aí, which is beside Bethauén, on the Eaft fide of Beth-él, and fpake vnto them, fay- ing, Go vp, and vewe the countrey. And the men went vp, and vewed Aí,

3 And returned to Iofhúa, and faid vnto hī, Let not all y people go vp, but let as it we- retwo or thre thoufand me go vp, & fmite Aí, and make not all the people to labour thether, for they are fewe.

4 So there went vp thether of the people about thre thoufand men, & they fied be- fore the men of Aí.

5 And the c men of Aí smote of them vpon a thirtie and fix men: for they chafed them from before the gate vnto Shebarim, and smote them in the going downe: wherefo- re the hearters of the people melted away like water.

6 ¶ Then Ioshúa rent his clothes, and fel to the earth vpon his face before the Aike of the Lord, vntil the euenride, he, and the Elders of Ifraél, and put duft vpon their heades.

7 And Ioshúa said, Alas, ó Lord God, whe- refore haft thou broght this people ouer Iordén, to deliuer vs into the hand of the Amorites, and to destroy vs wolde God we had bene contét to dwel on the dother side Iordén.

8 Oh Lord, what shal I say, whē Ifraél tur- ne their backs before their enemies?

9 For the Canaanites, and all the inhabi- tants of the land shal heate of it, and shal compasse vs, and destroy our name out of the earth: and what wilt thou do vnto thy mightie e Name?

10 ¶ And the Lord said vnto Ioshúa, Get thee vp, wherefore lieft thou thus vpon thy face?

11 Ifraél hath sinned, and they haue trans- gressed my couenant, which I commaunded them. for they haue euē taken of the exco- muncate thing, and haue also stolen, and dissembled also, & haue put it euen with B.iii.

q He fhall had de it to the de fraction of all his ftucke, & thing was fel- filled in Hieft of Beth él, 1 King 16, 14.

a In taking y was coman- ded to be de- ftroued Chap 22, 20. 1 chre 2, 7.

b This was a citic of the A- morites for there was a- nother fo cal- led among the Ammonites, Iere 49, 1 The fir A is cal- led Aith, Ifa 10, 28

c God wolde by this ouer- throne make the more ear- neft to fearch out and pu- nath the fome committed.

d This toftful tie of his fuch fheweth how we are tocl- ned of ounce to diftruff

e When thine enemies fhall b lafpHEME thee, & fay, y thou waft out able to defend vs fromchein,

Achán.

Ioshúa.

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their owne ftúfe.

12 Therefore the childr: of Ifraél can not ftande before their enemies, but haue turned their backes before their enemies, becaufe they be execrable: nether wil I be with you ame more, except ye deftroy the exco municate from among you.

13 Vp therefore, funktifie the people, and fay, Sàctifie your felues againft tomorowe. for thus faith the Lord God of Ifraél, There is an execrable thing among you, ó Ifraél, therefore ye can not ftand againft your enemies, vntil ye haue put the execrable thing from among you.

14 In the morning therefore ye fhall come according to your tribes, and the tribe which the Lord taketh, fhall come according to the families: & the familie which the Lord fhall take, fhall come by the houfholde: & the houfholde which the Lord fhall take, fhall come man by man.

15 And he that is taken with the excommunicate thing, fhall be burnt with fire, he, & all that he hathe, becaufe he hathe tràfgreffed the couenant of the Lord, and becaufe he hathe wroght folly in Ifrael.

16 ¶ So Ioſhúa tofe vp early in ¶ morning & broght Ifhaél by their tribes: & the tribe of Iudah was taken.

17 And he broght the families of Iudah, & toke the familie of the Zarlutes, and he broght the familie of the Za hites, man by man, and Zabdi was taken.

18 And he broght his houfholde, man by man, and Achán the fonne of Carmí, the fonne of Zabdi, the fonne of Zéráh of the tribe of Iudah was taken.

19 Then Ioshúa laid vnto Achán, My sonne I befeche thee, giue glorie to the Lord God of Ifhaél, and make confession vnto him, and shewe me now what thou hast done: hide it not from me.

20 And Achán answered Ioshúa, and said, In dede, I haue sinned against the Lord God of Ifhaél, and thus, and thus haue I done.

21 I sawe among the spoyle a goodly Babylonish garment, & two hundred shekels of siluer, and a wedge of golde of fytie shekels weight, and I coveted them, and took them: and beholde, they lye hid in the earth in the middes of my tent, & the siluer vnder it.

22 ¶ Then Ioshúa sent messengers, which ran vnto the tent, and beholde, it was hid in his tent, and the siluer vnder it.

23 Therefore they took them out of the tent, and brought them vnto Ioshúa, and vnto all the children of Ifhaél, and layed them before the Lord.

24 Then Ioshúa took Achán the sonne of Zérah, and the siluer, & the garment and the wedge of golde and his sonnes, &

his daughters, and his oxen, and his asse, and his shepe, and his tent, and all that he had: and all Ifhaél with him brought them vnto the valle of Achó.

25 And Ioshúa laid, In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, & stoned them with stones.

26 And they cast upon him a great heap of stones unto this day: and so the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achó, unto this day.

a He deftly ¶ this is God, independent, because he'd offended, and condemn others to be lame.

CHAP. VIII.

3 The siege, 19 And morning of Ai. 20 The King thereof is hanged to Ioshúa setteth up an altar. 21 He writeth the Laine upon stones. 22 And readeth it to all the people.

1 A Fe, ¶ Lord laid unto Ioshúa, Persevere not, neither be thou faint hearted: take all the men of war with thee and arise, go up to Ai: behold, I have given into thine hand the King of Ai, and his people, and his city, and his land.

2 And thou shalt do to Ai and to the King thereof, as thou didst unto Jericho and to the King thereof. nevertheless ¶ spoil the city and the cattle thereof shall ye take unto you for a prey: thou shalt lie in wait against the city on the backside thereof.

Deut 7.18. & 21.23.

3 ¶ Then Ioshúa a ofe, and all the men of warte to go vp
againft Aï: and Ioshúa chofe out thirrie thoufand ft. ong men,
and valiant, and fint them away by night.

Chap. 4.22.

Deut. 20.24.

4 And he commanded them, faying, Be- holde, ye fhall lye in
wait againft the ci- tie on the backfide of the citie: go not ve-
ry far ftó the citie, but be ye all in a rea- dines.

a Meaning on the Weftide, as verj 9.

5 And I and all the people that are with me, wil appioche vnto
the citie: and when they fhall come out againft vs, as they did at
the firft time, then wil we flee before them.

b God wolen, not deftroy Aï by mit aclean Iericho, to the suene
that o- ther nations might fure power-ft poie- cie of his peo-
ple.

6 For they wil come out after vs, fil we ha- ue broglt them out
of the citie: for they wil fay, They flee before vs as at the firft
time: fowe wil flee before them.

7 Then you fhall rife vp from lying in wait and deftroy the citie:
for the Lord your God wil deftuer it into your hand.

10, than 100 (the Ifhaél, of the citie.

8 And when ye haue taken the citie, ye ſhal ſet it on fire:
according to the commade- ment of the Lord ſhal ye do:
beholde, I haue charged you.

9 ¶ Ioſhua then ſent them forth, and they went to lie in wait,
and abode berwene Beth-él and Ai, on the Weſtide of Ai: but
Ioſhua lodged that night among the people.

c With ¶ reft of the arm.

10 And.

f Then, to ſof- fre wicked- not vnpouſhed it, to reſtiue God
willing- ly

g Meaning the man that iſke of the thing forbidde.

h That is, fo- de gylne, ether by lottes, or by the indep- ment of
Vrin, Nomb 27.21.

i By declaring the tra-eth for God to giue- laid when the tranche
is con- futed

k Such a ri- che garm's as the A'tes of Babylon did. WARE

1 Some re d, a place others, a rod, and fo- me a tongue in this
indep- ment onely ap p, reaeth to God, and to whome he wil
reaeth it to man ne hithc efounded not to pouehe the childe for
the fathers fame. Deut. 24.26.

Destruction of Ai.

Ioshua.

The lawe red.

d That is, vew ed them & let them in a ray.

e He sent these few, that the other & lay in famous, might not
in an- out red

f To the int. that the i crit might bear the at anue.

g As I am for here

L. O. left vs I I am, to fig the the the the the

the, on side the square the, far.

i Which came out of the an- both.

Deut 7,2.

10 And Ioshua rose vp early in y morning, and a nombred the
people: and he and the Elders of Israel went vp before the
people against Ai.

11 Also all the men of warte that were with him w: vp & due
nere, and came against the citre, & pitched on the Northside of
Ai: and there was a valley between them and Ai.

12 And he toke about fiue thousand men, a & set them to lie in
ways between Beth- el & Ai, on the Westside of the citre.

13 And the people set all the hoste that was on the Northside against the citre, & the lieis in wayte on the West, against the ci- tre: o Ioshua went the same night into y mides of the valley.

14 And whe the King of Ai sawe it, then the men of the citre hasted & rose vp ear- ly, and went out against Israel to battel, he & all his people at the time appointed, be- fore the plaine: for he knew not that aine lay in waite against him on the backside of the citre.

15 Then Ioshua and all Israel is as beaten before the, fled by the way of the wilder- nes.

16 And all the people of the citre were cal- led together, to pursue after them: & they pursued after Ioshua, and were drawn a- way out of the citre,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after If- rael: and they left the citre open, & pursued after Israel.

18 The the Lord said vnto Ioshua, b Street- che out the speare that is in thine hand towarde Ai: for I wil grue it into thine hand: and Ioshua stretched out the speare that he had in his hand, towarde the ci- tre.

19 And thei that lay in waite, arose quickly out of their place, & ran aflone as he had stretched out his hand, and they entred in- to the citre, and toke it, and hasted, and set the citre on site.

20 And the men of Ai looked behind them, & sawe it: for lo, the smoke of the citre ascended vp to heauen, and they had no power to flee this way or that way: for y people that fled to the wilderness, turned backe vpon the pursuers.

21 When Ioshua and all Israel sawe that they that lay in wait, had take the citre, & that the smoke of the citre mounted vp, then they turned againe and slewe the me of Ai.

22 Also the other issued out of the citre against them: so were they in the mides of Israel, thei being on y one side, & y rest on y other side, & they slewe them, so that they let none of them remain not escape.

23 And the King of Ai they toke alieue, & brought him to Ioshua.

24 And when Israel had made an end of slaying all the inhabitants of Ai in y field, that is, in y wilderness, where they chased them, and when they were all fallen on the edge of the sword, vntil they were consumed, all the Israelites returned vnto Ai, & he smote with the edge of the swords.

25 And all that fel that day, bothe of men and women, were twelve thousand, euen all the men of Ai.

26 For Ioshua drew not his hand backe againe which he had stretched out with the speare, vntil he had vtterly destroyed all

y inhabitants of Ai.

27 "Onely the cartel & the spoyle of this citre, Israel toke for a pray vnto them sel- ues, according vnto the worde of y Lord, which he commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape for euer, o a wilderness vnto this day.

29 And y King of Ai he hanged on a tre, vnto the euening. And aflone as y sunne was downe, Ioshua commanded that they shulde take his caikeis downe fro the tre, and cast it at the entring of the gate of the citre, and lay thereon a great heape of stones, that remaineth vnto this day.

30 Then Ioshua buylt an altar vnto the Lord God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had commanded the children of Israel, as it is written in y boke of the Lawe of Moses, an altar of whole stone, ouer which no ma had lift an yron and they offered thereon burnt offrings vnto the Lord, & sacrificed peace offrings.

32 Also he wrote there vpon the stones, a rehearsal of the Lawe of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers & their judges stode on this side of the Arke, and on that side, before the Priests of the Leuites, which bave the Aike of the couenant of the Lord) aswel the stranger, as he that is borne in the coun- trey: halfe of them were ouer against mount Gerraim, and halfe of them ouer against moot Ebal, as Moses the seruant of the Lord had commanded before, that they shuldt bleffe the people of Israel.

34 Then afterward he led all the words of the Lawe, the blessings and cursings, according to all that is written in the booke of the Lawe.

35 There was not a worde of all that Moses had commanded, which Ioshua red not before all the Congregation of Israel, as well after the women and the children, as the stranger that was conuersant among them.

b For the fire, & they had bere ice in the citre, was not to consume it, but to fig into vnto Ioshua y they were created
Namb. 10,25.

1 That it colds must be buyle again.

2 According in it a commanded, Dua. 21,25

Chap 7,25.

Exod. 21,25. den 27,4.

b Meaning the ten commande m. 25, 4 are the sunne of y
whole Law.

Deut. 11,29. 27,28.

Deut 31,28. a So author young nor code, men no. 4-6 and were
ex- posed from Ios- ma: y worde in the Luc.

B.iiii.

The Gibeonites.

Iosthúa.

CHAP. IX.

2 Diuers Kings assemble them selues against Iosthúa. 3 The craft of the Gibeonites 1st Iosthúa maketh a league with them
2) For their craft they are condemned to perpetual silanæ.

a In respect of the plains of Moth.

b The margin Sea called Me dictation

The net were the 2. Sam. 21, 2.

c Because they were all wor- ne.

d For ye Gibeonites and the Himites were all one people.

e Burn the I- dolaters for fears of death will pretend to honor
ye true God & recei- ne his religio

"Rio le ymo head.

f The wicked lacke no art nor spare no li- es to set forth their
politic, when they wil- diceme ye ser- nance of God.

And when all the Kings ye were beyond Iordén, in the
mountains & in the valleys, and by all the coastes of the great
Sea ouer against Lebanon (as the Hirtites, & ye Amorites, the
Canaanites, the Perizzites, the Huitites, & the Iebusites) heard
thereof,

They gathered them selues together, to fight against Iosthúa, & against Israel with one "accord.

But the inhabitants of Gibeón heard what Iosthúa had done vnto Ierichó, and to Ai.

And therefore they wrought craftely: for they went, and fained them selues embasta dours and toke olde sackes vpon their asses, and olde bottels for wine, bothe rent & e tounde vp,

And olde shooes and clouted vpon their feter: also the rament vpon them was olde, & all their prouision of bread was dried, & mouled.

So they came vnto Iosthúa into the hoste to Gilgál, & said vnto him, and vnto the men of Israel, We be come from a farre country: now therefore make a league with vs.

The the men of Israel said vnto the Hiuites, It may be that thou dwellest among vs, how then can I make a league with thee?

And they said vnto Iosthúa, We are thy seruáts. Then Iosthúa said vnto the, Who are ye & whence come ye?

And they answered him, From a very far country thy seruants are come for the Name of the Lord thy God: for we haue heard: his fame & all that he bathe done in Egypt,

And all that he bathe done to the two Kings of the Amorites that were beyond Iordén to Sihón King of Hefihón, & to Og

King of Bashán, which were at Ašhtaróth.

Wherefore our Elders, and all the inhabitants of our coitrey spake to vs, saying, Take vitales "with you for the journey, & go to mete them, & say vnto them, We are your seruants: now therefore make ye a league with vs.

This our bread we toke it hot with vs for vitales out of our house, the day we departed to come vnto you: but now beholde, it is dried, and it is mouled.

Also these bottels of wine which we filled, were new, and lo, they be rent, and these our garments and our shooes are olde, by reason of the exceeding great journey.

And the same accepted their tale concerning their vitales, & counseled not with the mouth of the Lord.

So Iosthúa made peace with them, & made a league with this, that he wolde suffer them to lue: also the Princes of the Congregation swore vnto them.

But at the end of three daies, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

And the children of Israel toke their journey, and came vnto their cities the third day, and their cities were Gibeón, & Chephirán, & Betróth & Kinathiearim.

And the children of Israel slewe them not, because the Princes of the Congregation had sworne vnto them by the Lord God of Israel: wherefore all the Congregation murmured against the Princes.

Then all the princes said vnto all the Congregation We haue sworne vnto the by the Lord God of Israel: now therefore we may not touche them.

But this we wil do to them, & let them lue, lest the wrath be vpon vs because of the oothe which we swore vnto them.

And the Princes said vnto them agame, Let them lue, but they shal hewe wood, & drawe water vnto all the Congregation, as the Princes appoint them.

Iosthúa then called them, and talked ye them, and said, Wherefore haue ye beguiled vs, saying, We are verie farre from you, when ye dwel among vs?

Now therefore ye are cursed, and there shal none of you be freed from being bondmen, and hewers of wood, and drawers of water for the house of my God.

And they answered Iosthúa and said, Because it was tolde thy seruants, that the Lord thy God had commanded his seruants Moses to giue you all the land, and to destroy all the inhabitants of the land out of your fight, therefore we were

exceeding fore afraid for our lues at the presence of you, &
haue done this thing:

And beholde now we are in thine hands do as it smeth good &
right in thine cies to do vn o vs.

Fun so did he vnto them, and delivered them out of the hand of
the children of Israel, that they slewe them not.

And Iosthúa appointed them that same date to be hewers of
wood, & drawers of water for the Congregation, & for the altar
of the Lord vnto this day, in ye place which he shulde chufe.

CHAP. X.

1 Fine Kings make warre against Gibeón whence Iosthúa
distempleth. 2 The Lord raised hastefumes and serve manne 3
The sinne Handeth as Iosthuas prayer 4 The fine Kings are
hanged. 5 Many no cities & Kings are destroyed.

6 Come th'le that ye I re- lieves we of their vitales, & to make
a league with them.

7 No Gilgál.

8 Fearing left for their cause the p. 9. 10. of God could have to
fight upon them all.

9 This don't not challish rath others, but shuteth Gods m. 10.
11. and his, & wolde not punish: & for this time.

1 For the vfe of the Tabernacle, & of the temple when it shalbe
buyle Deut. 7. 12.

in Who were minded to put them to death for fears of Gods
wrath.

a That is for ye sacristus.

2. Now

Gibeón besieged.

Ioshua. Fiue Kings slayne.

Chap 4,25.

Chap 4,5.

a This is, Lord 3 of service; so to you is take to the selves glo-
ronies names, when to dece this he verse enemies again God
and all believe.

b So enmours 3 wicked are, when any de- parts for their
house.

c Let Ioshua shalde haue thought 3 God had sent that great
power 1- gainst him for his valuable league with 3 Gibeon...y
Lord here strengtheneth him.

d So we fe 3 all things ice- ne to execute Gods venge- ne
against the wicked.

If 2,11,22. Eisleff-4,5.

1 Now whe Adoni-zedek King of Ierusalém had heard how
Ioshua had taken Ai and had destroyed it, (* for as he had done
to Ierichó and to the King thereof, so he had done to * Ai and
to the King thereof) and how the inhabitants of Gibeón had
made peace with Israel, and were among them,

2 Then thei feared exceedingly for Gibeón was a great citie, as
one of the royal cities: for it was greater then Ai, and all the
men thereof were mightie.

Wherefore a Adoni-zedek King of Ierusalém sent vnto Hohám
King of Hebrón, and vnto Pirám King of Iarmúth, and vnto
Iapia King of Lachiñ, and vnto Dúbir King of Eglón, saying,

4 Come vp vnto me, and helpe me, that we may smite Gibeón:
for thei haue made peace with Ioshua and with the children of
Israel.

5 Therefore the fiue Kings of the Amorites, the King of
Ierusalém, the King of Hebrón, the King of Iarmúth, the King
of Lachiñ, and the King of Eglón gathered them selues
together, & went vp, thei with all their hostes, & besieged
Gibeón, and made b warce against it.

6 And the me of Gibeón sent vnto Ioshua, end to the hoste to Gilgál, saying, Withdrawne not thine hand ho thy servants: come vp to vs quickly, and saue vs, and helpe vs: for all the Kings of the Amorites which dwel in the mountaines, are gathered together against vs.

7 So Ioshua ascended from Gilgál, he, and all the people of warre with him, and all the men of might.

8 And the Lord said vnto Ioshua, c Feare them not: for I haue giuen them into thine hand: none of them shal stand against thee.

9 Ioshua therefore came vnto them sodenly: for he went vp from Gilgál all y night.

10 And the Lord discomfited them before Israel, & slewe them with a great slaughter at Gibeón, and chased them along the way that goeth vp to Beth-horón, and smote them to Azekáh and to Makkedáh.

11 And as thei fled fro before Israel, were in the going downe to Beth-horón, y Lord cast downe great stones from heaue vpo them, vntil Azekáh, & thei dyed: thei were more that dyed with the d haylesto-nes, then they whome the children of Israel slewe with the sworde.

12 Then spake Ioshua to the Lord, in the day when the Lord gaue the Amorites before the children of Israel, and he said in

the sight of Israel, * Sunne, state thou in Gibeón, and thou
moons, in the valley of Atalón.

13 And the sunne abode, & the moone stode

stil, vntil the people auenged them selues vpo their enemies:
(Is not this written in the booke of a Iasher) so the sunne abode
in the middes of the heauen, and hasted not to go downe for a
whole day.

14 And there was no day like that before it, nor after it, that the
Lord heard the voyce of a man: for the Lord f foughe for
Israel.

15 ¶ After, Ioshua returned, and all Israel with him vnto the
campe to Gilgál:

16 But the fiue Kings fled and were hid in a caue at
Makkedáh.

17 And it was tolde Ioshua, saying, The fiue Kings are foude
hyd in a caue at Makkedáh.

18 Then Ioshua said, Roule great stones vpon the mouthe of
the caue, and set men by it for to kepe them.

19 But stand ye not stil: followe after your enemies, and
"smite all the hindemost, suffre them not to enter into their
cities: for the Lord your God has the giuen them into your
hand.

20 And when Ioshua and the children of Israel had made an end of slaying them with an exceeding great slaughter til they were consumed, and the rest that remained of them were entred into walled cities,

21 Then all the people returned to the cape, to Ioshua at Makkedáh in a peace: no man moued his tongue against the children of Israel.

22 After, Ioshua said, Open the mouthe of the caue, & bring out these fiue Kings vnto me for the of the caue.

23 And thei did so, and broght out those fiue Kings vnto him for the of the caue, even the King of Ierusalém, the King of Hebrón, the King of Iarmúth, the King of Lachiñ, and the King of Eglón.

24 And when thei had broght out those Kings vnto Ioshua, Ioshua called for all the men of Israel, and said vnto the chief of y men of warre, which went with him, Come nere, set your sete vpo the h neckes of these Kings: & thei came nere and set their sete vpon their neckes.

25 And Ioshua said vnto them, Feare not, nor be saint hearted, but be strong and of a good courage: for thus wil the Lord do to all your enemies, against whome ye sight.

26 So then Ioshua smote them, and slewe them, and hanged them on fiue trees, and thei hanged stil vpon the trees vntil the

euening.

27 And at the going downe of the sunne, Ioshua gaue commandement, that thei shulde take * them downe of the trees, & cast them into the caue (wherein thei had bene hid) and thei layed great stones vpo the caues mouthe, which remains vntil that day.

c Some read, in the boke of the righteous, meaning Moses The Chalde rests to death in y boke of the Laws, but it is like y it was a boke then named, y is now lost. f By taking away y enemies hearies & destroying them with halestones.

"The cut of all their sinners in style.

8 Or, in fastele to that none gaue them as much as an o ul worde.

h Signifying what shulde become of the rest of Gods enemies, feing y kings them selues were not spared.

Deut 21,22. chap. 1,29.

Citiestaken.

Ioshua.

Ioshua teck 28 And that fame day Ioshua toke | Makkedah and fmote it with the edge of the fowde, & the King thereof deftoyed he with them, and all the foules that were therein, he let none remayne: for he did to the Kig of Makkedah as he had done vnto the King of Iericho. 29 Then Ioshua went from Makkedah, and all Ifrael with him vnto Libnah, & fought against Libnah. 30 And the Lord gaue | it also & the King thereof into the had of Ifrael: & he fmote it with the edge of the fowde, & all the foules y were therein: he let none remaine in it: for he did vnto the King thereof, as he had done vnto the King of Iericho. 31 And Ioshua departed from Libnah, & all Ifrael with him vnto Lachish, and befieged it, and affalted it. 32 And the Lord gaue | Lachish into y hand of Ifrael, which toke it the feconde day, and fmote it with the edge of the fowde, and all the foules that were therein, according to all as he had done to Libnah. 33 Then Horam King of | Gezer came vp to helpe Lachish: but Ioshua fmote him and his people, vntil none of his remained. 34 And from Lachish, Ioshua departed vnto | Eglon, and all Ifrael with him, and the befieged it, and affalted it, 35 And they toke it the fame day, & fmote it with the edge of the fowde, and all the foules y were therein he vtterly defroyed the fame day, according to all that he had done to Lachish. 36 Then Ioshua went vp from Eglon, and all Ifrael with him vnto Hebron, & they fought against it. 37 And when they had take | it, they fmote it with the edge of the fowde, and the King thereof, and all the cities thereof, & all

the foules that were therein: he left none remaining, according to all as he had done to Eglon: for he defroyed it vtterly, and all the foules that were therein. 38 So Ioshua returned, and all Ifrael with him to Debir, and fought against it. 39 And when he had taken | it, & the King thereof, and all the cities thereof, they fmote them with the edge of the fowde, & vtterly defroyed all the foules y were therein, he let none remaine: as he did to Hebron, fo he did to Debir, & to the King thereof, as he had also done to Libnah, & to the King thereof. 40 So Ioshua fmote all the hyl coifereis, and the Southcountress, and the valleis, and the hil fides, & all their Kings, & let none remaine, but vtterly defroyed euery foule, as the Lord God of Ifrael had commanded. 41 And Ioshua fmote them from Kadeh-

bainea euen vnto Azzah, and all the country of Goshén, euen vnto Gibeón.

42 And all thefe Kings, and their land did Ioshua take at one time, becaufe the Lord God of Ifrael fought for Ifrael.

43 Afterwarde, Ioshua and all Ifrael with him returned vnto the campe in Gil-gál.

CHAP. XI.

Diners Kings and cities, and countrite overcome by Ioshua. 15
Ioshua did all that Moshe had commanded him to God

hardaneth the enemies bearers that they might be defroyed.

1 And when Iabin King of Hazor had heard this, then he sent to Iobab King of Madon, and to the King of Shimron, and to the King of Achshaph,

2 And vnto the Kings that were by the North in the mountaines, and plaines towarde the Southside of Cinneroth, and in the valleis, and in the borders of Dos Westwarde,

3 And vnto the Canaanites, bohe by Eaft, and by West, and vnto the Amorites, and Hittites, and Peizzates, and Ichufites in the mountaines, and vnto the Hinites vnder Hermon in the land of Mizpeh.

4 And they came out and all their hofes with them, many people as the fand that is on the feafho, e for multitufe, with hofes and charets exceeding many.

5 So all thefe Kings met together, & came and pitched together at the waters of M-róm, for to fight against Ifrael.

6 The the Lord fand vnto Ioshua, Be not afraid for them: for to morowe about this time wil Ideluer them all flayne befoe Ifaelt thou shalt bough their hores, & burne their charets with fire.

7 Then came Ioshua and all the men of warte with him against them by the waters of Merom fodenly, and fel vpon them.

8 And the Lord gaue them into the hand of Ifaelt: and they fmote them, and chafed them vnto great Zidon, and vnto Mifrephothmaim, and vnto the valley of Mizpeh Eaftwarde, & fmote them vntil then had none remaining of them.

9 And Ioshua did vnto them as the Lord bade him: he houghed their hores, and burnt their charets with fire.

10 At that time also Ioshua turned backe, and toke Hazor, and fmote the King thereof with the fowde: for Hazor beforetime was the head of all thofe kingdomes.

11 Moreover they fmote all the perfones that were therein with the edge of the fowde, vtterly defroying all, leaving none alue, and he burnt Hazor with fire.

12 So all the cities of thofe Kings, and all the Kings of them did Ioshua take, and fmote them with the edge of the fowde, cy

k In one bat-tel

l Where | Ar-le was, thre to gue thiles for th it vic-tories.

a The more | Gods power appeareth, the more | wicked rage agueath is.

b Which the Evangelites call the loke of Geuererith, or Tiberias

c Which was meant Iohua, as Dutt. 4.4.8.

d That neither the Iohua fere-no to the vfe of warte, nor the
Ifraelites fudde put thir truth in them.

e Which figni-fieh, but a n-ters, or accor-ding to fume, heine
pitees.

f Bothe men word & chid-dren.

vtterly

One & thirtie Kings.

Iosthúa.

IO 209/1224

Nam 33, 12. vtterly destroyed them, as Moses the ser- deu 7,2.
uant of the Lord had commanded.

13 But Israel burnt none of the cities that stode still in their
strength, save Hazor onely, that Ioshua burnt.

14 And all the spoyle of these cities and the cartel the children
of Israel toke for their praye, but they smote euerte man with
the edge of y swode vntil they had destroyed them, not leauing
one a hue.

15 As the Lord had commanded Moses his seruati, so did
Moses comande Ioshua, & so did Ioshua he left nothing

vndone of all that the Lord had commanded Moses.

16 So Ioshua toke all this land of the mo- untaines, and all the South, and all the lad of Goshen and the lowe country, and the plaine, & the mountains of Israel, and the lowe country of the same,

17 From the mount Halak, that goeth vp to Seir, euen vnto Baal-gad in y valley of Lebanon, vnder mount Hermon: and all their Kings he toke, and smote them, and slewe them.

18 Ioshua made warre long time with all those Kings,

19 Nether was there any citie that made peace with the children of Israel, save those Hiiutes that inhabited Gibcon: all other they toke by battel.

20 For it came of the Lord, to harden their heartes that they shulde come a- gainst Israel in battel to the intent that they shulde destroy them vtterly, and she- we them no mercy, but that they shulde bring them to noght: as the Lord had commanded Moses.

21 And that same season came Ioshua, and destroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the moun- taines of Judah, and out of all the moun- taines of Israel: Ioshua destroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Israel: onely in Az- zah, in Gath, and in Ashdod were they left.

23 So Ioshua toke the whole land, accor- ding to all that the Lord had said vnto Moses and Ioshua gaue it for an inheri- tance vnto Israel according to their por- cians through their tribes: then the land was at rest without warre.

CHAP. XII. 2. 7. What Kings Ioshua and the children of Israel led on both sides of Iordn, 24 Which were in number thirties and one. 2 And these are the Kings of the land, which the children of Israel smote and possessed their land, on the other side Iordn toward y rising of the sunne, from the river Amon, vnto mout Hermon,

and all the plaine Eastward.

2 *Sithon King of the Amorites, that dwelt in Heshion, hauing dominion from A- roer, which is beside the river of Amon, and from the middle of the river, & from halfe Gilead vnto the river Iabbok, in the border of the children of Ammon.

3 And f.o the plaine vnto the sea of Cin- neroth Eastward, and vnto the Sea of the plaine, eue the salt Sea Eastward, the way to Bethieshimoth, & from the South vnder the springs of Pisgah.

4 They conquered also the coast of Og King of Bashan of the remnant of the gyates, & dwelt at Ashtaroth, & at Edrei, And

reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the bor- der of the Gethurites, and the Maacha- thites, & halfe Gilead, euen the border of Sithon King of Heshion.

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the bor- der of the Gethurites, and the Maacha- thites, & halfe Gilead, euen the border of Sithon King of Heshion.

6 Moses the seruant of the Lord, and the children of Israel smote them: Moses al- so the seruatur of the Lord gaue their land for a possessio vnto y Reubenites, & vnto the Gauites, and to halfe y tribe of Manasseh.

7 These also are the Kings of the coun- trey, w Ioshua and the children of Israel smote on this side Iordn, Westward, fro Baal- gad in y valley of Lebanon, eue vn- to y mount Halak y goeth vp to Seir, & Ioshua gaue it vnto y tribes of Israel for a possession, according to their porcions:

8 In the mountaines, and in the valleys, & in the plaines, & in the hillsides, & in the wilderness, & in the South, where we the Hittites, the Amorites, and the Canaanites, y Perizzites, y Hivites, & y Iubinites.

9 The King of Ierichowas one: the King of Ai which is beside Beth-el, one.

10 The King of Ierusalem, one: the King of Hebron, one:

- 11 The King of Iarmuth, one: the King of Lachish, one:
- 12 The King of Eglon, one: the King of Gezer, one:
- 13 The King of Debir, one: the King of Geder, one:
- 14 The King of Hormah, one: the King of Arad, one.
- 15 The King of Libnah, one: the King of Adullam, one:
- 16 The King of Makkedah, one: the King of Beth-el, one:
- 17 The King of Tappuah, one: the King of Hepher, one:
- 18 The King of Aphek, one: the King of Lasharon; one:
- 19 The King of Madon, one: the King of Hazor, one:
- 20 The King of Shmron meron, one: the King of Achshaph,
one:
- 21 The King of Taanach, one: the King of Megiddo, one:

C.ii.

The porcion of Reubén,

Ioshúa.

Gad & Manaffeh.

We, were vnt Carmé.

Gen. 14.2.

22 The King of Kedéfh, one: the King of Iokneam of "Carmé",
one:

23 The King of Doc, in the countrey of Doc, one: the King of
the nations of Gil- gil, one:

24 The King of Tirzáh, one: all the Kings were thirty and one.

CHAP. XIII.

3 The borders and coaxes of the land of Canáen 2 The
possessors of the Reubenites, Gadites, and of halfe the tribe of
Manaffeh 14 The Lord is the inheritance of Leu. 22 'Balaam
was flame.

a Belg almeftē an bádreth & ten y ent olde. "the common love
yere.

b After that enemies are overcome

"Or, borders. "The, the "the vye: the face of Egypt.

Vllr. 20.2.

10. the place of God

a Read Chap. 20.8

Num. 32, 33. dem. 3.13. chap. 22.4.

Or, valley.

Dem. 3.15. chap. 22.4.

Now when Ioshúa was olde, & stri- ken in yeres, the Lord faid vnto him, Thou art olde & "growen in age, & the- re remaineth exceeding much land to be possessed:

2 This is the land that remaineth, all the legions of the Philsftims, & all Gefhuri,

3 From "Nílus which is "in Egypt, eue vn- to the borders of Ekrón Northward: this is counted of the Canaanites, euen fue lordchippes of the Philsftims, the Azzi- thites, and the Afhdodites, the Eshkeloni- tes, the Gittites, and the Ekronites, and 4 Auites:

4 From the Sourbe, all the land of the Ca- naanites, and the "caue that is beside the Sidonians, vnto Aphék, and to the borders of the Amorites:

5 And the land of the Gibites, and all Le- banón, towarde the funne rifing from Ba- hal-gád vnder mount Hermón, vntil one come to Hamáth.

6 All the inhabitants of the mountaines fró Lebanon vnto: Mifrephothmáim, & all the Sidonians, I wil cast them out fró before the children of Ifraél: onely deu- de thou it by lot vnto the Ifraelites, to inherit, as I haue commanded thee.

7 Now there fore deuide this land to inhe- rit, vnto the nine tribes, and to the halfe tribe of Manaffeh.

8 For with halfe thereof the Reubenites and the Gadites haue receiued their inheritá- ce, which Mofes gaue them beyond Ior- dén Eaftward, euen as Mofes the feruant of the Lord had giuen them,

9 From Aroér that is on the brinke of the riuer Arnón, and from the citie that is in the middes of the riuer, and all the plaine of Medebá vnto Dibón,

10 And all the cities of Sihón King of the Amorites, which reigned in Hefhbón, vn- to the borders of the childré of Ammón,

11 And Gileád, & the borders of the Gefhu rues & of the Maachathites, & all mount Hermón, with all Balhán vnto Salcáh:

12 All the kingdome of Og in Balhán, & reigned in Afhtaróth and in Edrés: (who remained of the "reft of the gyantes") for thefe did Mofes fmite, and caft them out.

13 But the childré of Ifraél 4 expelled not Gólhurites nor the Maachathites: but Gólhurites & Maachathites dwel amóg the Ifraelites euen vnto this day.

14 Onely vnto the tribe of Leui he gaue none inheritance, but the sacrifices of the Lord God of Ifraél are his inheritance, as he faid vnto him.

15 Mofes then gaue vnto the tribe of the children of Reubén inheritance, according to their families.

16 And their coalt was from Aroér, that is on the brinke of the riuier Arnón, & fró the citie that is in the middes of the riuier, & all the plaine which is by Medebá:

17 Hefhbón with all the cities thereof, that are in the plaine: Dibón and Bamoth-bá- al, and Beth-baal-meón:

18 And Iahazáh, & Kedemóth and Mephá- ath:

19 Kiriatháim álfo, & Sibmáh, & Zereth- fhahár in the mount of 'Emek:

20 And Beth-peór, & Afhdoth pílgáh, & Beth-ielhumóth:

21 And all the cities of the plaine: and all the kingdome of Sihón King of the A- morites, which reigned in Hefhbón, whome Mofes smote with the Princes of Mi- dián, Eui, and Rekém, and Zur, and Hur, and Réba, the dukes of Sihón, dwelling in the countrey.

22 And 'Balaám the sonne of Beór y fouth- fayer did the children of Ifraél flaye with the fworde, among them that were flaine.

23 And the border of the children of Reu- bén was Iordén with the coaxes. this was the inheritance of the children of Reu- bén according to their families, with the cities and their villages.

24 Alfo Mofes gaue inheritance vnto the tribe of Gad, euen vnto the children of Gád according to their families.

25 And their coaxes were Iazér, and all the cities of Gileád and halfe the land of the children of Ammón vnto Aroér, which is before Rabbáh:

26 And from Hefhbón vnto Ramóth, Mizpéh, and Betonim and from Mahaná- im vnto the borders of Debír.

27 And in the valley Beth-atám, and Beth- nimráh, and Succóth, and Zaphón, the reft of the kingdome of Sihón King of Hefhbón, vnto Iordén and the borders e- uen vnto the Sea coalt of Cinéreth, & be- yonde Iordén Eaftward.

28 This is the inheritance of the children of Gad, after their families, with the ci- ties and their villages.

29 Alfo Mofes gaue inheritance vnto the halfe tribe of Manaffeh: and this belon- ged to the halfe tribe of the children of Manaffeh according to their families.

30 And

On, his place of Baal.

Or, the valley. Dem. 3.17.

Num. 32.8

So that both they, & abeted wicked coun- fel & the wic- hed
counfeller perished by inft mfe creft of God.

That is, in kind of Man.

Caléb.

Iosthúa. Iudahs porcion. 103

10 And their border was from Mahanáim, euen all Baſhán, to wit, all the kingdoms of Og King of Baſhán, and all the townes of Iair which are in Baſhán, therefore ci- ties,

11 And halfe Gileád, & Aſhtaróth, & Edréi, cities of the kingdoms of Og in Baſhán, *were gueen vnto the b children of Machír the fonne of Manaſſéh, to halfe of the chil- dren of Machír after their families.

12 Theſe are the heritages, which Mo- ſes did diftribute in the plaine of Moáb beyonde Iordén, towarde Ierichó Eft- warde.

Chap 11,7. 13 *But vnto the tribe of Leui Moſes gaue none inheritance for the Lord God of If- raél is their inheritance, * as he ſaid vnto them.

CHAP. XVIII.

a The land of Canáan was deuided among the nine tri- bes and the halfe. 6 Caléb requereth the heritage that was promiſed him. 13 Hebrón was gueen him.

1 *Hele alſo are the places which the children of Ifraél inherited in the lád of Canáan*, which Eleazár the Priſt, and Iothúa the fonne of Nun and the chief fathers of the tribes of the children of Ifraél, diftributed to them,

2 *By the lot of their inheritance, as the Lord had commanded by the hand of Moſes, to giue to the nine tribes, and the halfe

tribe.

3 For Moſes had riuen inh rittance vnto two tribes and an halfe tribe, beyonde Iordén: but vnto the Leuites he gaue no- ne inheritance among them.

4 For the children of Ioſéph were two tribes, Manaſſéh and Ephráim: therefore they gaue no paite vnto the Leuites in the lād, faue cities to dwel in, with the ſubur- bes of the ſame for their beaſtes and their ſubſtance.

5 *As the Lord had commanded Moſes, ſo the children of Ifraél did whe they deui- ded the land.

6 Then the children of Iudáh came vn- to Iothúa in Gilgál: and Caléb the ſonne of Iephúnéh the Kenezite ſaid vnto him, Thou knoweſt what the Lord ſaid vnto Moſes the man of God, concerning me and thee in Kadefh-bainéa.

7 Fourty yere olde was I, when Moſes the ſeruant of the Lord ſent me from Ka- deſh-bainéa to eſpy the land, & I broght him worde againe, as I ſingſe in mine heart.

8 But my brethren that went vp with me, diſcouraged the heart of the people: yet I follow: d ſtill the Lord my God.

9 Wherefore Moſes ſware the ſame day, ſaying, Certicnly the land whereon thy ſete ha te troden, ſtall be thine inheritan- ce, and thy childrens for euer, becauſe

thou haft followed constantly the Lord my God.

10 Therefore beholde now, the Lord hafhe kept me aliue, as he promifed: this is the fourty and fift yere fince the Lord fpake this thing vnto Mofes, while the children of Ifraél wandred in the wildernes: and now lo, I am this day fourfcore and fiue yere olde:

11 And yet am as *ftiong at this time, as I was whe Mofes fent me: as ftiong as I was then, fo ftiong am I now, ether for warre, or for gouernement.*

12 Now therefore giue me this mountaine whereof the Lord fpake in y day (for thou heardft in that daie, how the Anakíms were there, and the cities great and walled) * if fo be the Lord wil be with me, that I may driue them out, as the Lord faid.

13 Then Iofthúa bleffed him, and gaue vn- to Caléb the fonne of Iephúnéh, Hebrón for an inheritance.

14 *Hebrón therefore became y inheritá- ce of Caléb the fonne of Iephúnnéh the Kenezite, vnto this day: becaufe he followed constantly the Lord God of Ifraél.

15 And the name of *Hebrón was before- time, Kiriath-arba: which Arba was a f great man among the Anakíms: thus the land ceaſed from warre.

CHAP. XV.

1 The late of the children of Iudáh, and the names of the cities and villages of the same. 13 Caléb's portion. 12 The request of Acháh.

1 This then was the lot of the tribe of the children of Iudáh by their families: even * to the border of Edóm and the wilderness of * Zin, Southward on the Southcoast.

2 And their Southborder was the salt Sea coast, from * the point that looketh Southward.

3 And it went out on the Southside toward Maaaleth-akrabbim, and went along to Zin, and ascended up on the Southside unto Kadesh-bainéa, and went along to Hezrón, and went up to Adár, and set a compass to Karkáa.

4 From thence went it along to Azmón, & reached unto the river of Egypt, and the end of that coast was on the Westside: this shall be your Southcoast.

5 Also the Eastborder shall be the salt Sea, unto the bend of Iordén: and the border on the North quarter from the point of the Sea, and from the end of Iordén.

6 And this border goeth up to Beth hoglá, and goeth along by the Northside of Beth-arabeh: to the border from thence goeth up to the corner of Bohán the corner of Reubén.

7 Againe this border goeth vp to Debir fró the valley of Achór,
& Northwarde, C.iii.

Ecde. 46,11.

*Rie is gueen, and come to.

10, gyne.

a This he fpake of modelle & not of dou- ting

1. Mac. 2,16.

Chap 11,13.

f Ether for fife point or per- sons.

Nymb. 34,5. Nymb. 33,6.

a The Ebrewn worde signi- fech tongue, whatchy re- ment,
ether the arme of the Sea that com- mech into the Lord, or a
rea- le or capetha goeth into the Ien.

b Meaning the mouth of the ruer where a rumeth into y falt
Sea.

c Which was a mirke in parte their co- mercy.

Iudahs porcion.

Ioshua.

| turning toward Gilgal, that lych before the going vp to
Adummim, which is on y Southside of the ruer: also this bo
der goeth vp to the waters of En-shemesh, & endeh at En-
rogel. | of Edom Southward were Kabzeel, and Eder, and
Lagur, | | --- | --- | | Then this border goeth vp to the valley of
the sonne of Hinnom, on the Southside of the Iebufites, the
same is Icruallem, also this border goeth vp to the top of the
mountaine that heth before the valley of Hinnom Westward,
which is by the end of the valley of the gyates Northward. |
And Kinah, and Dimonah, & Adadah, | | So this bo der
compaifeth from the top of the mountaine vnto the founteine
of y water of Niphtoh, and goeth out to the cities of mount
Ephron, and this border draweth to Baalah, which is Kiriath-
ie- arim. | And Kedeh, and Hazor, and Ithnán, | | Then this
border compaifeth from Baa- lh Westward vnto mount Sei, &
goeth along vnto the side of mount Iearm, which is Chefalon
on the Northside: so it commeth downe to Beth-shemesh, and
goeth to Tinnah. | Ziph, and Telem, and Bealoth, | | Also this bo
der goeth out vnto the side of Ekron Northward: and this
border draweth to Shicron, and goeth along to mount Baalah,
& threcheth vnto Iabn: el: & the endes of this coast are to the
Sea. | And Hazor, Hadattah, & Kerioth, Hef- ron (which is
Hazor) | | And the Westborder is to the great Sea: so this border
shalbe the bondes of the childre of Iudah round about,
according to their families. | Amam, and Shema, and Moladah,
| | And vnto Caleb the sonne of Lephunh did Ioshua giue a

parte amog the childre of Iudah, as the Lord commanded him,
eurn Kiriath-arba of the father of Anak, which is Hebron. | And
Hazar, Gaddah, & Hefhmon, and Bctn-palet, | | And Caleb
droue thence thre sonnes of Anak, Shefhai, and Ahiman, and
Tal- mai, the sonnes of Anak. | And Hafar-shuai, and
Beersheba, and Biziothiah, | | And he went vp thence to the
inhabitats of Debi: and the name of Debit before time w
Kiriath-sopher. | Baatah, and Iim, and Azem, | | The Caleb said,
He y fmiteth Kiriath- fepher, & taketh it, eue to him wil I giue
Achfah my daughter to wife. | And Eitolad, & Chefil, and
Hormah, | | And Othniel, the sonne of Kenaz, the brother of
Caleb toke it: and he gaue him Achfah his daughter to wife. |
And Ziklag, and Madmanná, and San- fannah, | | And as she
wet in tohum, she moued him, to aake of her father a field: &
she lighted of her aase, & Caleb said vnto her, What wilt thou.
| And Lebaoth, and Shilhim, and Ain, & Rimmon: all these
cities are twenty & nine with their villages. | | The she
answered, 'Giue me a bleffing: for thou hast giue me the South
coitre: giue me also sprigs of water. And he gaue her y springs
above & the sprigs benethe. | In the lowe countrey were
Ehtaol, and Zorrah, and Afhnah, | | This shalbe the inheritance
of the tribe of y children of Iudah according to their families. |
And Zanoah, & En-gannim, Tappuah, and Enam, | | And the
vmost cities of the tribe of y children of Iudah, toward the
coates | Iarmuth, & Adullam, Socoh, & Azekah, | | | And
Sharaim, & Aditham, & Gederah, and Gedeotham: fourtene

cities with their villages. ||| Zenam, & Hadaffah, and Migdal-
 gad, ||| And Dilcam, and Mizpeh, and Iolth, el, ||| Lachifh,
 and Bozkath, and Eglon, ||| And Cabbon, & Lahmam, &
 Kitblifh, ||| And Gederoth, Beth-dagon, and Nua- mah, and
 Makkedah: fixtene cities with their villages. ||| Lebnah, and
 Ether, and Afhan, ||| And Iiphtah, and Afhnah, and Nezib, |||
 And Keilah, and Aczib, and Marefah: nine cities with their
 villages. ||| Ekron with her 'townes & her villages, 'Ela,
 daughter' ||| From Ekron, eurn vnto the Sea, all that heth
 about Afhdod with their villages. ||| Ashdod with her townes
 and her villa- ges: Azzah with her townes and her vil- lages,
 vnto the riner of Egypt, and the great sea was their coast. |||
 And in the mountains were Shamir, and Iartir, and Socoh, |||
 And Dannah, and Kiriath-fannath, & Which Is also called Ra-
 riah-sopher, verif. ||| And Anab, and Afitemoh, and Anim, |||
 And Gofhen, and Holon, & Giloh: ele- uen cities with their
 villages. ||| Arab, and Dumah, and Ethean, ||| And Lunam,
 and Beth-tappuah, and A- phekah, ||| And Humtah, and
 Kiriath-arba (which Chap. 24, 25 is Hebron) & Zior: nine
 cities with their villages. ||| Maon, Carmel, and Ziph, and
 Iuttah, ||| And Izreel, and Iokdeam, and Zanoah, ||| Kain,
 Gibeah, and Tinnah: ten cities with their villages. ||| Halhul,
 Beth-mur, and Gedor, |

Ephraims porcion.

Ioshua. Manashehs porcion.

59 And Maarah, and Beth-anoth, and Eltekon six cities with their villages.

60 Kiriath-baal, which is Kiriath-earim, & Rabbah. two cities with their villages.

61 In the wilderness w.r.t Beth-arabah, Middin, and Secach,

6: And Nibshan, and the 1 city of salt, and En-gedi six cities with their villages.

6j Neuertheles, the Lebuistes that were the inhabitants of Ierufalem, colde not the children of Iudah cast = out, but the Lebuistes dwell with the children of Iudah at Ierufalem vnto this day.

CHAP. XVI.

The lot or parts of Ephraim. 10 The Cananite dwelled among them.

And the lot fell to the 1 children of Ioseph fro Iorden by Ierichó vnto the water of Ierichó Eastwarde, & to the wilderness that goeth vp from Ierichó by the mount Beth-el.

2 And goeth out from Beth-el to Luz, and runneth alog vnto the borders of Archistaroth,

3 And goeth downe Westward to the coaste of Iphletj, vnto the coast of Ben-honon the nither, and to Gezer: and the ends 1 thereof are at the Sea.

4 So the children of Ioshua, Manasseh and Ephraim 1 roke that in the

5 Also the borders of the children of Ephraim according to their families, on the borders of their inner race on y East-side w.r.t. A: oth add, vnto Beth-honon the upper.

6 An 1 this border goeth out to the Sea vnto Michmichah on the Northside, & this border returneth Eastwarne vnto Taanah shri, 6, and passeth it on the Eastside vnto Iano'iah,

7 And goeth downe from Iano'iah to A-tanoth, and Naa'ah, and coareth to Ierichó, 4 and goeth out at Iorden.

8 And this border goeth from Tappuah Westward vnto the river Kanah, and the ends thereof are at the Searths in the inheritance of the tribe of the children of Ephraim by their families.

9 And the 1 separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages.

10 And they cast not out the Cananite that dwelt in Gezer, but the Cananite dwelleth among the Ephraimites vnto this day,

and serue vnder tribute.

CHAP. XVII.

The portion of the half of the of Manasseh. 1 The daughters of Zelophehad 12 The Cananites are become tributaries 14 Manasseh and Ephraim require a greater portion of heritage.

1 This was also the lot of the tribe of Manasseh: so he was the 1 first borne of Ioseph, to wit, of Machar y first borne of

Manasseh, and the father of Gilead: now because he was a man of warre, he had Gilead and Bashan.

2 And also 1 of the 1 rest of the sonnes of Manasseh by their families, even of the sonnes of Abiezer, and of the sonnes of Helek, and of the sonnes of Azriel, and of the sonnes of Shechem, and of the sonnes of Hépher, and of the sonnes of Shemidah: these were the males of Manasseh, the sonne of Ioseph according to their families.

3 But Zelophehad the sonne of Hépher, the sonne of Gilead, the sonne of Machir, & 27, and the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Malhah, and Noah, Hoglah, Milchah and Tirzah:

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the princes, saying, The Lord commanded Moses to give vs an inheritance among our 1

brethren: therefore according to the commandment of the Lord he gave them an inheritance among the brethren of their father.

5 And there fell ten porcions to 1 Manasseh, beside the land of Gilead and Bashan, which is on the other side Iorden,

6 Because the daughters of Manasseh did inherit among his sonnes: and Manassehs other sonnes had the land of Gilead.

7 So the borders of Manasseh were from Aishar to Micsmethah y lieth before Shechem, & this border goeth on y right had, even vnto the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manasseh, but 4 Tappuah beside the border of Manasseh belonged to the sonnes of Ephraim.

9 Also this border goeth down vnto the river Kanah Southward to the river: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh on the Northside of the river, and the ends of it are at the 1 Sea,

10 The South pertemeth to Ephraim, and the North to Manasseh, and the Sea is his border: and they met together in 1 Aishar Northward, and in Issachar Eastward.

11 And Manasseh had in Issachar and in Aishar, Beth-shean & her townes, & Ibleam, & her townes, & the inhabitants of Dor with the townes thereof, and the inhabitants of En-dó: with the

townes thereof, & the inhabitants of Thaanach with her townes, & the inhabitants of Megiddo w the townes of the same, on other cofacts.

12 Yet the children of Manasseh 1 colde not destroy those cities, but the Cananites dwelled from that land.

13 Now there, when the children of Israel were strong, they put the Cananites under tribute, but cast the not out wholly.

C.iii.

Shilóh.

Ioshúa.

Beniamins porcion.

h According to my father Ioshúa pro-phasic, Genes. 48,19.

i If this moot be not large enough, why don't not the 1 get more by de Brozing Gods enemies, as he hoths of mandrel?

h So that thou shalt enlarge thy portion thereby.

o For they had now re- mended in from Gilgál and set in up in Shilóh

b As bleazár, Ioshúa & the herides of the tribes had done to Iudáh, Ephráim and Balfe of Manaşséh.

o That is, in- to feuen por- cions, to enter tribe one.

d For these had these inheritance already appointed.

e Before the Arabs of the Lord.

f That is, the sacrifices and offerings, Chap. 3, 14.

14 Then the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot, and one portion to inherit, seeing I am a great people, for as much as the Lord hath blessed me hitherto?

15 Joshua then answered them, If thou be much people, get thee up to the wood, & cut trees for thyself there in the land of the Perizzites, and of the Gittites, if mount Ephraim be too narrow for thee.

16 Then the children of Joseph said, The mountain will not be enough for us: and all the Canaanites that dwell in the low country have chariots of iron, as well they in Beth-shean, and in the towns of the fame, as they in the valley of Jezreel.

17 And Joshua spake unto the house of Joseph, to Ephraim, & to Manasseh, saying, Thou art a great people, and hast great power, and shalt not have one lot.

18 Therefore the mountain shall be thine: for it is a wood, and thou shalt cut it down: and the ends of it shall be thine, & thou shalt cast out the Canaanites, though they have iron chariots, and though they be strong.

CHAP. XVIII.

1 The Tabernacle sat in Shilóh 4 Cartaine are sent to deude the land to the other feuen tribes. 2 The lot of the children of Benaamin.

3 And the whole Congregation of the children of Israél came together at Shilóh: for they set vp the Tabernacle of the Congregation there, after the land was subiect vnto them.

4 Now there remained among the children of Israél feuen tribes, to whome they had not deuided their inheritance.

5 Therefore Ioshúa said vnto the children of Israél, How long are ye so slacke to entre and possesse the land which the Lord God of your fathers hath be giuen you?

6 Giue from among you for enerte tribe thre men, that I may send them, and that they may rise, and walke through the lad, and distribute it according to their inheritance, and returne to me.

7 And that they may deude it vnto them into feuen partes, (Iudáh shal abide in his coast at the South, and the house of Ioßph shal stand in their coastes at the North)

8 Ye shal describe the land therefore into feuen partes, & shal bring them hether to me, & I wil cast lottes for you here before the Lord our God.

9 But the Leuites shal haue no part among you: for the Priesthode of the Lord is their inheritance: also Gad and Reuben & halfe the tribe of Manaşséh haue recei- ued their inheritance bey ode Iordén East- ward, which Moses the seuaz of the Lord gaue them.

1 Then the men arose, and went their way: and Ioshúa changed them that went to describe the land, saying, Departe, and go through the land, and a describe it, and returne to me, that I may here cast lots for you before the Lord in Shilóh.

9 So the men departed, and passed through the land, and described it by cities into fe- uen partes in a boke, and returned to Ioshúa into the camps at Shilóh.

10 Then Ioshúa cast lots for them in Shilóh before the Lord, and there Ioshúa deuided the lad vnto the children of Isra- él, according to their porcions:

11 And the lot of the tribe of the children of Beniamín came for the according to their families, and the coast of their lot lay between the children of Iudáh, and the children of Ioşsph.

12 And their coast on the Northside was from Io. dén, and the border went vp to the side of Lerichó on the Northpate, & went vp through the mountaines West- ward, and the ends thereof are in the wil- dernes of Beth-auén:

13 And this border goeth along from the- ce to Luz, even to the Southside of Luz (the fame is Beth-él) and this border descendeth to Atroth-addár, nere the moot, that lieth on the Southside of Beth- horón the nether.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the moot that lieth before Beth-horón Southward: and the ends thereof are at Kiriath- baal (which is Kiriath-earím) a citie of the children of Iudáh: this is the West- quarter.

15 And the Southquarter is from the end of Kiriath-earím, and this border goeth our Westward, and cometh to the foun- teine of waters of Nephtóah.

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Bé-hinnóm, which is in the valley of the gyantes Northward, & descé- deth into the valley of Hinnóm by the si- de of Iebufi Southward, and goeth do- wne to En-rogé, l,

17 And compasseth from the North, and goeth for the to En-shemesh, & stretcheth to Gelilóth, which is toward the going vp vnto Adummim, and goeth downe to the stone of Bóhan the sonne of Reuben.

18 So it goeth alog to the side ouer agamst the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the si- de of Beth-hogláh Northward: & the ends thereof, that is, of the border, reache to the point of the salt Sea Northward, and to the end of Iordén Southward: this is the Southcoast.

g By writing the names of enerte country and citie.

h That cures one shalde be comet & Gods appouement.

i Their inhe- rance borde- red upon Iu- dah and lo- seph.

k Which was in the tribe of Ephráim and- ther Beth-él was in the tri- be of Bena- min.

Or to the salt.

Or, Rephilim.

Or, Ierufal ion.

1 Which is in the tribe of Ephráim.

Chap. 22,4.

m To the ver- ry dress, wha- re the river rometh into salt Sea.

20 Also

The porcions of

Iofhúa

the tribes.

a Which was not wholly in the trib. of Benjamin, but part of it was also in § tribe of Iudáh.

a According to Iofhúa, p- pote, that he shulde be fear cited among § other tribes, Gin 4,17.

10.2.1.1

b But this lar- ge porción was given, with by loods promid- ter, to declare their increase in time inco- me

c Meaning, to trade the great sea.

20 Also Iodén is the border of it on the Eaflúde : this is the inheritance of the children of Benjamin by the coastes thereof round about according to their fa- milies.

21 Now the cities of the tribe of the chil- dren of Benjamin according to their fa- milies, are Ierichó, and Beth-hogláh, and the valley of Keziz,

22 And Beth-arabah, and Zemaráim, and Beth-él,

23 And Auím, and Paráh, and Ophráh,

24 And Chephái, Ammonái, and Ophní, & Gabá:welue cities with their villages.

25 Gib.ón, and Ramáh, and Beeróth,

26 And Mizpéh, and Chephiráh, and Mo- záh,

27 And Rékem, and Irpeél, and Taraláh,

28 And Zelá, Eléph, and Icbuí, (which is a Ierufalém) Gibcáth, and Kirtáth: four- tene cities with their villages : this is the inheritance of the children of Beniamin according to their families.

CHAP. XIX.

1 The porcion of Simeón, 10 Of Zebulún, 17 Of Iffachár, 24 Of Áfher, 32 Of Aaphéah, 40 Of Dan 49 The possession of I-fhúa.

2 And the feconde lot came out to Si- meón, even for the tribe of the chil- dren of Simeón according to their fami- lies: and their inheritance was in the a mid- des of the inheritance of the children of Iudáh.

3 Now thei had in their inheritance, Beer- shéba, & Shéba, and Moladáh,

4 And Hazar-fhuál, and Baláh, and Azem,

5 And E'tolád, and Bethúl, and Hoimah,

6 And Ziklág, and Beth-matcabóth, and Hazar fufáh,

7 And Beth-lebaóth, and Sharuhén : thir- tene cities with their villages.

8 Ain, Remmón, and Ether, & Afhán: foure cities with their villages.

9 And all the villages that were round about these cities, vnto Baalathbeér, and f Ráma'h Southwarde. this is the inheritance of the tribe of the children of Si-meón according to their families.

10 Out of the porcion of the children of Iudáh came the inheritance of the childré of Simeón : for the parte of the children of Iudáh was to b muche for them: the- before the children of Simeón had their inheritance within their inheritance.

11 Also the third lot arose for the children of Zebulún according to their families: and the coastes of their inheritance came to Saríd,

12 And their border goeth vp a Weftwarde, euen to Maraláh, and reacheth to Dabbá- fheth, & meteth with the ruler that lyth before Iokneám,

13 And tuineth from Saríd Eaflwarde

towarde the funne rifing vnto the border of Chiflóth tabór, & goeth out to Dab- ráth, and ascendeth to Iaphía,

14 And from thence goeth along Eaflwarde towarde the funne rifing to Girtáh hé- pher to Ittáh kazín, and goeth forthe to

Rimmón, and tuineth to Ncáh.

15 And this border compafleth it on the Northside to Hannathón, and the ends thereof are in the valley of Iiphtah-él,

16 And Karráth, and Nahallál, and Shim- ión, and Idaláh, and a Beth-léhem:welue cities with their villages.

17 This is the inheritance of the children of Zebulún according to their families: that is, these cities and their villages.

18 The fourthe lot came out to Iffachár, euen for the children of Iffachár accor- ding to their families.

19 And their coast was Izeélah, and Che- fullóth, and Shuném,

20 And Hapharáim, and Shión, and Anaha- ráth,

21 And Hanabbíth, & Kifhión, and Abez, 22 And Reméth, and a En-ganním, and En haddáh, and Beth-pazzéz.

23 And this coast reacheth to Tabór, and Shahazimáth, and Beth-fhémeffh, and the ends of their coast reache to Iordén : fix- tene cities with their villages.

24 This is the inheritance of the tribe of the childré of Iffachár according to their families: that is, the cities, and their vil- lages.

25 Also the fifte lot came out for the tri- be of the children of Áfher according to their families.

26 And their coast was Halcáth, and Halí, and Beren, and Achsháph,

27 And Alammélech, and Amád, & Mífhe- ál, and came to Carmél Weftwarde, and to Shihó, libnáth,

28 And tuineth towarde the funne rífing to Bero-dagón, and commeth to f Zebu- lún, and to the valley of Iiphtah él, towarde the Northside of Beth-emék, and Neiél, and goeth out on the left side of Cabúl,

29 And to Ebrón, and Rehób, and Ham- món, and Kanáh vnto great Zidón.

30 Then the coast tuineth to Ramáh & to the strong cite of a Zor, and this bor- der tuineth to Hofáh, and the cries the- teof are at the Sea from Hebél to Ach- záh,

31 Vmmáh also and Aphék, and Rehób: two and twentie cities with their villa- ges.

32 This is the inheritance of the tribe of the children of Áfher according to their families : that is, these cities and their villages.

33 The fixt lot came out to the childré of D.1.

d There was another Beth- lehem in the tribe of Iudáh

e There was another citre of this name in the tribe of Iudáh for
we- der divers cri- ber. certain cities had all one name, and
were difunc- ted by the tri- be costly.

f Insineth to f tribe of Zebu- lún, wh en lay more Iak- warde

g Which was to run a strong cite in § 304.

Dans porcion.

Ioshua.

Cities of refuge. 216/1224

Naphtali, even to the children of Naphtali according to their
families. b These cities were in the country of Zaanannim. And
their coast was from b Heleph, and from Allon in Zaanannim,
and Adami nekeb, and Iabneel, even to Lakum, & the ends
thereof are at Iordén.

34 So this coast turneth Westwarde to Aznoctabór, and goeth
out from thence to Hukkók, and reacheth to Zebulún on the
Southside, & goeth to Ather on the Westside, and to Iudáh by
Iordén to wande the sunne rising.

35 And the strong cities are Ziddim, Zer, & Hammáth,
Rakkáth, and c Cinnéreth, 36 And Adamáh, & Ramáh, and
Hazór, 37 And Kédeh, and Edréi, and En-hazór,

38 And Irón, and Migdal-él, Horém, and Beth-anáh, and Beth-shémeh: nineteen cities with their villages.

39 This is the inheritance of the tribe of y childré of Naphtali according to their families: that is, the cities & their villages.

40 The feuéth lot came out for the tribe of the children of Dan acco. ding to their families.

41 And the coast of their inheritance was, Zoiah, and Eshtaól, and Ir-shémeh.

42 And Shaalabbín, and Aialón, & Ithláh, 43 And Elón, and Temnáthah, and Ek- ión,

44 And Eitekéh, & Gibbethón, & Baaláh, 45 And Iehúd, and Bene-berák, and Gath-rimmón,

46 And Me-iarkón, and Rakkón, with the border that lyeth before Iápho.

47 But the coastes of the children of Dan fel out to lide for them: therefore the children of Dan went up to fight against Lé-shem, and toke it, and fmote it with the edge of the fworde, and pollesed it, and dwelt therein, and called Lé-shem, * Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families: that is, these cities and their villages.

49 When thei had made an end of deui-ding the land by the coastes thereof, then the children of Ifraél gaue an inheritance vnto Ioshúa y sonne of Nun among the.

50 According to the worde of the Lord thei gaue him the citie which he asked, and * Timnath-feráh in mount Ephráim: and he buylt the citie and dwelt therein.

51 *These are the heritages which Eleazár the Priest, and Ioshúa the sonne of Nun, and the chief fathers of the tribes of the children of Ifraél deuided by lot in Shilóh before the Lord at the dore of y Ta-bernacle of the Cógregació: so thei made an end of deui-ding the country.

CHAP. XX.

a The Lord commandeth Ioshúa to appoint cities of refuge. 3
The use thereof, 7 And their names.

1 The Lord also spake vnto Ioshúa, saying,

2 Speake to the children of Ifraél, and say, *Appoint you cities of refuge, whereof I spake vnto you by the hand of Mofés,

3 That the slayer y killeth any persone by ignorance, and vnwittingly, may flee the-ther, & thei shal be your refuge from the auenger of blood.

4 And he that doeth flee vnto one of tho-se cities, shal stand at the entrang of the gate of the citie, and shal shewe his cause

"to the Elders of the citie: and thei shal receive him into the citie vnto them, and giue him a place, y he may dwel w them.

5 And if the a auenger of blood purfue after him, thei shal not delhue the slayer into his hand because he fmote his neighbour ignorantly, nether hated he him be-foretime:

6 But he shal dwel in y citie vntil he stand before the Congregation in iudgement, or vntil the death of the hye Priest that shalbe in those daies: then shal the slayer returne, and come vnto his owne citie, and vnto his owne house, even vnto the citie from whence he fled.

7 Then thei appointed Kédeh in Galil in mount Naphtalí, & Sheché in mount Ephráim, and Kiriath-arbá, (which is Hebrón) in the mountaine of Iudáh.

8 And on the other side Iordén towarde Ie-richó Eastwarde, thei appointed *Bézer in the wilderness vpon the plaine, out of y tribe of Reubén, & Ramóth in Gilrád, out of the tribe of Gad, and Golán in Ba-shán, out of the a tribe of Manasseh.

9 These were the cities appointed for all the children of Ifraél, and for the stranger that soourned among them, that whofoeuer killed any persone ignorantly, might flee thether, & not dye by the hand of the auenger of blood, vntil he stode before the a Congregation.

CHAP. XXI.

41 The cities given to the Leuites, in number eight & four-tye.

44 The Lord according to his promise gave the children of Ifraél rest.

1 The came the principal fathers of the Leuites vnto Eleazár the Priest, and vnto Ioshúa the sonne of Nun, and vnto the chief fathers of the tribes of the chil-dren of Ifraél,

2 And spake vnto the at Shilóh in the land of Canáá, sayig,
*The Lord comáded by the had of Mofés, to giue vs cities to dwel in, w the suburbs thereof for our cartel.

3 So the children of Ifraél gaue vnto the Leuites, out of their inheritance at the co-mandement of the Lord these cities with their suburbs.

4 And the lot came out for the families of the a Kohathites: & the childré of Aarón the Priest, which were of the Leuites, had

Exod. 21, 18. numb 11, 9. deut 19, 6. 1 At vnnrs. & bearing him no grudge.

2 The, in the care of the El- ders.

b That is, the nerest kind of of him that is slayne.

c Til his em- se were pro- wed Numb. 21, 22.

or, Galil.

Deut. 4, 43. chap. 10, 9.

d Out of the hall tribe of Manasseh be- yonde Iordén.

e Before the Judges.

Or, the chief of the fathers.

Numb. 21, 2. a By Mofés, by which mi- nisterie Gad shewed his power.

b He meaneth the that were Priests for so- me were but Leuites.

by

Cities giuento

Iofhúa.

the Leuites. 106

e Vurrie tribe gane mo or le- wer cities ac- cording to their 17- yrith- ce was grc 2 or lieli, Rom. 3:8.

by lot, out of the tribe of Iudáh, and out of the tribe of Simcón, and out of the tri- be of Benjamin e thirtene cities.

And the rest of the children of Koháth had by lot out of the families of the tribe of Ephráim, and out of the tribe of Dan,

and out of the halfe tribe of Manafféh, ten cities.

6 Also the children of Gerfhón had by lot out of the families of the tribe of Iffá- chár, and out of the tribe of Afhér, and out of the tribe of Naphtalí, and out of the halfe tribe of Manafféh in Bañán, thirté- ne cities.

7 The children of Merarí according to their families had out of the tribe of Reu- bén, and out of the tribe of Gad, and out of the tribe of Zebulún, twelve cities.

8 So the childré of Ifraél gaue by lot vnto the Leuites these cities with their fubur- bes, as the Lord had commanded by the hand of Mofes.

9 ¶ And they gaue out of y tribe of y childré of Iudáh, & out of the tribe of the childré of Simcón, these cities w are here named.

10 And they were the childrens of d Aarón being of the families of the Kohathites, or of the fennes of Leuí, (for theirs was the first lot)

11 So they gaue the Kiriath-arba of the fa- the of Anók (which is Heb.ón) in the mountaine of Iudáh, with the fuburbes of the fame round about it.

12 (But the land of the citie, and the villa- ges thereof, gaue they to Caléb the fon- ne of Iep' annéh to be his poffeffion)

13 ¶ Thus they gave to the children of Aaron the Priest, a city of refuge for the slayer, even Hebron with her suburbs, & Libnah with her suburbs,

14 And Iatir with her suburbs, and Eshemona and her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Iuttah with her suburbs, Beth-shean with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin they gave Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs: four cities.

19 All the cities of the children of Aaron Priests, were thirte cities with their suburbs.

20 ¶ But to the families of the children of Kohath of the Levites, which were the rest of the children of Kohath (for the settlements of their lot were out of the tribe of Ephraim)

21 They gave them the city of refuge for the slayer, Heshkemon with her suburbs in mount Ephraim, and Gezer with her

fuburbes,

22 And Kibzáim with her fuburbes, & Beth- horón with her fuburbes: foure cities.

23 And out of y tribe of Dan, Eltekéh with her fuburbes, Gibethón w her fuburbes,

24 Analón with her fuburbes, Gath-rim- món with her fuburbes: foure cities.

25 And out of the halfe tribe of Manafféh, i Which Tanách with her fuburbes, & Gath-rim- món with her fuburbes: two cities. d which dwrit in Ga- nán.

26 All the cities for the other families of the children of Koháth were ten with their fuburbes.

27 ¶ Alfo vnto the children of Gerfhón of the families of the Leuites, they gaue out of y halfe tribe of Manafféh, the citie of re- fuge for y flayer, a Golán in Bañán with her fuburbes, & Beethieráh with her fub- urbes: two cities.

28 And out of the tribe of Iffáchár, Kifhón with her fuburbes, Daberéh with her fub- urbes,

29 Iarmúth with her fuburbes, En-ganním with her fuburbes: foure cities.

30 And out of the tribe of Afhér, Mifhál w her fuburbes,
Abdón with her fuburbes,

31 Helkáh with her fuburbes, and Rehób with her fuburbes:
foure cities.

32 And out of y tribe of Naphtalí, the citie of refuge for the
flayer, Kedefh in Galil with her fuburbes, & Hammoth-dór
with her fuburbes, and Kartán with her fubur- bes: the cities.

33 All the cities of the Gershomites accor- ding to their
families, were thirtene ci- ties with their fuburbes.

34 ¶ Alfo vnto the families of the children of Merarí the rest of
the Leuites, they gaue out of y tribe of Zebulún, Iokneam with
her fuburbes, and Kartáh with her fuburbes,

35 Dimnah with her fuburbes, Nahalál with her fuburbes: four
cities.

36 And out of y tribe of Reubén, m Bézer w her fuburbes, and
Iahazáh w her fuburbes,

37 Kedemóth with her fuburbes, and Ma- pháath with her
fuburbes: foure cities.

38 And out of the tribe of Gad, they gaue for a citie of refuge
for the flayer, Ramóth in Gileád with her fuburbes, and
Mahanáim with her fuburbes,

39 Hefhbón with her fuburbes, and Iazér with her fuburbes:
foure cities in all.

40 So all the cities of the children of Merarí according to
their families (which were the rest of the families of the Leui-
tes) were by their lot, twelve cities.

41 And all the cities of the Levites within the possession of
the children of Israel were eight and fourty with their fub-
urbes.

42 These cities lay euery one feuerailly with their fuburbes
iounde about them. fo

1 Which dwrit in Galiláan.

2 Bethgalán and Réoeh were the cities of refuge vnto the
Gershomites.

Gr, Gal, 16.

1 They are here called the rest, became tory at last no shred,
and Merarí was y young, it brother, Genof. 4:11 in Bézer and
Pamóth were the cities of refuge, vnto the Meraríes and b.
vonde Lord, r, Chap. 20,8.

2 Thus according to Iazkóbí prophecies, they were feuerled
then ghoare y collet, which Gad efed to this end, that list people
might be refirsted in the true religion

d For Aarón came of Ro- háth, and therefore the Priests office remained in y famille.

Chap. 14, 16. 2 chro 6, 18.

e That is, the Priest of the famille of the Kohathites, of whome Aaron was chief.

f The fubur- bes were a troufand cu- bines from the wall of y site "onne abom. No. 5, 6.

g That were our Priests.

h Hebrón and Sheché m were the two cities of refuge in- der the Koba- la. 107

D.11.

Reubén & Gad

Iofhúa.

buyld an altar.

we·e all these cities.

47 ¶ So the Lord gaue vnto Israel all the land, which he had sworne to giue vnto their fathers: and they possessed it, and dwelt therein.

44 Also the Lord gaue them rest round about according to all that he had sworne vnto their fathers: and there lode not a man of all their enemies before them: for the Lord deluuered all their enemies into their hand.

Chap 23,15.

45 ¶ There failed nothing of all the good things, which the Lord had said vnto the house of Israel, but all came to pass.

CHAP. XXII.

1 Reubin, Gad, and the halfe tribe of Manasseh are sent against to their possessions. 2 They buyld an altar for a memorial. 3 The Israelites reprime the. 4 Their answer for defense of the same.

a After that Israelites conveyed the land of Canán.

b Which was to go armed before their brother, Nom. 12,29.

1 ¶ Hen. Iofhúa called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,

2 And said vnto the, Ye haue kept all that Moses the seruant of the Lord commanded you, and haue obeyed my voyce in all that I commanded you:

3 Ye haue not foi taken your brethren this long season vnto this day, but haue diligently kept the commandement of the Lord your God.

4 And now the Lord hathe giuen rest vnto your brethren as he promised them: therefore now returne ye and go to your teres, to the land of your possession, which Moses the seruant of the Lord hathe giuen you beyond Iordén.

Nom 32,33. chap 13,6.

Deut 15,12. c He sheweth wherein com- selfeth the ful- filing of the Laws.

d He commu- ded the to God & prayed for them.

5 But take diligent hede, to do the commandement and Lawe, which Moses the seruant of the Lord commanded you: that is, that ye loue the Lord your God, and walke in all his wayes, and kepe his commandements, and elcaue vnto him, and serue him with all your heart and with all your soule.

6 So Iofhúa blessed them and sent them away, and they went vnto their tents.

7 ¶ Now vnto one halfe of the tribe of Manasseh Moses had giuen a possession in Bashán and vnto the other halfe thereof gaue Iofhúa among their brethren on this side Iordén Westward: therefore whe Iofhúa sent them away vnto their teres, and blessed them,

8 Thus he spake vnto the, saying, Returne with muche riches vnto your tentes, and with a great multitude of cartel, with silver and with gold, with brass and with yron, and with great abundance of raimets: deuide the spoyle of your enemies with your brethren.

e Which re- mitted at ho- ne and were not to the war- re, Nom 16,27. e Iwo 19,24.

9 ¶ So the children of Reuben, & the children of Gad, and halfe the tribe of Manasseh returned, and departed from the chil-

dren of Israel from Shiloh (which is in the land of Canán) to go vnto the country of Gilead to the land of their possession, which they had obtained, according to the worde of the Lord by the hand of Moses.

10 ¶ And when they came vnto the borders of Iordén (we are in the land of Canán) then the children of Reuben, and the

children of Gad, & the halfe tribe of Manasseh, buylt there an altar by Iordén, a great altar to se to.

11 ¶ Whe the children of Israel heard saie, Beholde, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue buylt an altar in the forefront of the land of Canán vpo the borders of Iordén at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh to go vp to warre against them.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the land of Gilead, Phinchas the sonne of Eleazar the Priest,

14 And with him ten princes, of euerie chief house a prince, according to all the tribes of Israel, fo: eue. ie one was chief of their fathers housholde among the thousand des of Israel.

15 ¶ So they wec vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

16 Thus saith by whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God

of Israel, to turne away this day from the Lord, in that ye haue buylt you an altar for to rebel this day against the Lord:

17 Haue we to lute for the wickedness of Peor, whereof we are not clensed vnto this day, thogha plague came vpon the Congregation of the Lord:

18 Ye also are turned away this day from the Lord: & feing ye rebel to day against the Lord, euen tomorowe he wilbe wrath with all the Congregation of Israel.

19 Notwithstanding if the lad of your possession be unclean, come ve ouer vnto the land of the possessio of the Lord, wherein the Lord's Tabernacle dwelleth, and take possession among vs: but rebel not against the Lord, nor rebel not against vs in buylding you an altar, beside the altar of the Lord our God.

20 Did not Achán the sonne of Zérah trespass grievously in the execrable thing, & wrath sel on all the Congregation of Israel

Elia Gallich, wash to they also was called Candan, because the American Canda, there were called Can- anae

f. Thus is, be- yonde Iordén: for some time the whole com-
marry on ho- the side of Iordén: vnnto by Canán.

g. Suche new is their rea- le, that they welde rather lose their li- ner, then suffer the true rela- gio to be cha- ged or compa- ted.

or, melisade.

h. Not only of y prince, but also of the co- marre people.

Nom. 21,4.

i. Meaning, God is not full ly possessed, for a sinche as no punishme one ch be indictive for sinche a se- kednes & see- latrie

k. In ve e indigent

l. To vse vne other senate then God ha- the appeared, at to rebel a- gainst God, e. Sam 15,32.

Chap 7,4.

The Reubenites answer.

Ioshua. Ioshuas exhortacion. 219/1224

or Signifying, that it must afford for one more cause, for the taste of manie all sbal- de infre

a Let him po- cialis vi.

o Or, to mine backe for the scat God.

Gen. 31, 42. Gen. 24, 27.

They sign- ile a wonder- ful care that they have to- ward their politics, that they might li- ne in the true service of God

- Elie is not good in their fact.
- Be prefer- ning vs & go- turning vs.

Israel and this man alone = perished not in his wickedness.

Then the children of Reuben and the children of Gad, & halfe the tribe of Ma- nasse answered, and said vnto the heades ouer the thoufandes of Israel,

The Lord God of gods, & Lord God of gods, he knoweth, and Israel him selfe shal knowe if by rebellió, or by transgression against the Lord we haue done is, faue thou vs not this day.

If we haue buylt vs an altar to returne away from the Lord, ether to offer thereó burnt offering, or meat offering, or to offer peace offerings thereon, let & Lord • him selfe require it:

And if we haue not rather done it for sea- re of this thing, saying, In time to come your children might say vnto our childré, What haue ye to do with the Lord God of Israel?

For & Lord hathe made Iordén a border betwene vs and you, ye children of Reu- bén, & of Gad: therefore ye haue no parte

in the Lord: so shal your children make our children • cease
from fearing the Lord.

Therefore we said, We wil now go a- bout to make vs an altar,
not for burnt of- fring, nor for sacrifice,

But for a • witnes betwene vs and you, and betwene our
generations after vs, to execute the service of the Lord before
him in our burnt offrings, and in our fa- crifices, and in our
peace offrings, and that your children shulde not say to our
children in time to come, Ye haue no par- te in the Lord.

Therefore said we, If so be that they shulde so say to vs or to
our • generations in time to come, the wil we answer, Schol-
de the facion of the altar of the Lord, which our fathers made,
not for burnt of- fring nor for sacrifice, but it is a witnes
betwene vs and you.

God so bid, that we shulde rebel against the Lord, and turne
this day away from the Lord to buyld an altar for burnt of-
fring, or for meat offering, or for sacrifice, faue the altar of the
Lord our God, that is before his Tabernacle.

And when Phinehas the Priest, and the princes of the
Congregation and heades ouer the thoufandes of Israel which
were with him, heard the wordes, that the chil- dren of
Reuben, and children of Gad, and the children of Manaffeh
spake, " they were wel content.

And Phinehas the sonne of Elevrár the Priest said vnto the children of Reuben and to & children of Gad, & to the childré of Manaffeh, This day we perceiue, that & Lord is among vs, because ye haue not

done this trespass against the Lord: now ye haue deluered the children of Israel out of the hand of the Lord.

Then Phinehas the sonne of Eleazár the Priest with the princes returned from the childré of Reuben, and from the children of Gad, out of the land of Gileád, vnto the land of Canáan, to the children of Israel, and broght them answer.

And the saying pleased the children of Israel: and the children of Israel blessed God, and "minded not to go against the in battel, for to destroy the land, wherein the children of Reuben, and Gad dwelt.

Then the children of Reuben, and the children of Gad called the altar 'Edi: for it shalbe a witnes betwene vs, that the Lord is God.

CHAP. XXIII.

Ioshua exhorteth the people, that they sayne not th' sel- ues to the Gentiles, 7 That they name not their idoles. 24 The promise of they feare God, 25 And threatening, of they forsake him.

And along season after that & Lord had giuen rest vnto Israel from all their enemies round about, & Ioshua was olde, and "striken in age,

Then Ioshua called all Israel, their El- ders, and their heades, and their judges, and their officers, and said vnto them, I am olde, & striken in age.

Also ye haue fene all that the Lord your God hathe done vnto all these nacions before you, how the Lord your God him selfe hathe fought for you.

Be holde, I haue 'deuided vnto you by lot these nacions that iemaune, to be an inhe- ritace according to your tribes, from Ior- dén, with all the nacions that I haue de- stroyed, eue vnto & great Sea "Westwa, d.

And the Lord your God shal exp 1b the before you, & cast them out of your fight, and ye shal possesse then land, as the Lord your God hathe said vnto you.

Be ye therefore of a valiant courage, to obserue and do all that is written in the boke of the Lawe of Moses, "that ye tur- ne not therefrom to the right hand nor to the left,

7 Nether company with these nacions: that is, with them which are left with you, ne- ther make "mention of the name of their gods, nor cause to sweare by them, nether se me them not bowe vnto them

8 But sticke fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hathe cast out before you great nacions and mighty, and no man hath, stand before your face hetherto.

10 "On: man of you shal chase a thousand: for the Lord your God, he fighteth for you, as he hathe promised you.

11 Take good hede therefore vnto your Dain.

- Whome of ye had off, a- don, he a olde haue pur, said with you

"Or, praesid "Sir said.

"Or, witness

"Elo, chuen in to yours.

- Your eyes hearing win- nes

"Or, merth rea these nacions.

"Elo as the faue set b Which yet remine & are not overcome, as Chap 11, x

"Deut 1, 32. & 12, 4.

e And one yet sub-ince Tful. 16, 4. d Let not the judges adome anot, and shal swane by their idoles

Lou 16, 2. den 32, 3m

Ioshua exhortacion.

Ioshua.

"His. foules.

Or, he of their afforces the have return fate: with this.

Exod 23,33 num 33,11. dent 7,15.

e. Meaning, they shall be a criminal grief veto you, and so the cause of your death alone. f. I dye according in your fe of nature g. Moite certainty. Chap 21,41.

Or, promise.

Or, threat- ship.

h. He sheweth that no evil of come veto man, except he afford God by disobedience.

a. That is, the non tribes & the halls

b. Before the Arbe, which was brought to Shechem, whf they went to bury Iosaphi bones Gen 11,31. Jud 5,6. c. Euphrates in M. Supra- non, Gen 11,16.

Gen. 21,2. & 21,26.

Gen. 36,8. Gen. 46,6.

Exod 3,10.

Exod. 21,37.

"felues, that ye love the Lord your God.

13. Els, if ye go backe, and cleave vnto the rest of these nacions: that is, of them that remaine with you, and shal 'make ma:ia- ges with them, and 'go vnto them, & they to you,
14. Knowe ye for certeine, that the Lord your God wil cast out no more of these nacions from before you: 'but they shal be a share and destruction vnto you, and a whip on your sides, and thornes in your eyes, vntil ye perish out of this good land, which the Lord your God hathe gi- uen you.
15. And beholde, this day do I 'entre into the way of all the world, and ye knowe in all your e heartes and in all your soules, that 'nothing hathe failed of all the good things which the Lord your God promi- sed you, but all are come to passe vnto you: nothing hathe failed thereof.
16. Therefore as all good things are come vpon you, which the Lord your God pro- mised you, so shal the Lord bring vpon you euerie 'euil thing, vntil he haue de- stroyed you out of this good land, which the Lord your God hathe giuen you.

17. When ye shal 'transgress the couen- nt of the Lord your God, which he co- manded you, and shal go, and serue other gods, and bowe your selues to them, then shal the wrath of y Lord waxe hote against you, and ye shal perish quickly out of the good land which he hathe giuen you.

CHAP. XXIII.

2. Ioshua rehearseth Gods benefites, 14. And exhorteth the people to feare God. 25. The league remead berwe- ne God and the people. 29. Ioshua dysth. 30. The be- fore of Iosaph are buried 33. Cleaz, gr dysth.

And Ioshua assembled agame all the tribes of Israel to Shechem, & cal- led the Elders of Israel, and their beades, and their judges, and their officers, & they presented them selues before 'God.

2. Then Ioshua said vnto all the people, Thus faith: the Lord God of Israel, 'Your fathers dwelt beyond the flood in olde time, enen Torah the father of Abraham, and the father of Nachor, and serued o- thet gods.
3. And I toke your father Abraham from beyode the flood, & brought him through all the land of Canaan, and multiplied his sede, and 'gaue him Izhak.

4. An I gaue vnto Izhak, Iaakob & Esau: and I gaue vnto Esau mount Seir, to pof- sesse it: but 'Iaakob and his children wet downe into Egypt.

5. 'If not Moses also and Aaron, and I pla- gued Egypt. & who I had so done among them, I brought you out.

6. So I brought your fathers out of Egypt, & ye came vnto the Sea, & the Egyptias

pursued after your fathers with charrets and hoisemen vnto 'the red Sea.

7. Then they cried vnto the Lord, and he put 'a darcknes betwene you & the Egyp- tians, and brought the Sea vpon them, and couered them: so your eyes haue sene what I haue done in Egypt: also ye dwelt in the wilderness 'a long season.

8. After I brought you into the land of the Amorites, which dwelt beyond Iordén, 'and they fought with you: but I gaue the into your hand, and ye possessed their co- unt, ey, and I destroyed them out of your fight.

9. 'Also Balak the sonne of Zippor King of Moab a: of: and warred against Israel, and sent to call Balaam the sonne of Be- ór for to curse you,

10. But I wolde not heare Balaam: therefo- re he blessed you,
and I deluuered you out of his hand.
11. And ye went over Iordén, and came vn- to Ierichó, and the
me of Ierichó fought against you, the Amorites, & the
Perizzi- tes, & y Canaanites, and the Hittites and the
Gingashites, the Huitites and the Ie- buistes, and I
deluuered them into your hand.
12. And I sent 'homets before you, which cast them out before
you, enen the two Kings of the Amorites, & no: with thy
sworde, nor with thy bowe.
13. And I haue giuen you a land, wherein ye did not labour,
and cities which ye buyit not, & ye dwel in them, & eat of
the vineyardes and olive trees, which ye plan- ted not.
14. Now therefore feare the Lord, & ser- ue him in vprightenes
and in trueth, and put away the gods, which your fathers
ser- ued beyond the flood and in Egypt, and serue ye the
Lord.
15. And 'if it sene euil vnto you to serue the Lord, chuse you
this day' whome ye wil serue, whether y gods which your
fathers serued (that were beyond the flood) or the gods of
the Amorites, in whose land ye dwel: but I and mine house
wil serue the Lord.

16. Then the people answered and said, God foibid, that we shalde forsake the Lord, to seue other gods.
17. For the Lord our God, he brought vs and our fathers out of the land of Egypt, from the house of bondage, and he did those great miracles in our sight, and pre-secuted vs in all the way that we went, and among all the people through whome we came.
18. And the Lord did cast out before vs all the people, eue the Amorites which dwelt in the land: therefore wil we also serue the Lord, for he is our God.

Exod. 24,9.

Or, a clade.

d. Exon fouris yces.

Rom. 21,29.

Rom. 22,5. deut. 23,4.

e. Because n to the chief cities, vnder it be conremeth all the com-mency, els they of the exist fought not, Chap. 3,14.

Exod. 23,28. deut. 7,20. chap. 11,20.

f. This is the true vice of Gods benefi-tes, to learn thereby to feare & serue him with an vpright con-ference "Es if it be euil to your fight.

g. This rea- creeth vs y of all y worde wolde go no God, yet
not- ne one of vs particularly is bonde to clu- ne vnto him.

h. How unclio more are we bonds to ser- ue God in Christ, by
whom we ha- ne recrued y redemperen of our foules?

29. And

Ioshuaes exhortacion.

Ioshua.

Ioshua dych. 108

19 And Ioshua said vnto the people, Ye can not serue § Lord: for he is an holy God: he is a zeious God: he wil not pardo your iniquite nor your sinnes.

Chap 23, 15.

20 If ye forsake the Lord and serue strange gods, the he wil returne & bring euil vpo you, and consume you, after that he hathe done you good.

21 And the people said vnto Ioshua, Nay, but we wil serue the Lord.

If you do § curarise, your own mouthes shall condemn you.

22 And Ioshua said vnto the people, Ye are witnees: against your selues, that ye haue chosen you the Lord, to serue him: & they said, We are witnees.

k Out of your hearers and otherwise.

23 Then put away now, said he, the strange gods which are among you, & bow your hearts vnto the Lord God of Israel.

24 And the people said vnto Ioshua, The Lord our God wil we serue, and his voyce wil we obey.

l By iorning God and the people together: also he repeated the promises and theatres and of § Law.

25 So Ioshua made a couenant with the people the same day, and gaue them an ordinance and lawe in Shechem.

26 And Ioshua wrote these words in the booke of the Lawe of God, and soke a great stone, and pitched it there under an oke that was in the Sanctuarie of the Lord.

27 And Ioshua said vnto all the people, Beholde, this stone shalbe a witnes vnto vs:

for it in hathe heard all the words of the Lord which he spake with vs: it shalbe therefore a witnes against you, lest ye deny your God.

28 The Ioshua let the people departe, euerie man vnto his inheritance.

29 And after these things Ioshua the sonne of Nun, the seruant of the Lord dyed, being an huxdeth and ten yeres olde.

30 And they buryed him in § border of his inheritance in Timnath -festa, which is in mount Ephraim, on the Northside of mount Gaath.

31 And Israel serued the Lord all the dayes of Ioshua, and all the dayes of the Elders that ouerliued Ioshua, & which had known all the works of the Lord that he had done for Israel.

32 And the bones of Ioseph, which the children of Israel brought out of Egypt, buryed they in Shechem in a parcel of

ground which Iaskob bought of the sonnes of Hamor the father of Shechem, for an hundred pieces of silues, and the children of Joseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron dyed, whome they buryed in the hil of Phinehas his sonne, which was giuen him in mount Ephraim.

THE BOKE OF IVDGES.

THE ARGUMENT.

A Lheit there is nothing that more provoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasant and heinous that can turne back Gods love from his Church. For now when the Israelites were entred vnto the land of Candan, and sawe the trueth of Gods promes performed, in stead of acknowledging his great benefices and giving thanks for the same, they fell to moske horrible obliuon of Gods graces, contrarie to their sol: mne promes made vnto Ioshua, and so provoked his vengeance (as much as in them stode) to their utter destruction. Whereof as they had moske evident signes by the mutabilitie of their state: for he suffered them to be moske cruelly vexed and tormented by tyrants: he pulled them from liberate, and cast them into}}{(a) us the intent they might feel their owne miseries and so call vnto him and be delivered. Yet to shewe that his mercies endure for ever, he raised vp

from time to time suche as shulde deliuer them and assure them of his favour and grace, if they wolde turne to him by true repentance. And these deliurers the Scripture calleth Judges, because they were executors of Gods judgements, not chosen of the people nor by succession, but raised vp, as it semed best to God, for the governance of his people. They were twelve in number besides Ioshua, and governed from Ioshua vnto Saul the first King of Israel. Ioshua and these vnto the tyme of Saul ruled 336 yeres. In this boke are manie notable points declared, but two especially: first, the battel that the Church of God hathe for the maintenance of true religion against idolatrie and superstition: next, what great danger that commune wealth is in, when as God giueth not a magistrate to retinue his people in the purones of religion and his true service.

D.iiii.

Judah is preferred.

Judges.

CHAP. 2

1. After Iosua was dead, Iudah wasquite in a capuaine. 6. Adon-bézek is také. 14 The request of Ashish. 15 The

children of Kim. 19 The Canaanites are made tributaries,
but not destroyed.

a by the ind-gement of V-timeread Exo. 23, 10, 6000-17, 21.1
f.m. 23, 6. b Who shall be our Capuaine

f Fier y Ioshua was dead, y chidré of Israel asked the Lord
saying: Who shal go vp for vs against the Canaanites, to fight
his against them?

2. And the Lord said, Iudah shal go vp: beholde, I haue guen
the land into his hand.

c For the tri-be of Simeon had meet in h trice with in y tribe of
Iudah, Iosh. 19, 1.

3 And Iudah said vnto Simeón his brother, Come, vp with me
into my lot, that we may fight against the Canaanites: and I
likewise wil go with thee into thy lot: So Simeón went with
him.

c On the lord of Bèzek.

4 Then Iudah went vp, and the Lord deli-hered the Canaanites
and the Perizzites into their hands, and they flcwe of them in
Bézek ten thousand men.

d This was Gods will ind-gement, as the tyrant him fel fe
confesseth, y as he had done, so did he receive, Imit. 24, 19.

5 And they foude Adoni-bézek in Bézek: and they fought against him, and flcwe the Canaanites, and the Perizzites.

6 But Adoni-bézek fled, and they pursued after him, and caught him, and cut of the thumbes of his hands and of his fere.

e Which was after ward bo-ght against, & possed by y Iebusites, 2 Sam 5, 6.

7 And Adoni-bézek said, Seuenie Kings hauing the thumbes of their hands and of their fete cut of, gathered bread vnder my table: as I haue done, so God hathe rewarded me, so they brought him to Ierusalém, and there he dyed.

Is 11, 14.

8 (Now the children of Iudah had fought against Ierusalém, and had také it & fmit-ten it with the edge of the sword, and had fct the citie on fire)

f These thre were gyats, & the children of Anik.

9 Afterwarde also the children of Iudah went downe to fight against the Canaanites, that dwelt in y mountaine, and toward the South, and in the lowe countrey.

10 And Iudah wét against the Canaanites, that dwelt in Hebrón, which Hebrón be-foretime was called Kiriath-arba: and they flcwe Shefhai, and Ahimán & Tal-más.

g Read Iosh. 9, 15.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in olde time was Kiriath-fepher.

12 And Caléb said, He y fmireth Kiriath-fepher, & taketh it, euen to him wil I gue Achšáh my daughter to wife.

13 And Othniel the fonne of Kenáz Ca-lebs yonger brother toke it, to whome he gaue Achšáh his daughter to wife.

14 And whe flc came to him, flc moued him to aske of her father a field, s and flc light-ed of her aske, and Caléb said vnto her, What wilt thou?

15 And flc answered him, Giue me a blef-fing: for thou hast giueme a South con-

trey, giueme also springs of water: and Caléb gaue her the springs abue and the springs beneath.

16 And the children of b Kení Mofés fa- h This was one of the va- thes in lawe went vp out of the citie of the palmetrees with the children of Iu- dáh, into the wildernes of Iudáh, that lieth in the South of Ará, and went and dwelt among the people.

17 But Iudáh went with Simeón his bro- ther, and they flcwe the Canaanites that inhabited Zephách, and vterly destroyed it, and called the name of the citie Hor- Nam. 21, 2

18 Also Iudáh toke Azzáh with the coastes thereof, & Askelón with the coastes thereof, and Ekrón with the coastes thereof.

19 And the Lord was with Iudáh, and he possessed the mountains: for he could not drive out the inhabitants of the valleys, because they had chariots of iron.

20 And they gave Hebrón unto Caléb, as Moses had said, and he expelled thence the three sons of Anak.

21 But the children of Beniamín did not cast out the Jebusites, that inhabited Jerusalem: therefore the Jebusites dwell with the children of Beniamín in Jerusalem unto this day.

22 They also that were of the house of Joseph, went up to Beth-el, and the Lord was with them,

23 And the house of Joseph caused to be built a tower in Beth-el (and the name of the city beforetime was Luz)

24 And the spies saw a man come out of the city, & they said unto him, Shew us, we pray thee, the way into the city, and we will follow thee mercifully.

25 And when he had followed them the way into the city, they smote the city with the edge of the sword, but they let the man & all his household depart.

26 Then the man went into the land of the Hittites, and bought a city, and called the name thereof Luz, which is the name thereof.

reof vnto this day.

27 Nether did Manasseh destroy Beth- Ioh. 17, 21. sheán with her townes, nor Taanách with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of I- bleám with her townes, nether the inha- bitants of Megidó with her townes: but the Canaanites dwelled fill in that land.

28 Neuertheles when Israel was strog, they put the Canaanites to tribute, and expel- led them not wholly.

29 Likewise Ephráim expelled not the Canaanites that dwelt in Gézer, but the Canaanites dwelt in Gézer among them.

30 Nether did Zebulún expel the inha- bitants of Kitrón, nor the inhabitants of

The rebellion of

Iudges.

the people. 109

of Nahalōl, but the Canaanites dwelt among them, and became tributaries. 31 ¶ Nether did Affer call out the inhabitants of Acchō, nor the inhabitants of Zidōn, nor of Ahlāb, nor of Achrib, nor of Helbāb, nor of Aphik, nor of Rehōb, 32 But the Afferites dwelt among the Canaanites the inhabitants of the land: for thei did not drive them a out. 33 ¶ Nether did Naphtali drive out the inhabitants of Beth-fhēmefh, nor the inhabitants of Beth-anāth, but dwelt among the Canaanites the inhabitants of the lid: neuertheles the inhabitants of Beth-fhēmefh, and of Beth-anāth became tributaries vnto them. 34 And the Amorites 'droue the children of Dan into the mountains: so that thei suffred them not to come downe to the valley. 35 And the Amorites 'dwelt ftill in mount Hēres in Analōn, and in Shaalbim, and when the a hand of Ifsephs familie pre-uailed, thei became tributaries: 36 And the coalt of the Amorites was from Maaleh-akrabbim, even from a Sēlah and vpwarde. CHAP. 11. 37 The Angel rebuketh the people, because thei had made peace with the Canaanites. 38 The

Iffractites fell to idolatrie after Iffhua death. 39 This are
deftuered into the enemies hands. 40 God deftuereth them by
Iudges 41 Why God fuffred idolaters to remain among them.
38 And an a Angel of the Lord came vp from Gilgāl to
Bochim, & laid, I made you to go vp out of Egypt, & haue
brought you vnto the land which I had fwoine vnto your
fathers, and laid, I wil neuer break my couenant with you. 2 a
Ye alfo fhall make no couenant with the inhabitants of this land,
a but fhall break downe their altars: but ye haue not obeyed my
voyce. Why haue ye done this? 3 Wherefore, I laid alfo, I wil
not caft the out before you, but thei fhall be a as thornes vnto
your fides, and their gods fhall be 'your deftruction. 4 And when
the Angel of the Lord fpake thefe wordes vnto all the children
of Ifraél, the people lift vp their voyce, and wept. 5 Therefore
thei called the name of that place, 'Bochim, and offred
facrifices there vnto the Lord. 6 ¶ Now when Iffhūa had a fent
the people away, the children of Ifraél went euerie mā into his
inheritance to poffeffe the land. 7 And the people had ferued
the Lord all the daies of Iffhūa, and all the daies of the Elders
that outlyued Iffhūa, which had fene all the great c workes of
the Lord that he did for Ifraél. 8 But Iffhūa the fonne of Nun
the ftuāt of the Lord dyed, when he was an hūdreth and ten
yeres olde: 9 And thei buiyed him in the coaftes of his
inheritance, in a Timmath-hēres in mount Ephraim, on the
Northfide of mount Galh. 10 And fo all that generacion was
gathered vnto their fathers, and an other generacion arofe after

them, which nether knew the Lord, nor yet the workes, which he had done for Ifraél. 11 ¶ The the children of Ifraél did wickedly in the fight of the Lord, and ferued a Baalim. 12 And forfoke the Lord God of their fathers, which brought them out of the land of Egypt, & followed other gods, eue the gods of the people that were round about them, and bowed vnto them, & prouoked the Lord to angre. 13 So thei forfoke the Lord, & ferued Baal and a Afftarōth. 14 And the wrath of the Lord was hote against Ifraél, and he deftuered them into the hāds of spoilers, that spoiled them, & he a folde them into the hands of their enemies roūl about the, so that thei colde no longer stand before their enemies. 15 a Whether focuer thei went out, the b had of the Lord was fote against them, as the Lord had laid, & as the Lord had fwoine vnto them: so he punshed them fore. 16 ¶ Notwithstanding, the Lord raifed vp Iudges, which 'destuered them out of the hands of their oppreffers. 17 But yet thei wolde not obey their Iudges: for thei went a whoring after other gods, and worhipped them, & turned quickly out of the a way, wherein their fathers walked, obeying the commandements of the Lord: thei did not so. 18 And when the Lord had raifed them vp Iudges, the Lord was with the Iudge, and deftuered them out of the hand of their enemies all the daies of the Iudge (for the Lord 'had compaffion of their gronings, a because of them that oppreffed them & to mented them) 19 Yet a whe the Iudge was dead, thei returned, and 'did worfe then their fathers, in following other gods to fcue them and worhip them: thei

ceafed not from their owne inuencions, nor from their
 rebellious way. 20 Wherefore the wrath of the Lord was
 kindled against Ifraél, & he laid, Because this people haine
 tranfgreffed my couenant, which I commanded their fathers, &
 hahe not obeyed my voyce, 21 Therefo e wil I no more caft out
 before them any of the a nacions, which Iffhūa left when he
 dyed, E.1. d Hēres by turning the letters backward to Serfh. as
 Iffh. 24, 30. e Thee 15. 23. master of 109. f Thefe we're idoles,
 which had the forms of an ewe of fhope among the fidomans.
 'Pfal 44. 25. no longer ftand before their enemies. g To all their
 enterprifes b The verge- and the wrogs- and the ftend.
 Manning, fch 11. true reft. Manning, fch 12. true reft. Manning,
 fch 13. true reft. Manning, fch 14. true reft. Manning, fch 15.
 true reft. Manning, fch 16. true reft. Manning, fch 17. true reft.
 Manning, fch 18. true reft. Manning, fch 19. true reft.
 Manning, fch 20. true reft. Manning, fch 21. true reft.
 Manning, fch 22. true reft. Manning, fch 23. true reft.
 Manning, fch 24. true reft. Manning, fch 25. true reft.
 Manning, fch 26. true reft. Manning, fch 27. true reft.
 Manning, fch 28. true reft. Manning, fch 29. true reft.
 Manning, fch 30. true reft. Manning, fch 31. true reft.
 Manning, fch 32. true reft. Manning, fch 33. true reft.
 Manning, fch 34. true reft. Manning, fch 35. true reft.
 Manning, fch 36. true reft. Manning, fch 37. true reft.
 Manning, fch 38. true reft. Manning, fch 39. true reft.
 Manning, fch 40. true reft. Manning, fch 41. true reft.

Manning, fch 42. true reft. Manning, fch 43. true reft.
Manning, fch 44. true reft. Manning, fch 45. true reft.
Manning, fch 46. true reft. Manning, fch 47. true reft.
Manning, fch 48. true reft. Manning, fch 49. true reft.
Manning, fch 50. true reft. Manning, fch 51. true reft.
Manning, fch 52. true reft. Manning, fch 53. true reft.
Manning, fch 54. true reft. Manning, fch 55. true reft.
Manning, fch 56. true reft. Manning, fch 57. true reft.
Manning, fch 58. true reft. Manning, fch 59. true reft.
Manning, fch 60. true reft. Manning, fch 61. true reft.
Manning, fch 62. true reft. Manning, fch 63. true reft.
Manning, fch 64. true reft. Manning, fch 65. true reft.
Manning, fch 66. true reft. Manning, fch 67. true reft.
Manning, fch 68. true reft. Manning, fch 69. true reft.
Manning, fch 70. true reft. Manning, fch 71. true reft.
Manning, fch 72. true reft. Manning, fch 73. true reft.
Manning, fch 74. true reft. Manning, fch 75. true reft.
Manning, fch 76. true reft. Manning, fch 77. true reft.
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Manning, fch 80. true reft. Manning, fch 81. true reft.
Manning, fch 82. true reft. Manning, fch 83. true reft.
Manning, fch 84. true reft. Manning, fch 85. true reft.
Manning, fch 86. true reft. Manning, fch 87. true reft.
Manning, fch 88. true reft. Manning, fch 89. true reft.
Manning, fch 90. true reft. Manning, fch 91. true reft.
Manning, fch 92. true reft. Manning, fch 93. true reft.

Manning, fch 94. true reft. Manning, fch 95. true reft.

Manning, fch 96. true reft. Manning, fch 97. true reft.

Manning, fch 98. true reft. Manning, fch 99. true reft.

Manning, fch 100. true reft.

Othniel.

Iudges.

Ehúd.

so I both outwards en- ures and false. Prophets are but a tryal
to prove a listen. Bull. 1:1

That through them I may = proue If- rael, whether they wil
kepe the way of the Lord, to walke therein, as their fa- thers
kept it, or not.

So the Lord left those nations, & droue them not out
immediately, nether deli- ered them into the hand of Iofhúa.

CHAP. III.

1 The Canaanites were left to try Ifrael. 2 Othniel de- liuereth
Ifrael. 3 Ehúd killeth King Eglón. 4 Sham- gor killeth the
Philistims.

2 These now are the nations which the Lord left, that he might
proue Ifrael by them (men as many of Ifrael as had not known

all the 3 warres of Canán,

4 Which were achieved by 3 hand of God, and not by the power of man.

5 For this tru- hed in God & he fought for 3 them.

2 Onely to make the generations of the children of Ifrael to know, and to teache them warre, which douteles their predef- feitors knowe 6 not)

3 Fine princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hiuites that dwelt in mount Lebanon, from mount Báal hermón vnto one come to Hamath.

4 And these remained to proue Ifrael by them, to wit, whether they wolde obey the commandements of the Lord, which he commanded their fathers by the hand of Moses.

5 And the children of Ifrael dwelt among the Canaanites, the Hitrites, & the Amo- rites, and the Perizzites, and the Hiuites, and the Iebuistes,

6 And they toke 7 their daughters to be their wives, and gave their daughters to their sonnes, and ferued their gods.

7 So 8 children of Ifrael did wickedly in the sight of the Lord, & forgave the Lord their God, & ferued Baalim, and 9 Athe- róth.

8 Therefore the wrath of the Lord was kindled against Ifrael,
and he solde them into the had of Chushán rishatháim King of
'Arám-naharáim, & the childré of If- rael ferued Chushán
rishatháim eight ye- res.

9 And when the children of Ifrael cryed vnto the Lord, the
Lord stirred vp a faut- our to the children of Ifrael, and he
faued them, enen Othniél the sonne of Kenáz, Caleb yonger
brother.

10 And the 11 Spirit of the Lord came vpó him, and he iudged
Ifrael, and went out to warre: & the Lord deliuered Chushán
ri- shatháim King of 'Arám into his hand, and his hand
preuailed against Chushán rishatháim.

11 So the land had rest 12 fourtie yeres, and Othniél the sonne
of Kenáz dyed.

13 The children of Ifrael againe co- mitted wickednes in 14
sight of the Lord: & the Lord 15 strengthened Eglón King of
Moab against Ifrael, because ther had

committed wickednes before the Lord.

13 And he gathered vnto him the children of Ammón, and
Amalek, and went and smore Ifrael, and they possessed the
citic of palmetrees.

14 So the children of Ifrael ferued Eglón King of Moab eightyne yeres.

15 But when the children of Ifrael cryed vnto the Lord, the Lord stirred them vp a fauiour, Ehúd the sonne of Gerá the sonne of 'Temin, a man lame of his right hand: and the children of Ifrael sent a present by him vnto Eglón King of Moab.

16 And Ehúd made him a dagger with two edges of a cubite length, and he did girde it vnder his raymet vpon his right thigh,

17 And he presented the gift vnto Eglón King of Moab (and Eglón was a very fat man)

18 And whé he had now presented the pre- sent, he sent away the people that bare the present,

19 But he turned againe from the 20 quarries, that were by Gilgál, and faid, I haue a se- cret errand vnto thee, ó King. Who faid, Kepe 21 silence: and all that stode about him, went out from him.

20 Then Ehúd came vnto him, (& he fate alone in a somer parler, which he had) & Ehúd faid, I haue a message vnto thee frá God. Then he arose out of his throne,

21 And Ehúd put forth his left hand, and toke the dagger from his right thigh, and thrust it into his belly,

22 So that the hafte went in after the bladet and the fat closed about the blade, so that he colde not drawe the dagger out of his belly, but the dirt came out.

23 Then Ehúd gate him out into the por- che, and shut the dores of the parler vpon him, and locked them.

24 And when he was gone out, his seruants came: who seing that 25 dores of the parler were locked, they faid, 26 Surely he doeth his castm. nt in his somer chambre.

25 And they tarved til they were ashamed: and seing he opened not the dores of the parler, they toke the keye, and opened the, and beholde, their lord was fallen dead on the earth.

26 So Ehúd escaped (while they tarved) and was passed the quarris, and escaped vnto Suráth.

27 And when he came home, 28 he blewe a trumpet in mount Ephráim, and the children of Ifrael went downe with him from the mountaine, and he went before them.

29 Then faid he vnto them, Follow me: for the Lord hathe deliuered your ene- mies, enen Moab into your hand. So they went downe after him, and toke the paf-

10r, Reolamla, Or, soft hadra.

10r, could a dagger ever made.

h Or, as some man, from the places of ido- les

11 all he departed.

Or, hand.

12h, her com- mit his fore.

13r, could the trumpet in he blown, Kumb, toke.

fages

a Contrary to 6 Gods commit- dement, Deut. 7:1

d Trees or woods arec- ted to: idola- me.

Or, Misfynia- gia.

a He was his ren vp by the Spirit of the Lord.

Or, Syria.

f That is, 12, vnder Iofhus. If. 8. vnder Othniél. g to 1 the em-
mies of Gods people have no power over them, but by Gods
appoin- ment.

Shamgár. Deborah.

Iudges. Deborah's victorie. No 25/1224

Goth, 1, and big bold

'His humbled & Meaning, the Abrahams

I So that is in one the nobler, not 9 means y God regis- eth,
when he will get the vi- flor.

"The added, or continued to do well.

a There was another Iabin, whom Iishin killed & mine has cut
Ha- sh, Ioth is it. b I have it, in a wood, or frog place.

e By 5 Spirit of prophetic, refulusing of controversies, &
declaring 5 wil of God.

d And entel- led unto me by 5 Spirit of pro- plete.

Pfad, 2, 10. His, will

e Pearing his owne weak- ness & his e- nemies power, he
disfrcth 5 Prophetess to go with him to assure him of Goes wil
from time to- time

Or, he led of- to him 10000 men.

Or, pffrct. Kym 10, ap "Efe 1st 2000

fages of Iodén toward Moáb, and suf- fied not a man to pafle
ouer.

29 And they flew of the Moabites the fame time about ten
thousand me, all fed men, and all were waitiours, and there

escaped not a man.

30 So Moáb was "fubdued that day, vnder the hand of Ifraél:
and the land had tell four f ore yeres.

31 ¶ And after him was Shamgát the fonne of Anath, which
fkwe of the Philitims fixe hundreth men with an oxe¹ goade, &
he alfo deliuered Ifraél.

CHAP. III.

Ifraél fume and are gmd into the hands of Iabin. De- borah
rudgeth Ifraél and exhorreth Barák to deliuer the people to
before fleteh. 17 And is hyllled by Iail

And the children of Ifraél began a- gaine to do wickedly in the
fight of the Lord when Ehúd was dead.

2 And the Lord folde them into the hand of ¹ Iabin King of
Canaan, that teigned in Hazór, whoft chief captaine was called
Siferá, which dwelt in ² Harofshoth of the Gentiles.

Then the children of Ifraél ceyed vnto the Lord: (for he had
nine hundreth cha- rets of yron, and twenrie yeres he had ve-
xed the children of Ifraél very fore)

4 ¶ And at that time Deborah a Prophe- tesse the wife of
Lapidóth ¹ judged If- raél.

5 And this Deborah dwelt vnder a palme tre, betwene Ramáh and Beth-él in moút Ephráim, & the children of Ifraél came vp to her for judgement.

6 Then she fent and called Barák the fon- ne of Abinóam out of Kédefh of Naph- tali, and faid vnto him, Hathé not 9 Lord God of Ifraél ¹ commanded, feying, Go, and drawe toward mount Tabór, & take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And I wil drawe vnto thee to the ¹ iouer Kifhón Siferá, the captaine of Iabins ar- mie with his chaets, and his multitude, & wil deliuer him into thine hand.

8 And Barák faid vnto her, ¹ If thou wilt go with me, I wil go: but if thou wilt not go with me, I wil not go.

9 Then she answered, I wil surely go with thee, but this is ourney that thou takeft, fhal not be for thine honour: for 9 Lord fhal fel Sifera into 9 had of awomá. And De- borah a: ofe and went 9 Barák to Kédefh.

10 ¶ And Barák called Zebulun and Naph- tali to Kédefh, & ¹ he went vp on his fere with ten thousand men, and Deborah wét vp with him.

11 (Now Hebet the Kenite, which was of the ¹ children of ¹ Hobáb the father in law of Moës, was departed from the ¹ Keni-

tes, and pitched his tent ¹ vntil the plaine of Zaanam, which is by Kédefh)

12 Thé they fhewed Siferá, 9 Barák 9 fonne of Abinóa was gone vp to mou't Tabór.

13 And Siferá called for all is chaets, even nine hundreth chaets of yron, & all the people that were with him to ¹ Harofheth of the Gentiles, vnto the iouer Kifhón.

14 Then Deborah faid vnto Barák, 1 Vp: for this is 9 day that the Lord hathc deli- uered Sifera into thine hand. Is not the Lord gone out before theefo Barák went downe from mount Tabór, and ten thou- fand men after him.

15 And the Lord destroyed Siferá and all his chaets, & all his hofte with the edge of the fwoide, before Barák, fo that Siferá lighted downe of his chaet, and fled away on his fete.

16 But ¹ Barák purfued after the chaets, & after the hofte vnto Harofheth of the Gétiles: & all 9 holt of Sifera fel vpon 9 edge of 9 fwoide: thcte was not a má leit.

17 Howbeit, Sifera fled away on his fete to the tent of Iaél the wife of ¹ Hebet the Kenite: (for peace was betw: ne Iabin the King of Hazór, and betwene the houfe of Hebet the Kenite)

18 And Iaél wét out to mete Siferá, & faid vnto him, Turne in, my Lord, turne into me:feare not. And when he had turned in

vnto her into het tent, she couered him with a ¹ mantel.

19 And he faid vnto her, Giue me, I pray thee, a fittle water to drike: for I am thulify. And she opened ¹ a bottle of milke & ga- ue him drinke, and couered him.

20 Againe he faid vnto her, Stande in the dore of the tent, and when anie man do- eth come and enquire of thee, faying, Is ¹ anie man her: thou fhak fay, Nay.

21 Then Iaél Hebers wife toke a: nayle of the tent, and toke an hammer in her hand, and went fsoftly vnto him, and fmote the naile into his temples, and fattened it into the grounde, (fo: he was falt a flope, and wearse) and fo he dyed.

22 And beholde, as Barák purfued after Si- ferá, Iaél came out to mete him, and faid vnto him, Come, and I wil fhewet thee the má, whome thou fk kept: and whé he came into het ten beholde, Sifrá lay ¹ dead, and the naile in his temples.

23 So God broght downe Iabin the King of Canaan that day before the children of Ifraél.

24 And the hand of the children of Ifraél "prospereft", and preuailed against Iabin the King of Canaan, vntil they had de- fstroyed Iabin King of Canaan.

CHAP. V.

1 The sing and thanksfguing of Deborah and Barák after the
victorie

f Meaning, 9 he poss: f a gre is parte of that country.

g She fl en courgeth hi to this unre- prise by affi- ring him of
God: fasonr & aide.

h Whofe and ters were fld ger, but w or- shped 5 time God, &
there- fore were my- ned 5 Ifraél.

Or, if wept.

Chap 2, 10.

1 To wit, Sif- ra 2 That is, the prone of fake, 3 which is was
fattened to the grode.

1 So he fow 9 a woman had the honour, as Deborah pro-
pected

He went and was fld.

E.ii.

The song of Deborah. Iudges.

a To wit, the two tribes of Zebulun and Naphtali.

Deu. 4,11.

Deu 2,1.

Psal 97,2.

Exud. 19,18.

Chap 3,31. Chap 4,18. b For fears of the enemies.

e Miraculously stirred vp of God to pinc them & deliver them

4 They had no heart to re-fist their enemies.

e Yegouers ners f As to digter of your enemies

g For now you may draw water without fears of your enemies

h To wit, the j kept thy people in captu- itie.

i Iothas fir fought against Amalek, and Smithshood him.

h Even j fear- ned did help to fight, I find j whole tribe

m They mer- uctled, j they came not our Iordén to hel- pe them

n She repro- neeth all them that came not to helpe their

brethren in their necesi- tle o Either by bearing of the fla, or by

m- ning

1 Then fang Deborah, and Barák the sonne of Abinóam the
fame day, fay- ing,

2 Praise ye the Lord for the auenging of Israel, & for the people that offred the selues willingly.

3 Heare, ye Kings, hearken ye princes: I, e- uen I wil sing vnto j Lord: I wil sing prai- se vnto the Lord God of Israel.

4 Lord, when thou wentest out of Seir, when thou departedst out of the field of Edóm, the earth trembled, & the heaués rained, the cloudes also dropped water.

5 The mountaines melted before j Lord, was did that Siná before the Lord God of Israel.

6 In the dayes of Shamgár the sonne of Anáth, in j dayes of Iaél the hye wayes were vnoccupied, and the trauelers wal- ked through bywayes.

7 The townes were not inhabited: they de- cayed, I say, in Israel, vntil I Deborah ca- me vp, which rose vp a mother in Israel.

8 They chose newe gods: then was warte in the gates. Was there a shilde of speate fene among fourtie thousand of Israel?

9 Mine heart is for on the gouerners of Is- rael, & on them that are willing among j people: praise ye the Lord.

10 Speake ye that ride on white asses, ye j dwel by Middin, and that walke by the waye.

11 For the noyse of the archers appaifid a- móg the drawers of water: there shal tnei rehearse righteousnes of the Lord, his righteousnes of his townes in Israel: then did the people of the Lord go downe to the gates.

12 Vp Deborah, vp, arise, & sing a song: a- rise Barák, & lead by captuuitie captuit, thou sonne of Abinóam.

13 For they that remaine, haue dominió o- uer the mightie of the people: the Lord hathe gincim me dominion ouer the strong.

14 Of Ephráim their toote arose against A- malék & after thee, Ben-amir shal fight a- gainst thy people & Amalek of Machir ca- me rulers, and of Zebulún they that han- dle the penne of the water.

15 And the Princes of Islachás were with Deborah, & Islachár, and also Barák: he was set on his fete in the valley: for the diuisions of Reubén were great thoughts of heart.

16 Why abodeit thou among the shepefol des, to hear the bleatings of the flockes for the diuisions of Reubén were great thoughts of heart.

17 Gilcád abode beyond Iordén: & why doeth Dan remaine in shippes? Ashér fa- re on the seafore, and taried in his decayed places.

18 But the people of Zebulún and Naphta-

lí haue ieoparde their liues vnto the death in the hye places of the field.

19 The Kings came & fought: the fought the Kings of Canáan in Taanách by the waters of Megiddó: they received no gáí- ne of money.

20 They fought from heauen, even the star- tes in their courtes fought against Si- será.

21 The riuer Kishón swept them away, that ancient riuer the riuer Kishón. & my soule, thou hast marched valiantly.

22 Then were the horsehouses broken with the oft beating together of their mighty men.

23 Curse ye Meróze: said the Angel of the Lord) curse the inhabitants thereof, be- cause they came not to helpe the Lord, to helpe the Lord against the mightie.

24 Iaél the wife of Hebér the Kenite shal be blessed above when women: blessed shal she be above women dwelling in tents.

25 He asked water, & she gaue him mil- ke: she brought forth butter in a loudly dish.

26 She put her hand to the naile, and her right hand to the workmans hammer: with the hammer smote she Siserá: she smote of his head, after she had wounded, & pearled his temples.

27 He bowed him downe at her fete, he fell downe, & lay shi: at her fete he bowed him downe, an ifel: and when he had sonke downe, he lay there dead.

28 The mother of Siserá looked out at a windowe, and cryed through the lattesse, Why is his charet so long a coming? why tay the wheles of his charets?

29 Her wife ladves answered her, Yea. She answered her selfe with her owne wor- des,

30 Haue they not gotten, & they deuide the spoyle: euerie man hathe a maide or two. Siserá hathe a praye of diuers cou- lour: ed garments, a pray of son: hy coulours made of nedle work: of diuers coulours of nedle work on boehe sides, for the chief of the spoyle.

31 So let all thine enemies perish, & Lord: but they that loue him, shal be as the sun- ne when he iseth in his might, and the lad had rest for tie yeces.

p They wane nothing, but lost all

q As a befo- me doeth fl- j of j bonis.

r to was a ci- tie nare Ta- bor, where the foughs

f Some read, churned millio in a great cup.

"Sir destroyed.

"Sir, see r That is, she conducted her selfe.

u Because he was chief of j armie

x Shal grove daily more & more in Gods favour

CHAP. VI.

1 Israel is oppressed of the Midianites for their wicked- ness.

14 Gideon is sent to be their deliverer. 17 He of keth a figure.

2 A Forward the children of Israel com- mitted wickesses in the sight of the Lord, and the Lord gaue the into the han- des of Midian feun ye es.

3 And the hand of Midian prevailed a- gainst Israel, & because of the Midiani- tes the children of Israel made them de-

a For fears of Midianites th died into j demes of the mountains

MCE

Gideón.

Iudges.

Baals altar.

III

¶ 1. of Iudim

b Eues almost I whole con- crey

e This is the end of Gods punishments, to call his to
repudiance if they may see for help of him.

2 King. 19, 36 let. 10,2.

10.10 prepare his fight

2 This came not of distrust, but of wack- ness of faith, & is in
y noose perf. & for no man in this li- fi can have a perf. &
faith, but the chil- dren of God have a true faith, whereby they
be to- said

e That is, Christ oppi- ring in visible forme f Which I ha- ne
given thee.

Ord. 1000.

dennes in the mountains, and canes, and strong holdes.

3 When Israel had fowen, then came vp the Midianites, the
Amalekites, and they of the East, and came vpon them,

4 And camped by them, and destroyed the frute of the earth,
euen til thou come vnto Azzah, & left no foode for Israel,

nether shepe, nor oxe, nor asse.

5 For they wet vp, and their cattel, and came with their tentes as greshoppers in multitude: so that they and their camels were without numbers: and they came in- to the land to destroye it.

6 So was Israel exceedingly impouerished by the Midianites: therefore the children of Israel cryed vnto the Lord.

7 And when the children of Israel cryed vnto the Lord because of the Midianites, The Lord sent vnto the children of Israel a Prophet, who said vnto them, Thus sayeth the Lord God of Israel, I haue brought you vp fro Egypt & haue brought you out of the house of bondage,

9 And I haue deliuered you out of the had of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land.

10 And I said vnto you, I am the Lord your God: * for e not the gods of the Amotites in whose land you dwell: but you haue not obeyed my voyce.

11 ¶ And the Angel of the Lord came, and sate vnder the oke: which was in Ophrah, that pertained vnto Isaiah the father of the Exites, and his sonne Gideón threshed wheat by the win: presse, to hide it from the Midianites.

12 Then the Angel of the Lord appeared vnto him, and said vnto him, The Lord is with thee, thou valiant man.

13 To whome Gideón answered, 4 Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where be all his miracles which our fathers tolde vs of, and said, Did not the Lord bring vs out of Egypt? but now the Lord hathe forsaken vs, and deliuered vs in- to the hand of the Midianites.

14 And the Lord looked vpon him, and said. Go in this thy might, & thou shalt saue. Israel out of the hands of the Midianites: haue not I sent thee?

15 And he answered him, Ah my Lord, whereby shal I saue Israel? beholde, my father is poore in Manasseh, and I am the least in my father's house.

16 Then the Lord said vnto him, I will the- refore be with thee, and thou shalt smite the Midianites, as one man.

17 And he answered him, I pray thee, if I haue foode fauour in thy sight, then shewe

me a sign, that thou talkest with me.

18 Depart not hence, I pray thee, vntil I come vnto thee, and bring mine offering, & lay it before thee. And he said, I wil tary vntil thou come againe.

19 ¶ Then Gideón went in, & made ready a kid, & vnleauened bread of an Ephah of sioue, and put the flesh in a basket, and put the broth in a pot, and broght it out vnto him vnder the oke, and presented it.

20 And the Angel of God said vnto him, Take the flesh and the vnleauened bread, and lay them vpon this stone, and powre out the broth: and he did so.

21 ¶ The the Angel of the Lord put forth the end of the staffe that he held in his hand, and touched the flesh & the vnleauened bread: and there arose vp fire out of the stone, and consumed the flesh & the vnleauened bread: so the Angel of the Lord departed out of his sight.

22 And when Gideón perceiued that it was an Angel of the Lord, Gideón then said, Alas, my Lord God: * for because I haue sene an Angel of the Lord face to face, I shal dye.

23 And the Lord said vnto him, Peace be vnto thee: seare not, thou shalt not dye.

24 Then Gideón made an altar there vnto the Lord, and called it. Iehouah shalom: vnto this day it is in Ophrah, of the father of the Exites.

25 ¶ And the same night the Lord said vn- to him, Take thy fathers yong bullocke, & another bullocke of feuen yeres olde,

and destroy the altar of Baal that thy fa- ther haue, and cut
downe the groue that is by it,

26 And buyde an altar vnto the Lord thy God vpo the top of
this rocke, in a plaine place: and take the feconde bullocke,
and offer a burnt offspring with the wood of the groue, which
thou shalt cut downe.

27 Then Gideón toke ten men of his ser- uants, and did as the
Lord bade him: but because he feared to do it by day for his
fathers housholde and the men of the ci- tie, he did it by night.

28 ¶ And when the men of the citie arose early in the morning,
beholde, the altar of Baal was broken, and the groue cut downe
that was by it, and the feconde bullocke officid vpon the altar
that was made.

29 Therefore they said one to another, Who hathe done this
thing? & when they inquired and asked, they said, Gideón the
sonne of Isaiah hathe done this thing.

30 Then the men of the citie said vnto Io- ash, Bring out thy
sonne, that he may dye: for he hathe destroyed the altar of
Baal, & the also cut down: the groue that was by it.

31 And Isaiah said vnto all that stode by E.iii.

g So that we & how the flesh is encirc vnto Gods vocati,
which can not be persuaded without signet

h Of Ephah read Eude 16,16.

i By f power of God only, as in f facie- see of Helios, i King
16,18.

Eund 21,20, chop 11,20.

Or, the Lord of yeast.

k That is, as the Chalde exti wretch, I'd touen ye- res.

l Which growed about Baals altar

m Meaning f f at owl, which was kept to be offred vnto Baal.

Gideons fleece.

Judges. The Midianites dream.

n Thus we aght to insti- fi tica, that vis aelons of Code cuise,
though all the multitude be against vs

"The of id Gi- dent Nym 10,3. chap 3,17. o The familie of
Abierce, whereof he was.

p This requir proceeded out of a. did, litse, but y his might be
confirmed in his vocatio

Gen. 18, 32.

q Whereby he was afflicted y it was a mur- cle of God.

Chap. 2, 37.

"Sle. Re-berid.

"Sle. Hammi- ph.

a God will not that cause crea- ture deprive him of his glo- ric
Deu. 10, 7. and 6, 5, 16.

him, Wil ye pleade Baals cause or wil ye faue him? he that wil
con: and for hi, let him dye or the morning. If he be God, let

him pleade for him selfe against him that hathe cast downe his altar.

12 And in that day was Gideon called Ie- ruboal, y is, Let Baal plead for him selfe because he hathe broken downe his altar.

11 Then all the Midianites & the Amale- kites and they of the East, were gathered together, and went & pitched in the valley of Izreu.

34 But the Spirit of the Lord "came vpon Gideon," & he blewe a trumpet, & "Abie- zer was ioyned with him.

35 And he sent messengers through out all Manasseh, which also was ioyned with hi, and he sent messengers vnto Athei, and to Zebulún and to Naphtali, and they came vp to mete them.

36 Then Gideon said vnto God, "If thou wilt faue Israel by mine had, as thou hast said,

37 Beholde, I wil put a fleece of wolfe in y the fishing place: if the dewe come on the fleece onely, and it be diye vpon all the earth, then shal I be sure, that y wilt faue Israel by mine hand, as thou hast said.

38 And so it was: for he rose vp early on y motowe, & thrust the fleece together, and wringed the dewe out of the fleece, and filled a bowle of water.

39 Againe Gideon said vnto God, Be not angry with me, that
"I may speake once more: let me proue once againe, I pray
thee, with the fleece: let it now be diye o- nely vpon the fleece,
and let dewe be vpo all the grounde.

40 And God did so that same night: for it was 3drye vpon the
fleece onely and there was dewe on all the grounde.

CHAP. VII.

2 The Lord commandeth Gideon to send a may a great parte of
his company so The Midianites are discom- plated by a
wondrous fort. 3 Orob and Zeah are Maine.

1 Then "Ierubbaal (who is Gideon) rose vp early and all the
people that were with him, and pitched beside" the well of
Harod, so that the hoste of the Mi- dianites was on the
Northside of them in the valley by the hil of "Moteh.

1 And y Lord said vnto Gideon, The peo- ple that are with
thee, are to manie for me to giue the Midianites into their
handes, left Israel make their "vanne against me, and say, Mine
hand hathe faued me.

3 Now therefore proclayme in the audien- ce of the people, &
say, "Whofo is time- rous or fearful, let him returne, and de-
parte early from most Gilead And theie returned of the people

which were at mount Gilead, two and twentie thousand. so ten thousand remained.

4 And the Lord said vnto Gideon, The people are yet to manie bring the downe vnto the water, and I wil b trye them for thee there: and of whome I say vnto thee, This man shal go with thee, the same shal go with thee, and of whomeforuer I say vnto thee, This man shal not go with thee, the same shal not go.

5 So he broght downe the people vnto the water. And y Lord said vnto Gideon, As manie as lappe the water with their tongues as a dog lappeth, them put by them selues, & euerie one that shal bowe downe his knees to "drinke, put apure.

6 And the nombei of them that lapped by puting their hands to their mouthes. were thre hundred men: but all the remnant of the people kneled downe vpo their knees to drinke water.

7 Then the Lord said vnto Gideon, By these thre hundred men that lapped, wil I faue you, and deluer the Midianites in- to thine hand, and let all the other d people go euerie man vnto his place.

8 So the people toke vitales "with the, and their trumpets: and he sent all the rest of Israel, euerie man vnto his tent, " & retained the thre hundred men: and the ho- ste of Midian was beneth him in a valley.

9 And the same night the Lord said vnto him, Arise, "get thee downe vnto the ho- ste: for I haue deluered it into thine had.

10 But if thou feare to go downe, then go thou, & Phurah thy seruant downe to the hoste,

11 And thou shalt hearken, what they say, and so shal thine hands be strong to go downe vnto y hoste. The went he downe and Phurah his seruant vnto the outside of the souldias that were in the hoste.

12 And the Midianites, and the Amalek- ites and all they of the East, lay in the val- ley like grasshoppers in multitude, & their camels were without nombei, as the sand which is by the seaside for multitude.

13 And when Gideon was come, beholde, a man tolde a dreame vnto his neighbour, and said, Beholde, I dreamed a dreame, & lo, a cake of barley bread tombled from aboue into the hoste of Midian, and came vnto a tent, and fmote it that it fell, and o- uerturned it, that the tent fell downe.

14 And his fellowe answered, and said, This is nothing els faue the sworde of Gideon the sonne of Loaf a man of Israel, for into his had hathe God deluered Midian and all the hoste.

15 When Gideon heard the dreame tol- de, and the interpretation of the same, he r v or shipped, and returned vnto

the ho- ste of Israel, & said, Vp: for the Lord hathe deluered
into your had y hoste of Midia.

16 And he dedued the thre hundred men

b I wil put thee a proof, to fume the, that shal go with thee.

c Let the de- parte, in some- to, for this con- terpence.

d Thre in the one and thirze thousand, and "the "the, in their
hands. "the, averaged.

e Thre y Lord he downe men ne, don't bring then him that he
sent out in so great an en- terpence.

Chap 6. 32.

f Some read a trending not- se of barley bread meaning to it
one or no reputation shalde make their great re- ma to treble.

g Or, gme 0 of thilker, as it is in the Chalde text

into

Oréb & Zeeb

Iudges. Succóth & Penuél. 229/1324

By the land. A. The land is the means God's food, to signify
that whose vichrist caused him

I. That is the vichrist shall be the Lord and Gideon his furnace

k. That destroy the enemies.

We, for ye their army.

Ifa. 9.4. 1. The Lord caused the Midianites to kill one another.

m. Meaning, & passages or the honours, that they should not escape.

Pfad. 21.12. ifa. 10.26.

n. These places had their names of the ages that were done there.

o. They began to crush, become to be had the gloria of the vichrist. b. Which have fame two pris- ces, Oréb and Zeeb. c. This last act of the whole tribe is more tamens, then the whole ex- treprist of one man of one fa- mille

into the bandes, and gaut euerie man a trumpet in his had with emptie pitchers, and 'lampes' within the pitchers.

17 And he said vnto them, Loke on me, and do likewise, whc I come to the side of the hofte: euen as I do, so do you.

18 When I blowe with a trumpet and all that are with me, blowe ye with trumpets also on euerie side of the hofte, and fay, For the Lord, and for Gideón.

19 So Gideón and the hundreth men that wete with him, came vnto the outside of the hofte in the beginning of the middle

watche, and they raised vp the watcheme, and they blewe with their trumpets, and brake the pitchers that wete in their hads.

20 And the thre companies blewe with trumpets and brake the pitchers, and held the lampes in their left hands, and the trü-pets in their right hands to blowe withall: and they cryed, The 's' wode of the Lord and of Gideón.

21 And they flode, euerie man in his place tounde about the hofte: and all the hofte 'ranne, and cryed, and fled.

22 And the thre hudreth blewe with trum- pets, & the Lord set euerie mans sworde vpon his 'neighbour, and vpon all the hofte: so the hofte fled to Beth-hafnuth in Zeteráh, and to the border of Abel meholáh vnto Tabbáh.

23 Then the men of Israel being gathered together out of Naphtali, & out of Athi, and out of all Manasseh pursued after the Midianites.

24 And Gideón sent messengers vnto all mount Ephraim, faying, Come downe a- gainst the Midianites, and take before the the 'waters vnto Beth-baráh, and Ioi- dén. Then all the men of Ephraim gather- ed together and toke the waters vnto Beth-baráh, and Ioi-dén.

25 And they toke two 'princes of the Mi- dianites, Oréb and Zeeb, and slewe Oreb vpon the tocke Oréb, and slewe Zeeb at

the winepresse of Zeeb, and pursued the Midianites, and broght the heads of O- léb & Zeeb to Gideón beyonde Ioi-dén.

CHAP. VIII.

1 Ephraim murmureth against Gideón, 2 Who appea- seth them. 4 He passeth the Iordén to the reuengeth him selfe on them of Succóth and 'Penuél' 27 He ma- keeth an Ephéd which was the cause of idolatry. 30 Of Gideón's sonne and of his death

Then the men of Ephraim said vnto him, 'Why hast thou served vs thus that thou calledest vs not, when thou wen- test to fight with the Midianites? and they chode with him shapely.

2 To whome he said, 'What have I now done in comparison of 'you' is not the gleaning of grapes of Ephraim better, the the vintage of Abiezer?

3 God hath deliucted into your hands the

princes of Midián, Oréb and Zeéb: and what was I able to do in comparison of you? and when he had thus spoken, then their spirits abated toward him.

4 And Gideón came to Iordén to pass out, he, and the thre hundreth men that were with him, weary, yet pursuing them.

5 And he said vnto the men of Succóth, Giue, I pray you, 'mosfels of bread vn- to the people' that follow me (for they be weary) that I may follow after Zebah, & Zalmunna Kings of Midián.

6 And the princes of Succóth said, Are the hands of Zebah and Zalmunna now in thine hads, that we should give bread vn- to thine armies?

7 Gideón then said, Therefore when the Lord hath deliuered Zebah & Zalmun- na into mine hand, I will 'teare your flesh with thornes of the wilderness and with breers.

8 And he went vp thence to Penuél, and spake vnto them likewise, and the men of Penuél answered him, as the men of Succóth answered.

9 And he said also vnto the men of Pe- nuél, When I come against 'in peace, I will break down this towar.

10 Now Zebah and Zalmunna were 'in Karkor, and their hoftes with them, about fiftene thousand, all that were left of all hoftes of them of the East: for there was stayne an hundreth and twente thousand men, that diewe swodes.

11 And Gideón went through them that dwelt in 'tabernacles on the Eastside of Nobah & Iogbehah, and smote the hofte: for the hofte was castles.

12 And when Zebah and Zalmunna fled, he followed after them, & toke the two Kings of Midián, Zebah and Zalmunna, and dis- comfited all the hofte.

13 So Gideón's sonne of Iofah returned from battel, 'the sunne being y: the,

14 And toke a servant of the men of Suc- coth, and inquired of him: and he 'wrote to him the princes of Succóth & the Elders thereof, saw seuenie and seuemen.

15 And he came vnto the men of Succóth, and said, Beholde Zebah and Zalmunna, by whome ye vphraided me, faying, Are hands of Zebah & Zalmunna already in thine hads, that we should give bread vn- to thy weary men?

16 Then he toke the Elders of the citic, & thornes of the wilderness & breers, & 'did teare the men of Succóth with them.

17 Also he brake downe the towie of 'Pe- nuél, and slewe the men of the citic.

18 Then said he vnto Zebah & Zalmun- na, What maner of me were they, whome ye slew at Tabó: and they answered, 'As thou art, so were they: euerne one was like

d Or, some female porcel. "She that are as my free.

e. Because the had overcome an handful, thinketh them to
have our- come 'wholes.

"She, have the priests.

f. Hening got- ren the vichrist g. A citic Lofta ward beyonde
Iordén.

h. He went by the wilderness where the Arabias dwelt in
service.

i. Some read, before 'sinne tole vp Or, de, vii, di.

"She heave in priests, as we suretheth one- "

or, they were they your shee,

E.iiii.

Gideons Ephód.

Iudges.

Abimélech. 330/1224

b We came all out of onbel- ly; therefore I will be reum- ged.

I Menafig, that they would be ten out of the- fe paine as on- re,
or els to have a valiane man to put the to death. Or, allers

m That is, thy polterate

n His intrus was to shew him foile chi- keful for this victorie
by re- foring of reli- gio, which, be- cause it was not according
as God had co mided, turned to their de- fraction.

Or, fures hal- ber.

n That is, fo- the things as perceived to y vse of the ta- beratic.

"She which ca- ne out of her thigh.

p Which ei- ter belonged to the familie of the Earites.

q That is Baal- to whome they had bod- de them felur- by
covenant.

the children of a King.

19 And he said, They were my brethren, euen my. 2 mothers
children: as the Lo.d liueth, if ye had faued their liues, I wolde
not slay you.

20 Then he said vnto Iether his first bor- ne fonne, Vp, and
slay them: but the boy drew not his fwoide: for he feared, be-
cause he was yet yong.

21 Then Zébah and Zalmunná said, Rife thou, and fall vpon
vst for 1 as the man is, so is his strength. And Gideón arose
and flewe Zébah and Zalmunná, & toke away the 2 ornaments,
that were on their camels neckes.

22 ¶ Then the men of Ifraél said vnto Gi- deón, Reigne thou ouer vs, bothe thou, & thy fonne, & thy 2 sonnes fonne: for thou haft deliuered vs out of y hād of Midián.

23 And Gideón said vnto them, I wil not reigne ouer you, nether shal my childe reigne ouer you, but the Lord shal 2 reigne ouer you.

24 Againe Gideón said vnto them, I wolde defite a request of you, that you wolde giue me euerie man the earings of his praye (fot they had golden earings because they were Ifsnacites)

25 And they answered, We wil giue them. And they spread a garmet, & did cast the- rein euerie man the earings of his praye.

26 And the weight of the golden earings that he required, was a thousand and seven hundreth shekels of golde, beside colliers, "and jewels, and purple raiment that was on the Kings of Midián, and beside the cheines, that were about their camels neckes.

27 And Gideón made an 2 Ephód thereof, and put it in Ophráh his citie: & all Ifra- él wét a whoring there after it, which was the destruction of Gideón and his house.

28 Thus was Midián brought lowe before y childré of Ifraél, so that they lift vp their heads nomore: and the countrey was in

quietnes forty yees in the dayes of Gi- deón.

29 ¶ The Ierubbáal the fonne of Ioásh wét, and dwelt in his owne house.

30 And Gideón had feuentie sonnes "be- gotré of his body: for he had manie wiues.

31 And his concubine that was in Shechém, bare him a fonne also, whose name he cal- led Abimélech.

32 So Gideón the fonne of Ioásh dyed in a good age, and was butyed in the fepulchre of Ioásh his father in Ophrah, of the 2 fa- ther of the Earites.

33 But when Gideón was dead, the children of Ifraél turned away and wét a whoring after Baalím, and made 2 Baal-berith their god.

34 And the children of Ifraél remembered

not the Lord their God, which had deli- uered them out of the hands of all their enemies on euerie fide.

35 Nether 2 shewed they mercie on the house of Ierubbáal, or Gideón according to all the goodnes which he had shewed vnto Ifraél.

CHAP. IX.

2 Abimélech vs lŕcpeth the kingdom, and putteth his brethren to death 7 Iothám propseeth a parable. 23 Hatred between Abimélech & the Shechemites. 26 Gaál conspireth against him, and is exerceme. 27 Abimélech is wounded to death by a woman.

1 Then Abimélech the fonne of Ierub- báal went to Shechém vnto his 2 mothers brethren, and cómuned with them, and with all the familie, and house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechém, whether is better for you, that all y sonnes of Ierubbáal, which are feuentie persones, reigne ouer you, other that one reigne ouer you? Remem- ber also, that I am your 2 bone, and your fifth.

3 Then his mothers brethren spake of him in the audience of all the men of Shechém, all these wordes: and their hearers were moued to followe Abimélech. for said they, He is our brother.

4 And they gaue him feuentie pieces of fil- uer out of the house of Baal-berith, whe- rewit Abimélech hired 2 vaine and light fellowes which followed him.

5 And he went vnto his fathers house at O- phráh, and 2 flewe his brethren, the son- nes of Ierubbáal, about feuentie persones vpon one stone: yet Iothám the yongest sonne of Ierubbáal was left: for he hid him selfe.

6 ¶ And all the men of Shechém gathered together with all the house of 2 Milló, and came and made Abimélech King in the plaine, where the stone was erected in She- chém.

7 And when they tolde it to Iothám, he went and stode in the top of mount Geri- zim, and lift vp his voyce, and cryed, and said vnto them, Hearken vnto me, you men of Shechém, that God may hearken vnto you.

8 2 The trees wét forthe to anointe a King ouer them, and said vnto the oliue tre, Reigne thou ouer vs.

9 But the oliue tre said vnto them, Shulde I leaue my faenes, wherewith by me they honour God and man, and go to auance me aboute the trees?

10 Then the trees said to the fig tre, Come thou, and be King ouer vs.

11 But the fig tre answered them, Shulde I forfake my fweenes, and my good frute, and go to auance me aboute the trees?

They were vommdéful of God, and vn- tynd, to vard him, by whome they had reerysed fo great a buso- lie.

a To practise with his kiné- folkes for the attending of y kingouier.

b Of your kus- red by my mo- thers side.

Or, idle folroue and valabide.

c Thus tyrres to chabidice their vtorped power spare not the
inno- cent blood, 1 King 10, 7. 1. chro 24, 4.

d Which was as the towne house or comb- hal, which he
cafleth the towne of She- chém veef 494

e By this par- able he de- clareth, that those that are not
ambitious, are modiewer- thy of honour, and that the ambrious
ab- nie their ho- nour bothe to their owne de- fraction and
others.

12 Then

Abimélech.

Iudges.

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11 Then said the trees vnto the vine, Come thou be King ouer
vs. 12 But the vine said vnto them, Shulde I leue my wine,
whereby I cheare God and man, and go to auance me above
the trees 13 The said all the trees vnto the bramble, Come thou
and reigne ouer vs. 14 And the bramble said vnto the trees, If
ye wil in dede anoint me King ouer you, come, & put your
trust vnder my shadow: and if not, the fire shall come out of
the bramble, and consume the cedres of Lebanon. 15 Now
therefore, if ye do truely and vncorruptly to make Abimélech

King, & if ye haue dealt wel with Ierubbáal & with his house,
& haue done vnto him according to the deferuing of his hands,
16 Now therefore, if ye do truely and vncorruptly to make
Abimélech King, & if ye haue dealt wel with Ierubbáal & with
his house, & haue done vnto him according to the deferuing of
his hands, 17 (For my father fought for you, and "ad-uentured
his life, & deliuered you out of the hands of Midián. 18 And ye
are risen vp against my fathers house this day, and haue slayne
his children, about seuento per sones vpon one stone, & haue
made Abimélech the sonne of his maideferuant, King ouer the
men of Shechem, because he is your brother) 19 If ye then
haue delt truely and purely with Ierubbáal, and with his house
this day, then a reioyce ye with Abimélech, and let him reioyce
with you. 20 But if not, let a fire come out from Abimélech,
and consume the men of Shechém and the house of Milló: also
let a fire come for the fro the men of Shechém, & from the
house of Milló, and consume Abimélech. 21 And Iothám ranne
away, and fled, & wét to Beér and dwelt there for seare of
Abimélech his brother. 22 So Abimélech reigned thre yere
ouer Israel. 23 But God sent an euil spirit betwene Abimélech,
and the men of Shechém: and the me of Shechém brake their
promes to Abimélech, 24 That the crueltie towarde the seuento
sonnes of Ierubbáal & their blood might come and be laide
vpon Abimélech their brother, which had slayne them, and
vpon y men of Shechém, which had aided him to kill his
brethren. 25 So y men of Shechém set men in waite for him in

the tops of the mountaines: who robbed all that passed that way by them: and it was tolde Abimélech. 26 Then Gáal the sonne of Ebéd came with his brethren, and then went to Shechém: and the men of Shechém put their confidence in him. 27 Therefore thei went out into the field, & gathered in their grapes & troade them, and made merry, and went into the house of their gods, and did eat & drinke, and cursed Abimélech.

28 The Gáal the sonne of Ebéd said, Who is Abimélech? and who is Shechém, that we shulde ferue him? Is he not the sonne of Ierubbáal? & Zebúl is his officer? Serue rather the men of Hamór the father of Shechém: for why shulde we ferue him?

29 Now wolde God this people were vnder mine had: then wolde I put away Abimélech. And he said to Abimélech, Increase thine armie, and come out.

30 ¶ And when Zebúl the ruler of the citie heard the wordes of Gáal the sonne of E-béd, his wrath was kindled.

31 Therefore he sent messengers vnto Abimélech "pruely, saying, Beholde, Gáal the sonne of Ebéd and his brethren be come to Shechém, and beholde, the fortifie the citie against thee.

32 Now therefore arise by night, thou and y people that is with thee, & lie in wayte in the field.

33 And rise early in the morning as soon as the sonne is vp, and assalt the citie: and when he and the people that is with him, shall come out against thee, do to him "what thou canst.

34 ¶ So Abimélech rose vp, & all the people that were with him by night: and they laie in waite against Shechém in foure bandes.

35 Then Gáal the sonne of Ebéd went out and stode in the entring of the gate of the citie: and Abimélech rose vp, and the folke that were with him, fro lying in waite.

36 And when Gáal sawe the people, he said to Zebúl, Beholde, there come people downe from the tops of the mountaines: and Zebúl said vnto him, The shadow of the mountaines some men vnto thee.

37 And Gáal spake againe, & said, Se, there come folke downe "by the middle of the land, & an other band cometh by the way of the plaine of Meonenim.

38 Then said Zebúl vnto him, Where is now thy mouth, that said, Who is Abimélech, that we shulde ferue him? Is not this the people that thou hast despised: Go out now, I pray thee, and fight with them.

39 And Gáal went out before the men of Shechém, and fought with Abimélech.

40 But Abimélech pursued him, & he fled before him, and many were ouerthrown and wounded, euen vnto the entring of the gate.

41 And Abimélech dwelt at Arumáh: and Zebúl thrust out Gáal and his brethren that they shulde not dwel in Shechém.

42 ¶ And on the morowe, the people went out into the field: which was tolde Abimélech.

43 And he toke the people, and deuided them into the bandes, and laid waite in F.i.

b Braggingly as though he had bene pro-fene, or to his captaine Ze-búl.

"Sir, craftily."

"Sir, what sh- or h. d. can fi de"

I Thou are a-frayed of a shadowe

"Sir by the "usual "Sir, charmere."

m As these captaine.

n Which were of his compa-nce.

F.i.

Abimélech is flaine.

Judges.

Tolá. Iair.

a That is stul- de he volute- ful and never ferve to any vie. p
That is, of Baal-berith, as Chap. 7.43.

q Menting f all were de- troyed, alwel ther in f towen as the
other.

a Sam. 11.21.

r Thus God by in the mi- terable death taketh vinge- ance on
tvrats own in this life.

f For making a tyrant their king.

the fields, and loked, & beholde, the peo- ple were come out of
the citie, & he rofe vp againft them, and fmote them.

44 And Abimélech, and the bandes that were with him,
tuffthed forward, & ftode in the entring of the gate of f citie:
and f two other bades ranne vpon all the peo- ple that were in
the field and flewe them.

45 And whé Abimélech had fought againft the citie all that day,
he toke the citie, and flewe the people that was therein, & def-
troyed the citie and fowed a falt in it.

46 ¶ And when all the men of the towere of Shechéme heard it,
thei entred into an holde of the houfe of the god v Berith.

47 And it was tolde Abimélech, that all the men of the towere of Sheché^m were gather- ed together.

48 And Abimélech gate him vp to mount Zalmón, he and all the people that were with him: and Abimélech toke axes with him and cut downe boughes of trees and toke them, and bare them on his fhulder, and laid vnto the folke that were with him, What ye haue fene me do, make hafte, and do like me.

49 Thé all the people alfo cut downe euery man his bough, and followed Abimélech, & put them to the holde, and fet the holde on fire w them: fo all the men of the towere of Sheché^m dyed alfo, about a thoufand men and women.

50 ¶ Then went Abimélech to Tebéz, and befieged Tebéz, and toke it.

51 But there was a ftreng towere within the citie, and thether fled all the men and women, and all the chief of the citie, and fhut it to them, and went vp to the top of the towere.

52 And Abimélech came vnto the towere & fought againft it, and went hard vnto the dore of the towere to fet it on fire.

53 But a certaine woman * caft a piece of a millftone vpon Abimelechs head, & brake his braine pan.

54 Thé Abimélech called haftely his page that bare his harnes, and laid vnto him, Drawe thy fworde & flay me, that mé fay

not of me, A woman flewe him. And his page * thruft him through, and he dyed.

55 And when the men of Ifraél fawe that Abimélech was dead, thei departed euery man vnto his owne place.

56 Thus God tendred the wickednes of A- bimélech, which he did vnto his father, in flaying his feuecy brethren.

57 Alfo all the wickednes of the mé of She- chém did God bring vpon their heades. So vpon thé came the * curfe of Iothám the fonne of Ierubbaál.

CHAP. X.

a Tolá dych. 1 Iair alfo dych. 17 The Ifraelites are purified for their finnes. 20 Thus crye vnto God, 16 And he haftie pafes on them.

A Fter Abimélech there arofe to de- fend Ifraél, Tolá, the fonne of Pu- áh, the fonne of * Dodó, a man of If- fachár which dwelt in Shamir in mount Ephráim.

2 And he * iudged Ifraél thre and twentie yere and dyed, & was buryed in Shamir.

3 ¶ And after him arofe Iair a Gileadite, & iudged Ifraél two and twente yere.

4 And he had thirtie tonnes that * rode on thirty affecoltes, & thei had thirty cittes, which are called * Hauoth-Iair vnto this day, and are in the land of Gilead.

5 And Iair dyed, & was buried in Kamón.

6 ¶ And the childré of Ifraél wrought wic- kesnes againe in the fight of the Lord, & serued Baalím and * Alftaróth, and the gods of * Arám, and the gods of Zidón, and the gods of Moáb, and the gods of the children of Ammón, and the gods of the Philistims, and forfoke the Lord and serued not him.

7 Therefore the wrath of the Lord was kindled against Ifraél, and * he folde them into the hands of the Philistims, and into the hands of the children of Ammón:

8 Who from that yere vexed and oppref- fed the children of Ifraél eighteene yeres, been all the children of Ifraél that were beyonde Iordén, in the land of the Am- rites, which is in Gileád.

9 Mortouer the children of Ammón went ouer Iordén to fight against Iudáh, and a- gainst Benjamin, and against the house of Ephraím: so y Ifraél was fore to mented.

10 Then the children of Ifraél c cryed vn- to the Lord, saying, We haue sinned a- gainst thee, eue becaufe we haue forsaken our owne God, and haue serued Baalím.

11 And the Lord d faid vnto the children of Ifraél, did not I deliuer you from the E- gyptiás & fró the Amotites, fró the chil- dren of Ammón & from the Philiftims?

12 The Zidonians alfo, and the Amaleki- tes, and the Maobites did opprefse you, & ye cryed to me and I faued you out of their hands.

13 Yet ye * haue forfaken me, and ferued o- ther gods: wherefore I wil deliuer you nomore.

14 Go, and crye vnto the gods which ye haue chofen. let them faue you in the ti- me of your tribulacion.

15 And the children of Ifraél faid vnto the Lord, We haue finned: do thou vnto vs what foecur please thee: onely we pray thee to deliuer vs a this day.

16 Then they put away y ftrange gods fró among thé & i ferued y Lord. & his fou- le was grieued for the miferie of Ifraél.

17 Then the childré of Ammón gathered the felues together, & pieched in Gileád: and the children of Ifraél affembled them felues,

40, his vade.

40, givred.

a fignifying, then were men of minoritie.

40, the toware of Iair, in Dia. 3.14.

Chap. 2.11. & 3.7. & 4.1. & 6.1. & 13.1. Chap. 2.13. 40, 2y.14.

40, delivered.

b As the Reu- bonites, Godi- tes, & hell the tribe of Ma-
naffch.

c The prayed to the Lord & concefed their finner.

d By Birring this in vp fome Pr. pher. as Chap. 6.8.

Deut. 32.13. serem. 2.13.

e That is, fró this prefent danger.

f This is true reptuance to put away the cuif, & to fer- ue God
a- right.

Iphtáh.

Judges.

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Chap. 22, 3.

felves, and pitched in Mizpéh.

And the people and princes of Gileád said one to an other,
Whofoeuer wil begin the battel against the childré of Ammón,
the fame fhall be *head ouer all the inhabitants of Gileád.

CHAP. XI.

2 Iphtáh being chafed away by his brethren, was after made capitaine ouer Ifraél. 30 He maketh a raфра veine. 31 He vasraquífhath the Ammonites. 32 And faarifhath his daughter according to his veine.

Ele. a man of majour fore,
on, vlasiter.

1 Then Gileád begate Iphtáh, & Iphtáh the Gileadite was "a vaant man, but the fonne of an' harlot.

a That is of an harlot, as ver. 1

2 And Gileads wife bare him fonnes, and when y womás childré were come to age, they thrust out Iphtáh, and faid vnto him, Thou fhalt not inherit in our fathers houfe: for thou arr y fonne of a 3 ftráge womá.

b Where the generour of the country was called Tob.

3 Then Iphtáh fled from his brethren, and dwelt in the land of 4 Tob: and there gathered ydle fellowes to Iphtáh, and 5 went out with him.

c Joyned with him, as fome thunke, against his brethren.

4 And in proceffe of time the children of Ammón made warre with Ifraél.

d Or, amba-fadours, fine for that por-pole.

5 And whe the children of Ammón fought with Ifraél, 6 the Elders of Gileád went to fet Iphtáh out of the land of Tob.

c Men oft el-mes are con-8rained to di-fore helpe of them, whome before they have refused. f Off tymes thofe taips, & me reift, God chofeth to do great encr-prises by.

6 And they faid vnto Iphtáh, 7 Come and be our captaine, that we may fight with the children of Ammón.

7 Iphtáh then anfwered the Elders of Gi-leád, Did not ye hate me, and 8 expel me out of my fathers houfe - how then come you vnto me now in time of your tribu-lacion?

*Ele. be the bearer.

8 Then the Elders of Gileád faid vnto Iphtáh, Therefore we turne againe to thee now, that thou maieft go with vs, & fight against the children of Ammón, & be our head ouer all the inhabitants of Gileád.

9 And Iphtáh faid vnto the Elders of Gi-leád, If ye bring me home againe to fight against y children of Ammón, if the Lord giue them before me, fhall I be your head?

10 And y Elders of Gileád faid to Iphtáh, The Lord "be wines betwene vs, if we do not according to thy wordes.

Kamb. 21, 23.

11 Then Iphtáh went with the Elders of Gileád, and the people made him head and captaine ouer them: and Iphtáh rehearfed all his wordes before the Lord in Mizpéh.

12 Then Iphtáh fent meffengers vnto the King of the children of Ammón, faying, What haft thou to do with me, that thou art come against me to fight in my land?

*Ele. to peace.

13 And the King of the children of Am-món anfwered vnto the meffengers of Iphtáh, *Because Ifraél toke my Iád, whe they came vp fró Egypt, from Arnón vn-to Iabbók, and vnto Iordén: now therefo-re refloze thofe Linds" quietly.

14 Yet Iphtáh fent meffengers againe vn-to the King of the children of Ammón,

15 And faid vnto him, Thus faith Iphtáh, *Ifraél toke not the land of Moáb, nor the Deut. 2, 3. land of the children of Ammón.

16 But when Ifraél came vp from Egypt, and walked through the wilderness vnto the red Sea, then they came to Kadéfh.

17 *And Ifraél fent meffengers vnto the King of Edóm, faying, Let me, I pray thee, go through thy Iád: but the King of Edóm

would not content: and also they went unto the King of Moab,
but he would not: therefore Israel abode in Kadesh.

18 Then they went through the wilderness, and compassed the
land of Edom, and the land of Moab, and came by the East side
of the Iard Moab, and pitched on the other side of Arnón, *and
came not within the coast of Moab: for Arnón was the border of
Moab. 6 22, 24.

19 Also Israel sent messengers unto Sihón, Deut. 2, 26. King of
the Amorites, the King of Heshbón, & Israel said unto him,
Let us pass, we pray thee, by thy Iard unto our place. 7

20 But Sihón refused not to Israel, that he should go
through his coast: but Sihón gathered all his people together,
and warred against him. 8 Heshbón country. 9 country. 10 was in Iahaz, and
fought with Israel.

11 And the Lord God of Israel gave Sihón and all his people into
the hands of Israel, and they smote them: for Israel possessed all
the land of the Amorites, the inhabitants of that country:

12 And they possessed all the coast of the Amorites, from
Arnón unto Iabbók, and from the wilderness even unto Jordan.

13 Now therefore the Lord God of Israel hath cast out the
Amorites before his people Israel, & shouldst thou possess it?

14 Woldeft not thou poffeffe that which Chemófh thy god giueh thee to poffeffe? So whomefoeuer the 15 Lord our God dri- ueth out before vs, them wil we poffeffe.

15 *And art thou now farrebetret then Ba-lák the fonne of Zippor King of Moáb: did he not ftrue with Ifraél and fight a- 16 For we oght more to bite- ueth out before vs, them wil we poffeffe. 17 God, the thou- 18 thine idolat. 19 Idle the fonne of Zippor King of Moáb: 20 Nato. 22, 23. did he not ftrue with Ifraél and fight a- 21, 24, 25. 22nft 24, 26.

26 When Ifraél dwelt in Hefhbón and in her townes, and in Aroér & in her townes, and in all the cities that are by the coafts of Arnón, thre hundreth yeres: why did ye not then recour 27 them in that space?

28 Wherefore, I haue not offeded thee: but thou doeft me wrog to war e against me. 29 Weening The Lord the Indge 30 be indge this day 31 To punifhe between the children of Ifraél, and the the ounder, children of Ammón.

32 Howebeit the King of the children of Ammón hearkened not vnto the wordes of Iphtáh, which he had fent him.

33 Then the 1 Spirit of the Lord came 1. That is, the vpon Iphtáh, & he paffed ouer to Gileád 2. The spirit of the church and to Manafféh, and came to Míapéh in 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44.

45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61.
62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78.
79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95.
96. 97. 98. 99. 100.

Iphtáh voweth.

Iudges.

Ibzán. Elón. Abdón.

n As the A poetic commé- dech Ipháh for his worthy entreprise to delivering the people, for it, to by his came vowe & wicked perfor master of the same, his vis- ue was defa- ceat and here we see that the finnes of the godly do not veterly exten- guish their faith.

Writs plaines

n According to the maner after the vi- dence.

o Being mer- come & blin- de teelee, and not confide- ring whether the vowe was lawful or no.

p For it was counted as a shame in Ifra- él, andye with, not children, and therefore they resuyed to be maryed.

Gileád, and from Mizpéh in Gileád he went vnto the children of Ammón.

And Iphtáh m vowed a vowe vnto the, Lord, and faid, If thou shalt deliuer the children of Ammón in to mine hands,

Thé that thing that commeth out of the dores of mine houfe to mete me, when I come home in peace from the children of Ammón, shal be the Lords, and I wil of- fer it for a burnt offring.

And fo Iphtáh went vnto the children of Ammón to fight againft chem, and the Lord deliuered them into his hands.

And he fmote them from Aroér eue til y come to Minnith,
twentie cities, and fo forthe to' Abél of the vineyardes, with an
exceeding great slaughter. Thus the chil- dré of Ammón were
humbled before the children of Ifraél.

Now whe Iphtáh came to Mizpéh vn- to his houfe, beholde, his
daughter came out to mete him with a timbrels and dances,
which was his onely childethe had none other fonne, nor
daughter.

And when he fawe her, he o rent his clo- thes, and faid, Alas
my daughter, thou haft brought me low, & art of thé that
trouble me: for I haue opened: my mouthe vnto the Lord, and
can not go backe.

And the faid vnto him, My father, if thou haft opened thy
mouthe vnto the Lord, do with me as thou haft promifed, feing
that the Lord hathe auenged thee of thine enemies the children
of Ammón.

Alfo the faid vnto her father, Do thus muche for me: fuffre me
two monethes, that I may go to the moftannes, and p. be- waile
my virginie, I and my fellowes.

And he faid, Go: and he fent her away two monethes: fo the
went with her com- pamons, and lamented her virginie vpo
the mountannes.

And after the end of two monethes, she turned againe vnto her father, who did with her according to his vowe which he had vowed, and she had knowen no man, and it was a custome in Ifraél.

The daughters of Ifraél went yere by yere to lament the daughter of Iphtáh the Gileadite, foure dayes in a yere.

CHAP. XII.

6 Iphtáh killeth two & fortie thousand Ephraimites. 2 After Iphtáh succedeeth Ibzán, 21 Elón, 13 And Abdón.

And the men of Ephraím gathered the felues together, and went a Northward and faid vnto Iphtáh, Wherefore wentest thou to fight against the children of Ammón, and didst not call to go with thee: we wil therefore burne thine house vpon thee with fire.

And Iphtáh faid vnto the, I and my people were at great trouble with the children

of Ammón, and when I called you, ye deliuered me not out of their hands.

So when I sawe ye deliuered me not, I put my life in mine hands, & went vpon the children of Ammón: for ye Lord deliuered them into mine hands. Wherefore the art ye come vpon me now to fight against me.

Then Iphtáh gathered all the men of Gileád, and fought with Ephráim: & the men of Gileád fmote Ephráim, becaufe they faid, Ye Giliadites ate runagates of Ephráim d among the Ephraimites, and among the Manaflites.

Alfo the Giliadites toke the paffages of Iordén before the Ephraimites, and when the Ephraimites that were escaped, faid, Let me paffe, then the men of Gileád faid vnto him; Art thou an Ephraimite: If he faid, Nay,

6 The faid they vnto him, Say now: Shib- bóleth: and he faid, Sibbóleth: for he col- de not fo pronounce: then they toke him, and flewe him at the paffages of Iordén: and there fel at that time of the Ephrat- mites two and forty thoufand.

And Iphtáh iudged Ifraél fix yere: then dyed Iphtáh the Giliadite, and was bu- ryed in one of the cities of Gileád.

8 After him: Ibzán of Beth-léhem iud- ged Ifraél,

9 Who had thirtie fonnes and thirtie dau- ghters, which he fent out, and toke in thir- tie daughters from abroad for his fonnes, and he iudged Ifraél feuen yere.

10 Then Ibzán dyed, and was buried at Beth-léhem.

And after him iudged Ifraél Elón, a Zebulonite, and he iudged Ifraél ten yere.

11 Then Elón the Zebulonite dyed, & was buried in Ailalón in the countrey of Ze- bulún.

And after him Abdón y fonne of Hil- lél the Pirathonite iudged Ifraél.

And he had fortie fonnes & thirtie "ne- uews that rode on feuentie" affecoltes: and he iudged Ifraél eight yeres.

Then dyed Abdón the fonne of Hillél y Pirathonite, and was buried in Pirathón, in the land of Ephráim, in the mount of the Amalekites.

CHAP. XIII.

1 Ifraél for their wickednes is oppressed of the Phili- flims. 2 The Angel appeareth to Mamalio wife. 13 The Angel commandeth him to facrifice vnto the Lord. 14 The birth of Samfán.

1 Vt the children of Ifraél continued to commit w wickednes in the fight Chap. 2, 11, & 3, 7, & 4, 1, & 6, 1 & 10, 6. of the Lord, and the Lord deliuered them into the hands of the Philiflims fortie yere.

2 Then there was a man in Zoráh of the familie of the Danites, named Manóah, whose wife was a baren, and bare not.

3 And

c That is, I ventured my life, and when mâthe ye fay- led, I put my truff only in God.

d Ye can fch vs, and chpfe Gileád, & now in repult of vs, ye are no- thing.

e Which signi- fieth, the fall of waters, or an cure of cor- ne.

f Some chinte that this was Boaz y hom- band of Rum.

He, foure fume. Or, bisfecol- tes.

Chap. 2, 11, & 3, 7, & 4, 1, & 6, 1 & 10, 6.

a Signify my y their deliuered. ce came onely of God & one by mâ power.

Samsón.

Iudges.

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3 And the Angel of the Lord appeared vnto the woman, and said vnto her, Beholde now, thou art baren, and bearest not: but thou shalt conceiue, and beare a fonne. 4 And nowe therefore beware that thou dinke no wine, nor ftrong drinke, nether eat anie vncleane thing. 5 For lo, thou shalt conceiue and beare a fonne, & no tafor shal * come on his head: for the childe shalbe a * Nazarite vnto God from his birth: and he shal begin to faue Ifrael out of the hands of the Philistims. 6 Then

the wife came, & tolde her houfband, faying, A man of God came vnto me, and the facion of him was like the facion of y Angel of God exceeding fearful, but I asked him not whence he was, nether tolde he me his name, But he said vnto me, Beholde, thou shalt conceiue, and beare a fonne, and now thou shalt drinke no wine, nor ftrong drinke, nether eat anie vnclane thing: for the childe shal be a Nazarite to God from his byrth to the day of his death. Then Manóah prayed to the Lord and said, I pray thee, my Lord, let the man of God, whome thou fenteft, come againe now vnto vs, and teache vs what we shal do vnto the childe when he is borne. And God heard the voyce of Manóah, & the Angel of God came againe vnto the wife, as the fate in the field, but Manóah her houf band was not with her. And the wife made haste & ranne, and shewed her houf band and said vnto him, Beholde, the man hath appeared vnto me, that came vnto me to day. And Manóah arose and went after his wife, and came to the man, and said vnto him, Art thou the man that fpakest vnto the woman? and he said, Yea. Then Manóah said, Now let thy faying come to paffe: but how shal we ordre the childe, and do vnto him? And y Angel of the Lord said vnto Manóah, The woman must beware of all that I said vnto her. She may eat of nothing that cometh of the vinetre: the shal not drinke wine nor ftrong drinke, nor eat anie s vnclane thing: let her obfeue all that I haue commanded her. Manóah then said vnto the Angel of the Lord, I pray thee, let vs reteine thee, vntil we

haue made ready a kid for thee. And the Angel of the Lord said vnto Manóah, Thogh thou make me abide, I wil not eat of thy bread, and if thou wilt make a burnt offering, offer it vnto the Lord: for Manóah knewe not that it was an Angel of the Lord.
17 Againe Manóah said vnto y Angel of y

Lord, What is thy name, y whe thy faying is come to paffe, we may honour thee?

18 And y Angel of the Lord said vnto him, Why afkeft y thuf after my name, which is fecret?

19 Then Manóah toke a kid with a meat of fring, and offred it vpon a fione vnto the Lord: and the Angel did wonderoufly, whiles Manóah and his wife loked on.

20 For when the flame came vp towarde heauen from the altar, the Angel of the Lord afcended vp in the flame of the altar, and Manóah and his wife beheld it, & fel on their faces vnto the ground.

21 (So the Angel of the Lord did no more appeare vnto Manóah and his wife) The Manóah knewe that it was an Angel of y Lord.

22 And Manóah said vnto his wife, We shal furely dye, becaufe we haue fene God.

23 But his wife said vnto him, If the Lord wolde kil vs, he wolde not haue receiued a k burnt offering, and a meat offering of our hands, nether wolde he haue shewed vs all thefe things, nor wolde now haue tolde vs anie fiche.

24 And the wife bare a fonne, and called his name Samsón: and the childe grewe, & the Lord bleffed him.

25 And the Spirit of y Lord began to ftrégthe him in the hoste of Dan, betwene Zoráh, and Efhtaól.

1. 2017年1月1日

i God sent fire from heaue to continue their facifike, to confirm their faith in his promes.

Exod 13,26 chap 6,22.

k Thefe gra- ces y we haue received of God & his ac- cepting of our obedience, are fore tokens of hisloue tow- ard vs, fo y nothing can hurt vs "Do, to some vph him at diners times."

CHAP. XIII.

2 Samsón defreth to haue a wife of the Philistims. 6 He killeth a lyon. 12 He propoundeth a riddle. 19 He kylleth thirtse. 20 His wife forfaketh him and taketh another.

1 Now Samsón went downe to Timnáth, and fawe a woman in Timnáth of the daughters of the Philistims,

2 And he came vp and tolde his father and his mother, and said, I haue fene a woman in Timnáth of the daughters of the Philistims: now therefore "giue me her to wife."

3 The his father and his mother said vnto him, Is there «neuer a wife amóg y daughters of thy brethren, and among all my people, that thou misft go to take a wife of the vncircúiled Philistims? And Samsón said vnto his father, Giue me her, for she pleafeth me wel.

4 But his father and his mother knewe not that it came of the Lord, that he shulde foke an occafion againft the Philistims: for at that time the Philistims reigned ouer Ifrael.

5 Then went Samsón and his father and his mother downe to Timnáth, and came to y vineyardes at Timnáth: & beholde, a yong lyon roared vpon him.

6 And the Spirit of the Lord came vpon him, and he tare him, as on: shulde haue rent a kid, and had nothing in his hand, ne-
"Ble rate her for me to wife.

a Thogh his perfea did in- fully reproun him, yet it ap- peareth y thir was y fecret worke of the Lord, veef. 4

b To fight a- gainft the for the defuerden of Ifrael.

c Whereby he had fit engraft boldness.

F.iii.

Samfons ridle.

Iudges.

The foxes.

Or, to save her to his wife.

ther tolde he his father nor his mother what he had done.

7 And he went down, and talked with the woman which was beautiful in the eyes of Samfon.

8 ¶ And within a few days, where he returned to receive her, he went aside to & the carke is of the lyon; and beholde, there was a swarme of bees, and honey in the body of the lyon.

9 And he toke therof, as his hands, and went eating, and came to his father and to his mother, and gave vnto them, and they did eat: but he tolde not them, that he had taken the honey out of the bodie of y lyon.

10 So his father went down vnto the woman, and Samfon made there a d feaft: for fo vfed the yong men to do.

11 And when e they sawe him, they brought thirtie companions to be with him.

12 Then Samfon said vnto them, I wil now put for the a riddle vnto you: & if you can declare it me within feuen dayes of the feaft, and finde it out, I wil giue you thirtie shetes, and thirtie f change of garmets.

13 But if you cānot declare it me, then ſhal ye giue me, thirtie ſhetes and thirtie change of garments. And they answered him, Put for the thy ridle, that we may heare it.

14 And he laid vnto them, Out of the eater came meat, and out of the ſtrong came ſwetenes: & they colde not in thre dayes expounde the ridle.

15 And when the ſeuenth day was e come, they laid vnto Samſons wife, Entife thyne houſband, that he may declare vs the ridle, left we be ne thee and thy fathers houſe with hite. Hauē ye called vs, to poſſeſſe vs is it not fo?

16 And Samſons wife wept before him, and laid, Surely thou hateſt me and loueſt me not: for thou haſt put for the a ridle vnto the h children of my people, and haſt not tolde it me. And he laid vnto her, Beholde, I haue not tolde it my father, not my mother, and ſhal I tel it thee?

17 Then Samſons wife wept before him ſeuē dayes, while their feaſt laſted: and when the ſeuenth day came, he tolde her, becauſe ſhe was importunate vpon him: fo ſhe tolde the ridle to the children of her people.

18 And the men of the citie laid vnto him the ſeuenth day before the ſonne went down, What is ſwearer, then bonie? and what is ſtronger then a lyon? Then laid he vnto them, h If ye had not plowed w my heiffer, ye had not founde out my ridle.

19 And the Spirit of the Lord came vpon him, and he went down to Ashkelon, and flewe thirtie men of them & spoiled the, and gaue change of garments vnto them, which expounded the ridle: & his wrath.

was kindled, and he went vp to his fathers houle.

20 The Samsons wife was giuen to his companion, whome he had vsed as his friend.

CHAP. XV.

4 Samson tieth firebrādes to the foxe taile. a The Philiffims burnt his father in lawe & his wife. 12 With the lawefons of an afe he billed a thoufand man. 13 Out of a great to them the lawe God gaue him water.

1 B Vt within a while after, in the time of wheat harueft, Saffon vifited his wife with a kid, faying, I wil g go into my wife into the chāber: but her father wolde not fuffre him to go in.

2 And her father faid, I thought that thou haddeft hated her: therefore gaue I her to thy companion. Is not her yonger fifter fairer then fhe take her, I pray thee, in ftead of the other.

3 The Samfon faid vnto them, Now am I more blameles the the Philiffims: therefore wil I do them difpleafure.

4 ¶ And Samfon went out, & toke thre hūdreth foxes, and toke firebrands, & turned them taile to taile, and put a firebrand in the middes between two tailles.

5 And when he had fet the brandes on fire, he fent them out into the ftanding corne of the Philiffims, and burnt vp bothe the crieke & the ftanding corne with the vineyardes & oliues.

6 Then the Philiffims faid, Who hathe done this? And they answered, Samfon the fonne in lawe of the d Timnite, becaufe he had taken his wife, & giuen her to his cōpaniō. Then the Philiffims came vp and c burnt her and her father with fire.

7 And Samfon faid vnto them, Though ye haue done this, yet wil I be auenged of you, and then I wil ceafe.

8 So he fmote them hippe and thigh with a mighty plague: then he went and dwelt in the toppe of the rocke Etain.

9 ¶ Then y Philiffims came vp, & pitched in Iudāh, & were ſpred abroad in Lēhi. 10 And the men of Iudāh faid, Why are ye come vp vnto vs? And they answered, To binde Samfon are we come vp, and todo to him as he hathe done to vs.

11 Then thre thouſand men of Iudāh wēt to the toppe of the rocke Etain, and faid to Saffon, Knoweſt thou not that y Philiffims are rulers ouer vs? Wherefore then haſt y done thus vnto vs? And he answered the, As they did vnto me, fo haue I done vnto the.

12 Againe they faid vnto hi, We are come to binde theg, and to deliuer thee into the hand of the Philiffims. And Samfon laid vnto them, Sweare vnto me, that ye wil not fall vpon me your felues.

13 And they answered him, laying, No, but we wil binde thee and h deliuer thee vnto their hand, but we wil not kil thee.

a That in wil vfe her as my wife.

b For through his father in lawe occasion, he was mooted agame to take vengeance of y Philiffims.

c Or, that was reaped & gathered.

d Or, y citie of Timnath.

e So y wicked panifh not vice for love of liftice, but for feare of diger, & eh might come to them. Or, hofemi & fermen.

Or, camped.

f And fo befg, our prifoner, to quailhe hi.

g Suche was their groffe ignorace, that they judged God's great he order to be a plague vnto them.

h Thus they had rather be- tray there bro- ther, then via y meanes that God had gnd for their deli- uarance.

d Meaning, when he was married. e That is, her parents or friends.

f To weare as feastes or fo- lemne dayes.

Or, drew neterior it was y fourthe day

Or, in impure wife vs.

h Vnto them, which are of my notion.

i Or, to the feuenth d.y, begynning at the fourthe.

h If ye had not vfed the hippe of my wife.

1 Which was one of the fi- ne chief cities of the Phili- fims.

And

Delilah.

Iudges.

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1 That is, of an affe lately flas- ne.

Or, the lifting up of the same. 2 Whereby any peareth, y he did the fe thigs in faith, & to w a true zeal to glorific God & deliuer his country.

Or, the fidual- ne of win that preyed.

e One of f.5. 1 chief exists of y Philistims. Or, consider. b That is, he lodged w her.

Or, in the light of the morning.

Or, please.

e Of y value of a thicket read Gan. 25, 25

And they bound him with two newe cor- des, and broght him from the rocke.

14 When he came to Léhi, the Philistims shouted against him, and the Spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire: for the bandes lofed from his hands.

15 And he found a 1 newe iawebone of an affe, and put forthe his hand, and caught it, and flewe a thousand men therewith.

16 Then Samfon faid, With the iawe of an affe are heapes vpon heapes: 1 the iawe of an affe haue I flayne a thoufaid men.

17 And when he had left speaking, he cast away the iawebone out of his hand, & cal- led that place, Ramath-Léhi.

18 And he was fore a thrift, and 2 called on the Lord, and faid, Thou hast gveen this great deliuerance into the hand of thy feruant: and now fhal I dye for thrift, and fall into the hands of the vncircumcised?

19 Then God brake the cheeke tothe, that was in the iawe, and water came thereout: and when he had dronke, his Spirit came againe, and he was reuued: wherefore the name thereof is called, En-hakkoré, 1 is in Léhi vnto this day.

20 And he iudged Ifiael in the dayes of y Philistims twentie yeres.

CHAP. XVI.

9 Samfon curieth away the gutes of Azzah. 10 He was descued by Delilah. 11 He polieth drume the house vpon the Philistims, and dyeto with them.

1 Hen went Samfon to Azzah, & fawe there an harlot, & 2 went in vnto her.

2 And it was tolde to the Azzathites, Sam- fon is come hether. And they went about, & layed wait for him all night in the gate of the citre, and were quiet all the night, faying, Abide til the morning earely, and we fhall kil him.

3 And Samfon flept til midnight, & arose at midnight, and toke the dores of the gates of the citre, and the two poftes and lift them away with the barres, and put them vpon his fhoulders, and carted them vp to the top of the mountaine that is before Hebron.

4 And after this he loued a woman by y 1 tuer of Sorék, whofe name was Delilah:

5 Vnto whome came the princes of y Phi- listims, and faid vnto her, Entife him, and fe wherein his great ftrengh lieth, and by what meane we may ouercome him, that we may binde him, and punifhe him, and euerie one of vs fhall giue thee eleuen hun- dred 2 shekels of filuer.

6 And Delilah faid to Samfon, Tel me, I pray thee, wherein thy great ftrengh lieth, and wherewith thou mightest be bounde, to do the hurt.

7 Samfon then answered vnto her, If they

binde me with feuen greene cordes that were neuer dried, the fhall I be weake, and be as an other man.

8 And the princes of y Philistims broght her feue greene cordes that were not drye, and the bound him therewith.

9 (And there had 4 men lying in wayte 1 her in y chamber) Then the faid vnto him, The Philistims be vpon thee, Samfon. And he brake the cordes, as a thread of tow is broken, when it feleth fire: for his strength was not known.

10 After Delilah faid vnto Samfon, Se, y haue mocked me and tolde me lies. I pray thee now, tel me wherewith y mightest be bound.

11 Then he answered her, If they binde me with newe ropes y
neuer were occupied, then shal I be weake, and be as another
man.

12 Delilah therefore toke newe ropes, and bound him
therewith, and said vnto him, The Philistims be vpon thee,
Samfon: (& men lay in wait in the chaber) & he brake them
from his armes, as a thread.

13 Afterward Delilah said to Samfon, He- therto thou haft
beguiled me, and tolde me lies: tel me how thou mightest be
bo- und. 14 And he said vnto her, If thou plat- tedst feuen
lockes of mine head with the threades of the woufe.

14 And she fastened it with a pinne, & said vnto him, The
Philistims be vpon thee, Samfon. And he awoke out of his
flepe, and went away with the pinne of y webbe and the
woufe.

15 Againe she said vnto him, How canst thou say, 1 I loue thee,
when thine heart is not with me 2 thou haft mocked me thefe
thre times, and haft not tolde me wherein thy great strength
lieth.

16 And becaufe she was importunate vpon him with her
wordes continually, and vex- ed him, his foule was peined vnto
y death.

17 Therefore he tolde her all his heart, & faid vnto her, There neuer came rafor vpon mine head: for I am a Nazarite vnto God fro my mothers wombe: therefore if I be fhauen, my ftrengh wil go from me, & I fhall be weake, & be like all other men.

18 And whe Delilah fawe that he had tolde her all his heart, the fent, & called for the Princes of y Philistims, faying, Come vp once againe: for he hathe fhewed me all his heart. Then the princes of the Philistims came vp vnto her, and broght the money in their hands.

19 And the made him flepe vpo her knees, & the called a man, & made him to fhaue of y feuen lockes of his head, & the begu to vexe hi, & his ftrengh was gone fro hi.

20 Then the faid, The Philistims be vpo thee, Safon. And he awoke out of his flepe,

Or, we wide.

d Certeine Phil- listims in a fe- cert chamber.

e Whe fire ca. with oere it.

f Thogh her falfchood ten- ded to make him, Iofe his life, ye t his of fethion fo blm ded him y he colde not bea ware.

g It is imposin bleaf we gina place to our wicked affe- dious, but at legth we fhall be deftroued.

Or, he came.

h For that 12. fion vfed to faye, I loue thee.

i Thus his im- modance affe- dsion towards awicked: and
caufe him to lofe Gods ex- cellent gifts, & become fhaue vnto
the, who- me he fould haue ruled.

k Not for the lofe of his heces, but for y contempt of y
ordinance of God, 1 was y caufe y God departed from him.

F.iii.

Samffons death.

Iudges.

Michahs idōfē. 228/1224

1 Yet had he not his sirgh against, til he had called vp- on God,
and reconciled his felle.

m Thus by Gods rufi ind- grances any are made he- nes to
imidels, which neglect their vocacion in defending the faithful,

He was mended

"His, take art vergreen, a According to my voca- tion, which is
to execute Gods maga- ments upon the wicked.

o He fpeaketh not this of dif- parse, but hi- blang his felfe for
neglecting his office & y offence there- by given.

and thought, I wil go out now as at other times, & fhake my felfe, but he knew not that the Lord was departed from him.

21 Therefore the Philiftims toke him, and put out his eies, and broght him downe to Azzāh, and bound him with fetters: and he did grinde in the prifon houfe.

22 And the heere of his head begā to fgrowe againe after that it was fhauen.

23 Then the princes of the Philiftims ga- thered them together for to offer a great facrifice vnto Dagon their god, and to re- ioyce: for they laid, Our god hathe deli- uered Samfon our enemie into our hāds.

24 Alfo when the people faw him, they prai fed their god: for they laid, Our god hath deliuered into our hands our enemie and deftroier of our countrey, & hathe flaine manie of vs.

25 And when their heartes were mery, they laid, Call Samfon, that he may make vs paftime. So they called Samfon out of the prifon houfe, and he was a laughing ftocke vnto them, and they fet him be- twene the pillers.

26 Then Samfon laid vnto the feruant that led him by the hand, Lead me, that I may touche the pillers that the houfe standeth vpon, and that I may leane to them.

27 (Now the houle was ful of men & wo- men, and there were all the princes of the Philiftims: alfo vpon the toofe were about thre thoufand men & women that behelde while Samfon played)

28 Then Samfon called vnto the Lord, and faid, fo Lord God, I pray thee, thinke vpon me: fo God, I befeche thee, ftrengthen me at this time onely, that I maye be at once a auenged of the Philiftims for my two eyes.

29 And Samfon layed holde on the two middle pillers whereup fo the houle ftode, and on which it was borne vp: on the one with his right hand, and on the other with his left.

30 Then faid Samfon, Let me lofe my life with the Philiftims: and he bowed him & all his might, and the houle fel vpon the princes, and vpon all the people that were therein. fo the dead which he flue at his death were mo then they which he had flayne in his life.

31 Then his brethren, and all the houle of his father came downe and toke him, and broght him vp & buryed him betwene Zo- zāh and Elhtāōl, in the fepulchre of Ma- nōah his father: now he had iudged Ifraél twentie yeres.

CHAP. XVII.

2 Michahs mother according to her vne made her fame two idoles. He made his fame a Priſt for his idoles, ſo And after he hired a Leuite.

1 Here was a man of mount Ephraim, whoſe name was Michah,

2 And he ſaid vnto his mother, The eleuen hundreth ſhekels of ſiluer that were taken from thee, for the which thou curſcēſt, & fpakedſt it, euē in mine hearing, beholde, the ſiluer it with me, I toke it. Then his mother ſaid, Bleſſed be my ſonne of the Lord.

3 And when he had reſtored the eleuen hū- creth ſhekels of ſiluer to his mother, his mother ſaid, I had dedicate y ſiluer to y Lord of mine hand for my ſonne, to make a grauen and molten image. Now therefo- re I wil giue it thee againe.

4 And whē he had reſtored the money vn- to his mother, his mother toke two hundreth ſhekels of ſiluer, and gaue them to the founder, which made thereof a graue and molten image, and it was in the houſe of Michāh.

5 And this man Michāh had an houſe of gods, & made an Ephōd, & Teraphim, and "conſecrated one of his ſonnes, who was his Priſt.

6 In thoſe daies there was no King in If- raél, but euerie man did that, which was good in his owne eies.

7 There was also a yong mā out of Beth-lehem Iudāh, of the familie of Iudāh, who was a Leuite, and founoured there.

8 And the man departed out of the citte, and out of Beth-lehem Iudāh, to dwel where he colde finde a place: and as he iourneied, he came to mount Ephraim to the houle of Michāh.

9 And Michāh said vnto him, Whence comest thou: And the Leuite answered him, I come from Beth-lehem Iudāh, and go to dwel where I may finde a place.

10 Then Michāh said vnto him, Dwel w me, and be vnto me a father and a Priest, and I wil giue thee ten shekels of filuer by yere, and a fute of apparel, & thy meat and drinke. So the Leuite went in.

11 And the Leuite was content to dwel w the man, and the yong man was vnto him as one of his owne sonnes.

12 And Michāh consecrated the Leuite, & the yong man was his Priest, and was in the houle of Michāh.

13 Then said Michāh, Now I knowe that y Lord wil be a good vnto me, feing I haue a Leuite to my Priest.

CHAP. XVIII.

2 The children of Dan send men to scarche the land, 11 Then come the fix hundredth & take the gods, and the Priest of

Michāh amade. 27 They deftrei Laffs. 28 They bupld it againe,
so And fix vp idolatres.

1 IN thofe dayes there was no King in Ifraél, and at the fame
time the tribe of Dan foght them an inheritāce to dwel in:

a Some thlfe this hulturis was in y time of Ochneil, or as
Iolophus wrench, some dially after Iolfhā.

b Contrary to the common- dement of God and true reli- gion
preftified under Iolfhā, they forftoke y Lord and fel to
idolatres.

Chap. 8.27. c Me woke fome bofha God & idoles. Gen. 31.2.9.
eft. 3.4. "His filled the hand of me. d For where there is no
magistrat fea- ring God, me re can be no true religion, nor
order e Which Beth- lehem was in the tribe of Iudāh.

f For in thofe dayes y feruate of God was corrupt in all eftures
and the Leuites were not loked vn- to.

g Not chfide- ting that he forftoke y true worshipping of God for
to maintene his owne belly.

h Thus y ido- latres perfon- de the folues of Gods fo- nuor.
when we deede he do- eth deftft the.

a Meaning no ordinaria Ma- gistrat, to pu- nifhe was ac-
cording to Gods wode.

for

Dan.Michah.

Iudges.

Laifh.

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b For the pos- ence of Iudhus gave them, was not sufficient for
all their tribe.

c Thei knew him by his speache that he was a sta- ger there.

d Thus God grazen the adolators to- met me their requests to
their de- lie in errors.

"Sir made this opposed."

e Lose ye that good occasion through your faithfulness?

of the source of Dan.

f Because that before had had good suc- cess, this wol- de y
their bre- thré shulde be encouraged by hearing y in- sectiding.

for vnto that time all their inheirtace had not fallen vnto them
among the tribes of Israel.

2 Therefore the children of Dan sent of their familie, sue men
out of their coa- sts, even men expert in warre, out of Zo- rah

& Efhtal, to vewe the land and fear- che it out, and said vnto them, b Go, and fearche out the land. Then thei came to mount Ephraim to the house of Michah and lodged there.

3 When thei were in the house of Michah, thei knew the c voyce of the yong man the Leuite: and being turned in thether, thei said vnto him, Who broght thee he- theror what makest thou in this place? & what hast thou to do here?

4 And he answered them, Thus and thus dealeth Michah with me, and hathe hired me, and I am his Priest.

5 Againe thei said vnto him, Aske counsel now of god, that we may know whether the way which we go, shall be prosperous.

6 And the Priest said vnto them, d Go in peace for y Lord guideth your way which ye go.

7 Then the sue men departed and came to Laifh, and sawe the people that were therein, which dwelt careles, after the ma- ner of the Zidonians, quiet and sure, be- cause no man "made any trouble in the land, or vsurped any dominion: also they were far from the Zidonians, and had no business with other men.

8 So thei came againe vnto their brethré to Zorah and Efhtal: and their brethren said vnto them, What haue ye done?

9 And thei answered, Arife, that we may go vp against them: for we haue sene the land, and surely it is very good, and e do

ye sit still be not slouthful to go and enter to possess the land.

10 (If ye wil go, ye shal come vnto a care- les people, and the countrey in large) for God hathe guen it into your hand. It is a place which doeth lacke nothing that is in the worlde.

11 Then there departed thence of the familie of the Danites, from Zorah and from Efhtal, six hudreth men appointed with instruments of warre.

12 And thei went vp, & pitched in Kiriath iearim in Iudah: wherefore they called that place, "Mahanch-Dan vnto this day: and it is behince Kiriath iearim.

13 And thei went thence vnto mount Ephraim, and came to the house of Michah.

14 Then answered the sue men, that wet to spie out the countrey of Laifh, and said vnto their brethren, f Knowe ye not, that there is in these houses an Ephod, & Teraphim, and a grauen and a molten

image? Now therefore consider what ye haue to do.

15 And thei turned thetherwarde and came to the house of the yong man the Leuite, euen vnto the house of Michah, and saluted him peaceably.

16 And the six hundreth men appointed with their weapons of warre, which were of the children of Dan, stode by the en-

tring of the gate.

17 Then the sue men that went to spie out the land, went in thether, and toke the a grauen image and the Ephod, and the Teraphim, and the molten image: and the Priest stode in the entring of the gate with the six hundreth men, that were appointed with weapons of warre,

18 And the other went into Michahs house and set the grauen image, the Ephod, and the Teraphim, and the molten image. Then said the Priest vnto them, What do ye?

19 And thei answered him, Holde thy pea- ce: laye thine hand vpon thy mouth, and come with vs to be out father and Priest. Whether is it better that thou shuldest be a Priest vnto the house of one man, or that thou shuldest be a Priest vnto a tribe and to a familie in Israel?

20 And the Priests iear was glad, and he toke the Ephod and the Teraphim, and the grauen image, and went among the b people.

21 And they turned and departed, and put the children and the cattel, and the substi- ce before them.

22 When thei were farce of fro the hou- se of Michah, the men that were in the houses nere to Michahs house, gathered together, and pursued after the children of Dan,

23 And cryed vnto the children of Dan: who turned their faces, and said vnto Mi- chah, What ayleth thee, that thou makest an outcrye?

24 And he said, Ye haue taken away my b gods, which I made, and the Priest, and go your waies: & what haue I more? how then say ye vnto me, What aileth thee?

25 And the children of Dan said vnto him, Let not thy voyce be heard among vs, it is "angry fellowes runne vpon thee, & thou lose thy life with the liues of thine houf- holde.

26 So the children of Dan went their waies: and when Michah sawe that they were to strong for him, he turned, & went backe vnto his house.

27 And the toke the i things which Mi- chah had made, and the Priest which he had, and came vnto Laifh, vnto a quiet people and without mistrust, and smote the with the edge of the sworle. & burnt

g So superhi- ron blinded them, that thei thought Gods power was in these idoles, & y that shulde have good suc- cess by them, thought by vio- lence & rob- hery they did take them away.

b With the six hundreth men.

i Suspecting them their and pursue them.

k This decla- reeth what op- mon the ido- lators haue of their
idoles.

"Sir who have these hears away"

l Meaning, the idoles, as vns.

G.i.

The Leuites

Iudges.

and his wife.

the citic with fire:

18. And there was none to 'helpe, becaufe m Which af- ter was called Cefeter Phi- lipps. = Laifh was farre from Zidón, and they had no bufines with other men: alfo it was in the valley that lyeth by Beth-rebob. After, they buylt the citic, & dwelt the- rein,

19. *And called the name of the citic Dan, after the name of Dan their father which was borne vnto Ifraél: howbeit the name of the citic was Laifh at the beginning.

20 Then the children of Dan fet them vp the * grauen image: and Ionathan the fonne of Gerfhóm, the fonne of Manaf- fen and his fonnes were the Priests in the tribe of the Danites vntil the day of the * captiuitie of the land.

21 So they fet them vp the grauen image, which Micháh had made, all the while the houfe of God was in Shilóh.

CHAP. XIX.

1 A Leuites wife being an harlot, forfog her houfhand, and he toky her againe. 2) At Gibeah, fto was moffe wilennufty

abused to the death. 3) The Levites cutteth her in pieces and fendeth her to the twelne tribes.

Chap. 17.4. 1 A Lfo in thofe daies, * when there 4 was no King in Ifraél, a certaine Leuite oweit on the fide of mount Ephrá- im, and toke to wife a * concubine out of Beth-léhem Iudáh,

2 And his concubine played the whore "there, and went away' from him vnto her fathers houfe to Beth-léhem Iudáh, and there coined the fpace of foure mo- neths.

3 And her houfhand arofe and went after her, to fpeake "friendly vnto her, and to bring her againe: he had alfo his feruant with him, and a couple of affes: and fhe broght him vnto her fathers houfe, and whin the yong womans father fawe him, he retoyced' of his comming.

4 And his father in lawe, the yong womans father reteined him: and he abode with him thie daies: fo they did eat & drinke, and lodged there.

5 ¶ And when the fourth day came, thei a- rofe early in the morning, & "he prepared to departe: then the yong womans father faid vnto his fonne in lawe, 'Comforte thine heart with a morfel of bread, and then go your way.

6 So they fate downe, & did eat and drin- ke bothe of them together. And the yóg womans father faid vnto the man, Be

content, I pray thee, and tary all night, & let thine heart be mety.

7 And when the má rofe vp to departe, his father in lawe 'was earnest: therefore he returned, and lodged there.

8 And he arofe vp early the fifte day to departe, & the yong womans father faid, & Comforte thine heart, I pray thee: and they taryed vntil after midday, and they bothe did eat.

9 Afterwarde when the man arofe to de- parte with his concubine and his feruant, his father in lawe, the yong womans fa- ther faid vnto him, Beholde now, the day "draweth towarde euen: I pray you, tary all night: beholde the funne goeth to reft: lodge here, that thine heart may be me- ry, & tomorowe get you early vpon your way, and go to thy * tent.

10 But the man wolde not tary, but arofe and departed, & came ouer againit Iebús, (which is Ieuifalém) and his two affes laden, and his concubine were with him.

11 When they were nere to Iebús, the day 'was fore fpent, and the feruant faid vnto his mafter, Come, I pray thee, & let vs tur- ne into this citic of the Iebufites, & lodge all night the.e.

12 And his mafter answered him, 4 Wewil not turne into the citic of frangers that are not of the children of Ifraél, but we wil go forthe to Gibeah.

13 And he faid vnto his feruant, Come, and let vs drawe nere to one of thefe places, that we may lodge in Gibeáh or in Ramáh.

14 So they went forward vpon their way, and the funne went downe vpo them nere to Gibeáh, which is in Beniamin.

15 ¶ Then they turned thether to go in and lodge in Gibeáh: and when he came, he fate him downe in a ftrete of the citic: for there was no man that' toke them into his houfe to lodging.

16 And beholde, there came an olde man from his worke out of the field at euen, and the man was of mount Ephráim, but dwelt in Gibeáh: and the men of the place were the children of * Iemini.

17 'And when he had lift vp his eyes, he fawe a 'wayfaring má in the ftrete of the citic: then this olde 'man faid, Whether goeft thou, and whence cameft thou

18 And he answered him, We came from Beth-léhem Iudáh, vnto the fide of moût Ephráim: from thence am I: and I went to Beth-léhem Iudáh, and go now to the 'houfe of the Lord: and no man recei- ueth me to houfe,

19 Although we haue ftrawe and prouandre for our affes, and alfo bread and wine for me and thine handmayd, and for the boy that is with thy feruant: we lacke nothing.

20 And the olde man faid, 'Peace be with thee: as for all that
thou lackeft, ftralt thou finde with me: onely abide not in the
ftrete all night.

21 ¶ So he broght him into his houfe, and gaue foddre vnto the
affes: & they wafted their fete, & did eat and drinke.

22 And as they were making their hearts mery,

"Eir, a worke, "Or, the day indgeth.

e To wro, to ¶ towne or citic where he dwelt.

'Or, wit dwnt.

d Thogh in thefe daies there were moft horrible corruptio, yet
v, ry occufite colde not. co- pel the to ha- ne to do with them
that pro- feffed not the true God.

'Or, gabred torn.

e That is, of ¶ tribe of Beni- min. 'Or, a man walking.

f To Shilóh or Mispíh, where the Ar- ke was.

'Or, he of god confess.

The Leuites

Iudges. complainte.

The men of Be fial: that is 30- we is all wic- bed, or g To the meft they might breade it.

Gen 15.2.

b That is, ab- uf them.

1 She fell do- wne dead, as vert 27 Be, longhead

Be, fall in.

b Meaning, bome vnto mount Ephra- lin

1 For this was like the fin of Sodn, for the God rat- ned down;

8. re & brimbone from beaun

Ofse 10.4.

a That is, all with one con- sent b To aike co- nofel "Sir countr

c Meaning me able to handle their weapon

d To the Le- uites.

mery, beholde, the men of the citie, "wie- ked men befet the houfe round about, and s fmore at the dore, and fpake to this olde man the mafter of the houfe, faying, Bring forth the man that came into thine houfe that we may knowe him.

21 And * this man the mafter of the houfe, went out vnto them, and faid vnto them, Naye my brethren, do not fo wickedly, I

pray you: feing that this man is come in- to mine houfe, do not this vilanie.

24 Beholde, here is my daughter, a virgine, and his concubine: them wil I bring out now, and humble them, and do with the what femeth you good: but to this man do not this vilanie.

25 But the men wolde not hearken to him: therefore the man toke his concubine, and brought her out vnto them: and they knewe her and abufed her all the night vnto the morning: & whe the day began to fpring, they let her go.

26 So y woman came in the dawning of the day, & fel downe at the dore of the ma houfe where her lord was, ril the light day.

27 And her lord arofe in the morning, & opened the dores of the houfe, and went out to go his way, and beholde, the woman his concubine was dead at the dore of the houfe and her hands lay vpon the threfholde.

28 And he faid vnto her, Vp and let vs go: but the answered not. Then he toke her vp vpon the affe, and the man rofe vp, and went vnto his place.

29 And when he was come to his houfe, he toke a knife, and laid hand on his concu- bine, and deuded her in pieces with her bones into twelue partes, and fent her through all quarters of Ifraél.

30 And all that fawé it, faid, There was no fuche thing done or fene fince the time that the children of Ifraél came vp from the land of Egypt vnto this day: confidre the matter, confult and giue fentence.

CHAP. XX.

1 The Ifraelites affemble in Mix pch, to whome the Le- uite declareth his wrong - 13 They fent for them that did the vilanie. 15 The Ifraelites are twife ouersome. 46 And at length get the villouse

2 Then* all the childr é of Ifraél wêt out and the Congregation was gathered together as one man, f om Dan to Bcêt fheba, with the land of Gilead, vnto the Lord in Mizpéh.

3 And the "chief of all the people and all the tribes of Ifraél affembled in the Con- gregaciô of the people of God foure hû- dreth thoufand fotemen y c diewe fword. (Now the children of Benjamin heard that the childr é of Ifraél w te gone vp to Mizpéh) Then the children of Ifraél fau, How is this wickednes committed?

4 And the fame Leuite, the womans houf- band that was flaine, anfwered and faid, I came vnto Gibeah that is in Benjamin with my concubine to lodge.

5 And the 'me of Gibeah arofe againft me, and befet the houfe round about vpon me by night, thinking to haue flaine me, and haue forced my cocubine that fhe is dead.

6 Then I toke my concubine, and cut her in pieces, and fent her through out all the countrey of the inheritance of Ifraél: for they haue committed abomination and vilenie in Ifraél.

7 Beholde, ye are all children of Ifraél: gi- ue your adufe, and counfel herein.

8 Thé all y people arofe as one ma, faying, There fhal not a man of vs go to his tent, nether anie turne into his houfe.

9 But now this is that thing which we wil do to Gibeah: we wil go vp by lot agaift it,

10 And we wil take ten men of the hûdreth throughout all the tribes of Ifraél, and an hunderth of the thoufand, and a thoufand of ten thoufand to bring s vitaille for the people that they may do (when they come to Gibeah of Benjamin) accor- ding to all the vilenie, that it hache done in Ifraél.

11 So all the men of Ifraél were gathered againft the citie, knit together, as one ma.

12 An the tribes of Ifraél fent me through all the tribe of Benjamin, faying, What wickednes is this y is cômited amôg you:

13 Now therefore deliuer vs thofe wicked men which are in Gibeah, that we may put them to dearth, and put away euil from Ifraél: but the children of Benjamin wolde not obey the voyce of their bre- thren the children of Ifraél.

14 But the children of Benjamin gathered them felues together out of the cities vnto Gibeah, to come out and fight againft the children of Ifraél.

15 And the children of Benjamin were nombred at that time out of the cities fix and twentie thoufand men that diewe fworde, befide the inhabitants of Gibeah, which were nombred feuen hunderth cho- fen men.

16 Of all this people were feuen hunderth chofen men, being left handed: all che- fe colde fling ftones at an heere breadth, and not faile.

17 Alfo y men of Ifraél, befide Beiamin, were nôbred foure hunderth thoufand me that diewe fworde, euen all men of wa te.

18 And the children of Ifraél arofe, & wêt vp to the houfe of God, & afketed of God, fayig. Which of vs fhall go vp firft to fight againft the children of Benjamin? And the Lord faid, Iudah fhaffe firft.

19 Then the childr é of Ifraél arofe vp eai- ly and camped againft Gibeah.

a The chief, or lode.

e That is, her pieces, to cup- rie tribe a pft- ce, Chap. 19.2.

f Before we have reacoged this wicked- ness.

g Thefe onefy thulde haue y charge to pro- uid, for v to- le for the reft.

h That is con- rie fae the of the tribe.

i Because they wilde not for- fre the wicked tob: punfhed, thee declared them felues to maintain the in their euil, & therefore we re all fully punfhed.

Chap 3.15.

k That is, to y Arke, which is in Shiloh: fome thinks, in Mizpéh, as verft.

G.ii.

The battel with

Iudges.

Beniamin. 242/1224

This God permitted, be- cause the Ifra- elites partly trusted to mu- che in their strength, and partly God wolds by this meant

pinish their times.

"She all they downing the words."

m To win, in Shiloh.

n Or, served in the Priest's office at their dates: for the lewes
were, that he lived the hundred years.

o By the po- lence of the children of If- rael.

p Meaning, cruise ways or, paths to dimes places.

20 And the men of Ifrael went out to bat- tel against Beniamin,
and the men of If- rael put the selues in array to fight against
them beside Gibeah.

21 And the children of Beniamin came out of Gibeah, & slewe
downe to the grounds of the Israelites that day two and twen-
tie thousand men.

22 And the people, the men of Israel pluc- ked vp their hearts,
and set their battel a- gaine in array in the place where they put
them in array the first day.

23 (For the children of Israel had gone vp and wept before the
Lord vnto y euening, and had asked of the Lord, saying, Shal I
go againe to battel against the children of Beniamin my
brethren & the Lord said, Go vp against them)

24 Then the children of Israel came nere against the children of Benjamin the se- conde day.

25 Also the seconde day Benjamin came forthe to mete the out of Gibeah, & slewe downe to the groside of the children of Ifrael againe eighteen thousand men: " all they colde handle the swords.

26 Then all the children of Israel went vp & all the people came also vnto the house of God, & wept and sate there before the Lord & fasted that day vnto the euening, and offered burnt offrings & peace offrings before the Lord.

27 And the children of Israel asked the Lord (for m there was the Aike of the co- uenant of God in those dayes,

28 And Phinchas the sonne of Eleazar, the sonne of Aaron m stole before it at that time) saying, Shal I yet go ante more to battel against the children of Benjamin my brethren, or shal I cease: And the Lord said, Go vp: for tomorrow I wil deliuer them into your hand.

29 And Israel set men to lye in wait round about Gibeah.

30 And the children of Israel went vp a- gainst the children of Benjamin the third day, and put them selues in array against Gibeah, as at other times.

31 Then the children of Benjamin coming out against the people, were drawn from the citie: and they began to smite of the people and kill as at other times, even by the wayes in the field (whereof one goeth up to the house of God, & the other to Gibeah) upon a thirtie men of Israel.

32 (For the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us flee & pluck them away from the citie unto the high places)

33 And all the men of Israel rose up out of their place, & put themselves in array at Baal tamar: and the men that lay in wait

of the Israelites came forth of their place, even out of the meadows of Gibeah,

34 And they came over against Gibeah, ten thousand chosen men of all Israel, & the battle was fore: for they knew not that the evil was near them.

35 ¶ And y Lord smote Benjamin before Israel, and the children of Israel destroyed of the Beniamites the same day hue and twentieth thousand and an hundredth men: all they could handle the swords.

36 So the children of Benjamin saw that they were stricken down: for the men of Israel gave place to the Beniamites,

because they trusted to the men that lay in wait, which they had laid beside Gibeah.

37 And they that lay in waite hasted, and brake forth towarde Gibeah, and the embuismene 'drew them selues along, and smote all the citie with the edge of the swords.

38 Also the men of Israel had appointed a certaine time with the embuismets, that they shulde make a great flame, and smoke rise vp out of the citie.

39 And whe the men of Israel retired in the battel, Benjamin began to smite and kil of the men of Israel about thirtie persones: for they said, Surely they are stricken downe before vs, as in the first battel.

40 But when the flame began to arise out of the citie, as a pillar of smoke, the Ben-iamites looked backe, and beholde, the flame of the citie began to ascende vp to heauen.

41 Then y men of Israel turned ' againe, and the men of Benjamin were astunted: for they saw that euil was nere vnto the.

42 Therefore they fled before the men of Israel vnto the way of the wilderness, but the battel ouertoke them: also they which came out of the cities, slewe them " among them.

43 Thus they compassed the Beniamites about, and chased them ' at ease, and ouer- ran them, euen ouer against Gibeah on the Eastside.

44 And there were slaine of Benjamin ei- gheene thousand men, which were all men of warre.

45 And they turned and fled to the wilder- nes vnto the rocke of Rimmón: and the Israelites ' glained of them by the way si- ue thousand me, & pursued after the vnto Gidom, & slewe two thousand me of the.

46 So that all that were slaine that day of Benjamin, were y hue and twentie thou- sand men that drew swords, which were all men of warre:

47 But six hundredth men turned & fled to the wilderness, vnto the rocke of Rimmón and abode in the rocke of Rimmón foure moneths.

q They knewe but, that Gods indigne was at hand to de- strive them,

r Retired, to draw them after.

r Or, made affg shulde with a tramples.

f For they were waken hardly by the two former vultories.

g And wish- shulde their e- beuses.

u For they were chpassed in on ouerto side Or, drove th a few
their vge.

x They slewe them by one & out, as they were scattered
abroad

y Besides ele- men hundredth that had been flame in the
former bat- celice.

48 Then

Wiues

Iudges. for Beniamín. 119

7 If they be- angled to the Beniamites

48 Then the men of Ifraél returned vnto the children of Beniamín, and smote the with the edge of the sworde fió the mé of the citie vnto the bealts, and all that came to hand: alfo they fet on fire all the 1 ci- ties that they colde come by.

CHAP. XXI.

1 The Ifraelites fweare that they wil not marry their daughters to the Beniamites. 10 They flay them of Iabéfh Gileád, and giue their wargines to the Beni- amites 11 The Beniamites take the daughters of Shilóh.

a This othe came of raffie- nes and not of indgement for after they bra- ke it in fhew- ing fectely the means to marry with certain of their daugh- ters.

M O reouer the men of Ifraél fware in Mizpéh, faying, None of vs fhall gi- ue his daughter vnto the Beniamites to wife.

2 And the people came vnto the houle of God & abode there til euen before God, and lift vp their voices, and wept with great lamentation,

3 And faid, ó Lord God of Ifraél, why is this come to paffe in Ifraél, that this day one tribe of Ifraél fhulde want?

4 ¶ And on the morowe the people rofe vp and made there an altar, and offred buinft offrings and peace offrings.

5 Then the children of Ifraél faid, Who is he amóg all y tribe of Ifraél, that came not vp with the Congregacion vnto the Lord: for they had made a great othe concerning him that came not vp to the Lord to Mizpéh, faying, Let him dye the death.

b According to their caho- me, when they wolde confite with the Lord.

c Or, revented that they had deftroy all the thee, as to pareth verf 15.

d Cfdemning tild to be fan- ters of vice, which wolde not put their hand to purifh in.

11 The children of ftrough.

6 And the children of Ifraél were forie for Beniamín their brother, & faid, The- re is one tribe cut of from Ifraél this day.

7 How fhall we do for wines to them that remaine, feing we haue fworne by y Lord, that we wil not giue them of our daugh- ters to wines?

8 Also they faid, Is there anie of the tribes of Ifraél that came not vp to Mizpéh to the Lord and beholde, theie came none of Iabéh Gileád vnto the hofte and to the Congregacion.

9 For when the people were vewed, behol- de, none of the inhabitants of Iabéfh Gi- leád were there.

10 Therefore the Congregacion sent the- ther twelue thousand men of the "mofte valiant, and commanded them, faying, Go, and fmite the inhabitants of Iabéfh Gileád with the edge of the fworde, bothe women and children.

11 ¶ And this is it that ye fhall do: ye fhall vterly deftroy all the males and all the women that haue lien by men.

12 And they founde among the inhabitants of Iabéfh Gileád foure hundredh maidens, virgins that had knowen no man by lying

with anie male: and they broght them vn- to the hofte to Shilóh, which is in the land of Canáan.

13 ¶ The the whole Congregacion 1 sent & fpake with the children of Beniamín that were in the rocke of Rimmón, and cal- led 'peaceably vnto them:

14 And Beniamín came againe at y time, & they gaue them wines which they had faued aliue of the women of Iabéfh Gi- leád: but they had not fo ynough for the.

15 And the people were fory for Beniamín, because the Lord had made a breache in the tribes of Ifráél.

16 Therefore the Elders of the Congregation said, How shall we do for wives to the remnant 2 for the women of Beniamín are destroyed.

17 And they said, There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters : for the children of Israel had sworn, saying, Cursed be he, that giveth a wife to Beniamín.

19 Therefore they said, Beholde, there is a feast of the Lord euerie yere in Shiloh in a place, which is on the Northside of Beth-el, and on the Eastside of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commanded the children of Beniamín, saying, Go, and lye in wait in the vineyardes.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyardes, and catche you euery man a wife of the daughters of Shiloh, & go into the land of Beniamín.

22 And when their fathers or their brethren come vnto vs to complaine, we will say vnto them, Haue pittie on the for our sakes, because we refused not to eche man his wife in the warre,

and becaufe ye haue not giuen vnto them hetheto, ye haue
finned.

23 And the children of Beniamín did fo, and toke wines of
them that dāced accor- ding to their 1 number: which they
toke, and went away, and returned to their in- heritance, and
repaired the cities & dwelt in them.

24 So the childré of Ifraél departed thece at that time, euery
man to his tribe, and to his familie, and went out from thence
e- uerie man to his inheritance.

25 1 In thofe dayes thei e was no King in If- raél, but euerie
man did that which was good in his eyes.

2 Tōwit, abode four monothea after y difcom feure, Chap. 20,
47 40, ftiredly

f For there la- ked two him- dreth

g Beniamín muft be refe- ued to him: y twile portu in y in
fentle- ce of Iankhe.

h He deffefi- bent the place where the maides vfed yuzely to
dan- ce, as y maner then v. & to fying Pialmes and fongs of
Gods workes cunnags them.

i Thofh they thofh hezeby to perfiade m. n that they & pr their
o th. yet before God it was broken

k Memning, two hidæten.

Chap. 27, 4. & 18, 1. 40 19, 6.

G.iii.

THE BOKE OF RVTH.

THE ARGUMENT.

This boke is entituled after the name of Ruth: which is the principal persone spoken of in this treatise. Whereas also figuratively is set for the state of the Church which is subject to manifold afflictions, and yet at length God growth good and royal issue teaching us to abide with patience till God deliver us out of troubles. Herein also is ascribed howe Iesus Christi, who according to the flesh ought to come of David, proceeded of Ruth, of whome the Lord Iesus did vouchsime to come, notwithstanding she was a Moabite of base condition, and a stranger from the people of God: declaring vnto us thereby that the Gentiles shulde be sanctified by him and vnyed with his people, and that there shulde be but one sheepfolds, and one shepherds. And it semeth that this hisioe apperteineth to the time of the Judges.

CHAP. I.

1 Elimilech goeth with his wife and children into the lidd of Moab. 2 He and his sonnes dye. 3 Naomi and Ruth come to Beth-lehem.

"Ble. Judged.

a In the land of Canjan, b in Scribe of Judah, which was also called Beth-lehe Ephrathah, because there was another time so called in the tribe of Zebulon.

By this w- derful provi- dence of God Ruth became one of Gods housholds, of whome Christ came.

4 By finding them plentiful agents.

e Hereby is apperteeth that Naomi by dwelling among idolaters was wagon colds in Scribe, e- the of God, & rather hath: respect to the case of Schoody than in Schoone, a sort of Schoone.

N the time that the judges "ruled, there was a dearth in the a land, and a ma of Beth-lehem b Iudah went for to foiourne in the coitres of Moab, he, and his wife, and

his two sonnes.

And the name of the ma was Elimilech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, & Chilion, Ephrathites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

Then Elimilech the houshad of Naomi dyed, & she remained with her two sonnes, 4 Which toke them wiues of the a Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeres.

5 And Mahlon and Chilion dyed also bothe twaine: so the woman was left destitute of her two sonnes, & of her houshad.

6 Then she arose with her daughters in lawe, and returned from the country of Moab: for she had heard say in the countries of Moab, that the Lord had visited his people, and given them bread.

7 Wherefore she departed out of the place where she was, and her two daughters in lawe with her, and they went on their way to returne vnto the land of Iudah.

8 The Naomi said vnto her two daughters in lawe, Go, returne eche of you vnto her owne mothers house: y Lord shewe fauour vnto you, as ye haue done with the dead, and with me.

9 The Lord grant you, that you may finde rest, ether of you in the house of her housband. And when she kissed them, they lift vp their voyce and wept.

10 And they said vnto her, Surely we will returne with thee vnto thy people.

11 But Naomi said, Turne againe, my daughters: for what cause will you go with me: are there ante mo sonnes in my wom-

be, that they may be your housbands?

12 Turne againe, my daughters: go your way: for I am to olde to haue an houshad, if I shulde faie, I haue hope, or if I had an housband this night: yea, if I had borne sonnes,

13 Wolde ye tary for them, til they were of age: wolde ye be differred for them from taking of housbands: nay my daughters: for it gricueeth me "much for your fales y the had of y Lord is gone out against me.

14 Then they lift vp their voyce, and wept againe, and Orpah kissed her mother in lawe, but Ruth abode still with her.

15 And Naomi said, Beholde, thy sister in lawe is gone backe vnto her people & vnto her gods: returne y after thy sister in law.

16 And Ruth answered, Intreat me not to leaue thee, nor to departe from thee: for whither thou goest, I wil go: and where thou dwelled, I wil dwel: thy people shalde my people, and thy God my God.

17 Where y dyest, wil I dye, and there wil I be buried, the Lord do so to me & more also, if oght but death departe thee &

me.

18 When she sawe that she was stedfastly minded to go with her, she left speaking vnto her.

19 So they went bothe vneil they came to Beth-lehem, it was noised of them through all the citte, and they said, Is not this Naomi?

20 And she answered the, Call me not 'Naomi, but call me' Maria: for the Almighty he has the given me much bitternes.

21 I wet out ful, & y Lord hathe caused me to returne empty: why call ye me Naomi, seing the Lord hath hibbed me, & the Almighty hathe broght me vnto adue: stite.

22 So Naomi returned and Roth y Moabiteffe her daughter in law with her, when she came out of the countries of Moab: & they came to Beth-lehem in the beginning of barly harueft.

CHAP. II.

3 Ruth gathereth come in the fields of Boaz. 4 The g- tions of Boaz reward her.

1 H-n Naomis housband had a kinf- man, one of great power of the fa- milie of Elimilech, & his name was Boaz.

7 "Or, now then yea.

f When she take leave & departed.

g No per- to- sons can pre- utcie to move eke bacee tré God
whome he hashe chas- sin to be him

h Whereby ap- peterch y she was of a great familie & of good
reputa- tion. 4 Or, beautiful. 4 Or, future.

i which was mthe moueh Nifon, that co- treneis port of March
& parte of April.

And

Bóaz.

Ruth.

Naomi. 120

b This her be malate deela- rech her great affection to- ward
her mo- ther in la ve, for as mache as the fpareth no painful
dili gence to get bothe their li- mings.

Or, certain hand-faile.

e That is, Ya- he hade in what field they do reape

d Even of the Moabites, & are enemies to Gods peo- ple.

f Signifying f the inai never wantance this if the put her truth
in God & line vnder his prot. did.

f Which the brought home to her mother to lawe

2 And Ruth f Moabitesse said vnto Naomi, I pray thee, let me
go to f field, & gather eares of corne after hi, in whose fight I
hno fauour. And she said vnto her, Go my daughter.

3 And she went, & came & gleaned in f field after the reapers,
& it came to paille, that she met w the portion of the field of
Bóaz, who was of f familie of Elimelech.

4 And beholde, Bóaz came from Beth-léhem, and said vnto the
reapers, The Lord be with you: & thei answered him, The Lord
blesse thee.

5 The said Bóaz vnto his seruat f was appointed oue: f reapers,
Whose maid is this:

6 And the seruant that was appointed ouer the reapers,
answered, and said, It is the Moabitish mayd, that came with
Naomi out of the country of Móab:

7 And she said vnto vs, I pray you, let me gleane and gather
after the reapers' amog the sheauees: so she came, and hathe
continued from that time in the morning vnto now, saue f she
tared a litle in the house.

8 Then said Bóaz vnto Ruth, Hearest thou, my daughter: go to
none other field to gather, nethe: go from hence: but abide here
by my maidens.

9 Let thine eyes be on the field that they do reape, and go thou
after the maide. Haue I not charged the seruants, that they
touche thee not: Moreover when thou art a thirst, go vnto the
vessels and blinke of that which the seruants haue diawen.

10 Then she fel on her face, and bowed her se lt to the ground.
& said vnto im, How haue I found fauour in thine eyes, that f
shuldest knowe me, seing I am a sträget:

11 And Bóaz answered, and said vnto her, All is tolde and
shewed me that f hast done vnto thy mother in law, since f
death of thine hous bad, and how thou hast left thy father and
thy mother, and the land where thou wast borne, and art come
vnto a people w thou knewest not in time past.

12 The Lord recompence thy woike and a full reward be giuen thee of the Lord God of Israel, vnder whose wings thou art come to trust.

13 Then she said, Let me finde fauour in thy fight, my lord: for f hast coforted me, and spoken comfortably vnto thy maid, though I be not like to one of thy maids.

14 And Bóaz said vnto her, At f meale time come thou hither, and eat of the bread, & dip thy mortel in f vinegre. And she fate beside the reapers, and he reached her parched corne: and she did eat, and was suffised, and left thereof.

15 And when she arof: to gleane, Bóaz co mided his seruants, saying, Let her gather among f sheauees, and do not rebuke her.

16 Also let fall some of the sheauees for her,

& let it lie, that she may gather it vp, and rebuke her not.

17 So she gleaned in the field vntil euening, and she threshed that she had gathered, and it was about an Ephah of barly.

18 And she toke it vp, & went into the citie, and her mother in lawe sawe what she had gathered: also she s toke forthe, and gaue to her that which she had reserued, when she was suffised.

19 Then her mother in lawe said vnto her, Where hast thou gleaned to day & where wrogteth thou blessed be he, that knewe thee. And she shewed her mother in lawe, with whome she had wrogt, & said, The mans name with whome I wrogt to day, is Bóaz.

20 And Naomi said vnto her daughter in lawe, Blessed be he of the Lord: for he ceafeth not to do good to the liuing and to the dead. Againe Naomi said vnto her, The ma is nere vnto vs, & of our affinitie.

21 And Ruth the Moabitesse said, He said also certainly vnto me, Thou shalt be w my seruats, vntil they haue ended all mine haueest.

22 And Naomi answered vnto Ruth her daughter in lawe, It is best, my daughter, that thou go out with his maids, that thei 'mete thee not in another field.

23 The she kept her by the maids of Bóaz, to gather vnto the end of baily haueest, & of wheat haueest, and 'dwelt with her mother in lawe.

End. 11. 21.

g To wit, of her baggage is in the Chalde teate.

h To my heart hand & chil- dred, whd they were alive, & now to vs

Or, fall vpm ther.

Or, returned to her mother to lawe.

CHAP. III.

1 Naomi glueth Ruth counsel a She slepeth at Bóaz fete. 12 He acknowledged him selfe to be her kinseman.

A Fterward Naomi her mother in law said vnto her, My daughter, shal not I seke rest for thee, that f maieest profiteer:

2 Now also is not Bóaz our kinsman, with whose maids f wast beholde, he winoweth barly to night in the floore.

3 Wasth thy selfe therefore, & anoint thee, & put thy raiment vpo thee, and get thee downe to f floore: let not f b ma knowe of thee, vntil he haue left eating & drinking.

4 And when he shal slepe, maike the place where he layeth him downe, & go, & vncouer the place of his fete, and lay thee downe, & he shal tel thee what f shalt do.

5 And she answered her, All that thou biddest me, I wil do.

6 So she went downe vnto the floore, & did according to all f her mother in lawe bade her.

7 And when Bóaz had eaten, and dronke, & cheared his heart, he went to lie downe at the end of the heape of corne, & she

came softely, & vncoueted the place of his fete, & lay downe.

8 And at midnight the man was afi aied & caught holde: & lo,
a womá lay at his fete.

a Meaning, f the wolde pro nide her of an houe band, w
whome the might line quietly. Or, as the here be Bóaz, nor yet
anie other

c That is, he'd reti: lived him selfe amog his seruants

Or, turned him selfe from our fali to another.

G.iii.

Bóaz.

Ruth.

Obéd. Ifhai.

d Thou Shew. ell thy life fro time to ti- me more ver- tuous.

e If he wil take time to be his wife by y title of affini- ble,
according to Gods law, Deu.25.5.

Or, maint.

f Deceiving by her co- ming home, that he had not taken her
so his wife, she was afflicted.

a Which was y place of aid gemeat.

b The Ebrews here vis two words which have no pro- pre figuration, but if the to note a cer- saine person as we say, ho, fyrry, or ho, fiche one.

Or, subablii.

9 Then he said, Who art thou? And she answered, I am Ruth thine hadmaide: spread therefore the wing of thy garment ouer thine hadmaid: for thou art the kinfeman.

10 Then said he, Blessed be thou of the Lord, my daughter: y hast shewed more goodnes in the latter end, then at the beginning, in as much as thou folowedst not yong men, were they poore or riche.

11 And now, my daughter, feare not: I wil do to thee all that thou requirest for all the citie of my people doeth knowe, that thou art a vertuous woman.

12 And now, it is true that I am thy kinf- man, how best there is a kinfeman nearer then I.

13 Taly to night, & when morning is come, if he wil do the duette of a kinfeman vn- to thee, wel, let him do the kinfmans due- tie: but if he wil not do the kinfmans parte, then wil I do the duette of a kinfma, as y Lord lueeth: flepe vntil the morning.

14 And she lay at his fete vntil the mor- ning: & she arose before one colde knowe another: for he said, Let no man knowe, that a woman came in to the floore.

15 Also he said, bring the f there that thou hast vpon thee, and holde it. And when she holde it, he measured six measures of barley, and laied them on her, & went in- to the citie.

16 And whe she came to her mother in law, she said, 'Who art y, my daughter? And she tolde her all y the ma had done to her,

17 And said, These six measures of barley gaue he me: for he said to me, Thou shalt not come empty vnto thy mother in lawe.

18 Then said she, My daughter, fit stil, vn- til thou knowe how the thing wil fall: for the man wil not be in rest, vntil he hathe finished the matter this fame day.

CHAP. III.

2 Bóaz, Haukeh to Ruth next kinfeman touching her marriage.

7 The ancient costume in Ifraél. 10 Bóaz, ma- ryeth Ruth, of whom he begateth Obéd. 18 The gene- ration of Phárez.

1 Then went Bóaz vp to the gate, and fate there, and beholde, the kinfeman, of whom Bóaz had spoken, came by: and he

said, 'Ho, fuche one, come, fit downe here. And he turned, and fate downe.

2 Then he toke ten men of the Elders of y citie, & said, Sit ye downe here. And they fate downe.

3 And he said vnto y kinfman, Naomi, that is come againe out of y couties of Moab, wil fel a parcel of lad, which was our bro- ther Elimélechs.

4 And I thoght to aduertise thee, saying, Bye it before the afiistans, and before the Elders of my people. If thou wilt redeme it, redeme it: but if thou wilt not redeme it, tel me: for I knowe that there is no-

ne besides thee to redeme it, & I am af- ter thee. Then he answered, I wil rede- me it.

5 Then said Bóaz, What day thou byest y field of the hand of Naomi, thou must also bye it of Ruth y Moabiteffe the wife of the dead, to sterre vp the name of the dead, vpon his inheritance.

6 And the kinfman answered, I can not re- deme it, lest I destroy mine owne inheri- tace: redeme my right to thee, for I ca not redeme it.

7 Now this was the maner before time in Ifraél, concerning redeming and chaging, for to stabl: th all things: a man did

plucke of his shooe, and gaue it his neighbour, and this was a sure witnes in Ifraél.

8 Therefore the kinfman said to Bóaz, Bye it for thee: and he drue of his shooe.

9 And Bóaz said vnto the Elders and vnto all the people, Ye are witneffes this day, that I haue boght all y was Elimélechs, and all that was Chilións & Mahlóns, of the hand of Naomi.

10 And moreover, Ruth the Moabiteffe the wife of Mahlón, haue I boght to be my wife, to sterre vp the name of y dead vpo his inheritance, and that the name of the dead be not put out from among his bre- theren, and from the gate of his place: ye are witneffes this day.

11 And all the people that were in the gate, & the Elders said, We are witneffes: the Lord make the wife that cometh into thine houfe, like Rahél and like Leáh, which twaine did buyld the houfe of Ifraél: and that thou maiest do worthely in Ephrathah, and be famous in Beth-léhem,

12 And that thine houfe be like y houfe of Phárez ("whome Thamár bare vnto Iu- dáh) of the fede which the Lord shal giue thee of this yong woman.

13 So Bóaz toke Ruth, and she was his wife: and when he went in vnto her, the Lord gaue, that she conceiued, and bare a sonne.

14 And the women said vnto Naomi, Bles- sed be y Lord,
which hathe not left thee this day without a kinfman, & his
name shalbe continued in Ifraél.

15 And this shal bring thy life againe, and cherish thine olde
age: for thy daughter in lawe which loueth thee, hathe borne
vn- to him, and she is better to thee then fe- uen sonnes.

16 And Naomi toke the childe, and lay- ed it in her lap, and
became nounce vn- to it.

17 And the women her neighbours gaue it a name, saying,
There is a childe bor- ne to Naomi, and called the name
thereof Obéd: the fame was the father of Ifhaí, the father of
Dauid.

e For thou art the next of y kame.

d Thur his the ritance aught feare his na- me that is de- ed.

e Thur he had resigned his right, Deut. 25.9.

f Or, of y clere where he re- mained.

g Ephrátkoh & Beth-léhem are bothe con-
Gen. 31.2.9.

h He shal leu- ue a continual perfectie.

i Mennag, manie fonomi

18 ¶ Thefe

I. Samuél.

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2. Chro 2,4. met.1,3

3. This gener- logic is brought into the David by the cristi6
came of the house of Judith.

18 ¶ These now are the generations of * 2 Phárez: Phárez
begate Hezrón, 19 And Hezrón begate Ram, & Ram be- gate
Amminadáb, 20 And Amminadáb begate Nahshón, and

Nahshón begate Salmáh, 21 And Salmón begate Bóaz, and
Bóaz be- gate Obéd, 22 And Obéd begate Ithái, and Ithái be-
gate Daud.

THE FIRST BOKE OF

Samuél.

THE ARGUMENT.

According as God had ordained Deut. 17,24, that when the
Israelites should be in the land of Candan, he would appoint
them a King: so here in the first boke of Samuel is declared the

state of this people under their first King Saul, who not content with that ordre, which God had for a time appointed for the government of his Church, demanded a King, to the intent that might be as other nations in a greater assurance as they thought: not because they might the better thereby serve God, as being under the safe side of him, which did represent Jesus Christ the true deliverer: therefore he gave them a tyrant and an hypocrite to rule over them, that they might leave, that the person of a King is not sufficient to defend them, except God by his power preserve and keep them. And therefore he punisheth the ingratitude of his people & sendeth the continual warren before at home and abroad. And because Saul, whome of nothing God had preferred to the honour of a King, did not acknowledge Gods mercy towards him, but rather disobeyed the words of God and was not zealous of his glories, he was by the voice of God put down from his state, and Daud the true figure of Messiah placed in his stead, whose patience, modestie, constance, persecution by open enemies, fanned friends, and dissembling flatterers are left to the Church and to every member of the same, as a paterne and example to beholde their state ad vocacion.

CHAP. I.

1 The genealogies of Elkanáh father of Samuél 2 His two wives. 3 Hannah was barren and prayed to the Lord. 4 Her

answer to Eli. 20 Samuel is borne. 24 She doth dedicate him to the Lord.

2 There were two Ramaths, so that in this cete in mount Ephráim were Zophim: that in the learned man and Pro- phes.

Here was a man of one of the two Ramathaim Zophim, of moût Ephrá- im, whose name was El- kanáh the sonne of Iero- hám, the sonne of Elihú, the sonne of Tóhu, the sonne of Zuph, an Ephrathite:

2 And he had two wives: the name of one was Hannah, and the name of the other Peninnáh: and Peninnáh had childré, but Hannáh had no children.

Deut.16,16.

For the Ar- ke was there at that time.

4 Some read a portion with an heavy che- re.

3 * And this man went up out of his citie every yere, to worship & to sacrifice vnto the Lord of hostes in Shilóh, where were the two sonnes of Elí, Hophní and Phinehás Priests of the Lord.

4 And on a day, whé Elkanáh sacrificed, he gave to Peninnáh his wife and to all her sonnes and daughters portions,

5 But vnto Hánáh he gave a worthy portion: for he loued Hannah, and the Lord had made her baron.

6 ¶ And her aduersáie vexed her sore, for asmuch as she upbraided her, because the Lord had made her baron.

7 (And so did he yere by yere) & as oft as she wét up to the house of Lord, thus she

vexed her, that she wept and did not eat.

8 Then said Elkanáh her housbád to her, Hannáh, why wepeft thou? and why eateft thou not? & why is thine heart troubled? am not I better to thee then ten sonnes?

9 So Hannah rose up after that they had eaten and dronke in Shilóh (and Elí the Priest fate up a stole by one of y poftes of the Temple of the Lord)

10 And she was troubled in her minde, and praed vnto the Lord, and wept soie:

11 Also she vowed a vowe, & said, O Lord of hostes, if thou wilt loke on the trouble of thine handmayd, and reméber me, and not forget thine handmayd, but giue vnto thine handmayd a manchilde, then I wil giue him vnto the Lord all the daies of his life, * and there shal no rafer come vpon his head.

12 And as she continued praying before the Lord, Elí marked her mouth.

13 For Hánáh spake in her heart: her lippes did moue onely,
but her voyce was not heard: therefore Elí thought she had
bene dronken:

14 And Elí said vnto her, How long wilt thou be dronké? Put
away "thy dronkènes "the thy wom. from thee.

15 Then Hannah answered and said, Nay my lord, but I am a
woman" troubled in spirit: I haue dróke nethei wine nor ft: óg
drónke, but haue* powred out my foule before the Lord.

d Let this fa- fore thee, that I leue thee no lefe, then if y hadch
many children.

e That is, of y house, where the Arke was.

Homb 6,7. indg.1,1,2.

"the thy wom.

"the thy wom.

P.51,42,43

H.i.

The birth of Samuel.

I. Samuel.

The song of Hannah.

"His for a daughter of Belief.

16 Count not thine handmaid "for a wicked woman: for of the abundance of my complaint and my grief haue I spoken hitherto.

17 Then Eli answered, and said, Go in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 She said againe, Let thine handmayd tinde f grace in thy fight: so the woman went her way, and did eat, and loked no more sad.

19 ¶ Then they rose vp early, and worshiped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knewe Hannah his wife, and the Lord re remembered her.

20 For in process of time Hannah conceived, and bare a sonne, and she called his name Samuel, Because, said she, I haue asked him of the Lord.

21 ¶ So the man h Elkanah & all his house went vp to offer vnto y Lord the yelelie sacrifice, and his vowe:

22 But Hannah went not vp: for she said vnto her housband, I will vary vntil the childe be weined, then I wil bring him that he may appeare before the Lord, & there abide for euer.

23 And Elkanah her housband said vnto her, Do what semeth thee best: rary vntil thou hast weined him: onely the Lord

accomplish his i worde. So the woman abode, and gaue her sonne sucke vntil she weined him.

24 ¶ And whc she had weined him, she toke him with her with thre bullockes and an Ephah of floure and a bottle of wine, and broght him vnto the house of the Lord in Shiloh, and the childe was "yong.

25 And the slewe a bullocke, and broght the childe to Eli.

26 And she said, Oh my lord, as thy k soule liueh, my lord, I am the womá that lode with thee here praying vnto the Lord.

27 I pried for this childe, and the Lord hathe giuen me my desire which I asked of him.

28 Therefore also I haue "giuen him vnto the Lord: as long as he liueh he shalbe giuen vnto the Lord: and he I worshiped the Lord there.

CHAP. II.

1 The song of Hannah 12 The sonnes of Eli, wicked. 13 The newe custom of the Priests 14 Samuel, monsfreth before the Lord 20 Eli blesseth Elkanah and his wife 21 Eli reproveeth his sonnes 27 God sendeth a Prophet to Eli. 31 Eli is menaced for not chastising his children.

And Hannah a pried, & said, Mine heart reioyceeth in the Lord, mine h horne is exalted in y Lord: my mouth is c enlarged ouer mine enemies, because I reioyce in thy saluacion.

2 There is none holy as the Lord: yea, there is none besides thee, & there is no God like our God.

3 Speake d no more presumptuously: let not arrogance come out of your mouth: for the Lord u a God of knowledge, and by him enterprises are established. d In that ye condemne my harcenes, ye shewe your pride against God.

4 The bowe & the mightne men are broken, and the weake haue girde them selues with strength.

5 Thei that were ful, are hited forthe for bread, & the hongre are no more lured, so that the baren hathe borne 'seuen: and she that had many children, is feble. e Thei sel there labours for necessities, fade 'Or, may

6 * The Lord killeth and maketh aliue: 'Deut 32, 39a bringeth downe to the graue and rai- wifid 16, 13. Seth vp.

7 The Lord maketh poore and maketh riche: bringeth lowe, and exalteth.

8 *He resfeth vp the poore out of the duft, and lifeth vp the begger from the donghil, to set them among f princes, and to

make them inherit the seat of glorie: for the pillers of the earth are the s Lords, and he hathe set the woldle vp on them. f He prefer- reth to honour and puteth downe accor- ding to his owne wil, thogth manu judgement be contrary.

9 He wil kepe the fete of his Saintes, and the wicked shal kepe silence in darckenes: for in his owne might shal no man be strong. g Therefore he may dispo- se all things according to his wil

10 The Lords aduersaries shal be destroyed, and out of heauen shal he * thunder vpon them: the Lord shal iudge the ends of the woldle, and shal giue power vnto his h King, and exalte the horne of his Anointed. h She gruided her prayer on Iesus Christ & was to come.

11 And Elkanah went to Ramah to his house, and the childe did minister vnto the Lord i before Eli the Priest. i In all y Eli comided him.

12 ¶ Now the sonnes of Eli were wicked men & k knewe not the Lord. k That is, she neglected his ordinance.

13 For the Priests custome toward the people was thus: when any ma off eel sacrifice, the Priests' boy came, while the flesh was fching and a fleshoke with thre teth in his hand, 'Or, since,

14 And thus it into the kettle, or into the caldren, or into the pan, or into y pot: all that y fleshoke broght vp, the Priest toke

for him self: thus thei did vnto all the Israelites, that came
thether to Shiloh. l Trifgressing the o dre appointed in the
Laws, Less 7, 11, for their bel lies take.

15 Yea, before they burnt the m fat, the Priests boy came and
said to the man that offied, Giue me flesh to 10ft for y Priest:
for he wil not haue sodden flesh of thee, but rawe. m Which
was demanded first to haue bene offered to God.

16 And if any man said vnto him, Let them burnt the fat
according to the 'custome, then take as muche as thine heart a
desi- rth: then he woldle answer, No, but thou shalt giue it
now: and if thou wilt not, I wil take it by force. 'Or, Love u
Not passing for their owne profete to that God might be icrued
a- cight.

17 Therefore the sinne of the yong me was very

f That is, pray vnto the Lord for me

g According to her petition

h Thus Elks nsh was a Le- uire, s Chro 6, 27, and as fo- me a
tine, once a yere that ac- cuformed to appeare befo- re the
Lord & their families.

i Because her prayer toke ef- teth, therefore it was called y
Lords pro- iues.

Fund.16,36.

"She a childe.

k That is, mo- As certainly.

"She lease.

l Meaning. Eli gave ths- hos to God for her.

a After that the had obte- ned a sonne by prayer, she ge- us
thanks h I haue reco- uered strength & glorie by y benefice of
the Lord c I can answer them, than re- proue my ba- seance.

very

God threatneth Eli.

I. Samuél. Samuél is called. 122 49/1224

o Scing & hor- rible abuse thereof.

Eond. 18, 4.

e Or for the thing that the battle is, see the Lord's sight Samuel.

g Which was (as the Ebre- was wrote) after their ti- ral, when
they came to be po- rized, read Exod. 18, 8, Leu 11, 6

Because they cinemate their ducts to God, verily

r So that to obey good ad- monitions is Gods mercer, & to
disobey them, is his soft sungement for fines.

f To wit, Aa- ron

Leu. 10, 14.

g Why have you clenched my sacrifices, and is it were tried
them va- des fate.

n Gods pro- mises are one- ly of, shall to suche as he ga- neth
confan- ce vote, to feare and obey him 2 Thy power and
notoriety.

very great before the Lord: for men o ab- horred the offering of
the Lord.

18 ¶ Now Samuél being a young childe mi- nistered before the
Lord, girded with a lin- nen * Ephód.

19 And his mother made him a little coate, and brought it to
him from yere to yere, when she came vp with her housband,
to offer the yerely sacrifice.

20 And Eli blessed Elkanáh and his wife, & said, The Lord
giue thee fede of this wo- man, for the petition that she asked
of the Lord: and they departed vnto their place.

21 And the Lord visited Hannáh, so that she conceived, and
bare thre sonnes, and two daughters. And the childe Samuél
grewe before the Lord.

22 ¶ So Eli was very olde, & heard all that his sonnes did vnto
all Ifraél, & how they laye with the women that p assembled at
the doore of the Tabernacle of the Con- gregation.

23 And he said vnto the, Why do ye suche things? for of all this people I heare cuil repoties of you.

24 Do no more, my sonnes: for it is no good reporte that I heate, which is, that ye make the Lords people to trespasse.

25 If one man sinne against an other, the judge shal judge it: but if a man sinne against the Lord, who wil pleade for him? Notwithstaiding the: obeyed not the voice of their father, because y Lord wolde flaye them.

26 ¶ (Now the childe Samuél profited and grewe and was in fauour bothe with the Lord, and also with men)

27 And there came a man of God vnto Eli and said vnto him, Thus saith the Lord, Did not I plainly appeare vnto y house of thy father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Ifraél to be my Priest, to offer vpon mine altar, and to burne incense, and to wear an Ephód before me, and I gaue vnto the house of thy father all the offrings made by fire of the children of Ifraél.

29 Wherefore haue you liked against my sacrifice and mine offering, which I commanded in my Tabernacle, and honoured thy children about me, to make your selves fat of the firstfruits of all the offrings of Ifraél my people?

30 Wherefore y Lord God of Ifraél sayth, I faid, y thine houle
& the houle of thy fa- ther fhulde walke before me for euer:
but nowe the Lord faith, a It fhall not be fo: for them that
honour me. I wil honour, and they that despfie me, fhall be
despfed.

31 Beholde, the dayes come, that I wil cut of thine a arme, and
the arme of thy fathers

houle, that there fhall not be an olde man in thine houle.

32 And thou y shalt fe thine enemy in the habitation of the
Lord in all things where- with God fhall bleffe Ifraél, and there
shall not be an olde man in thine houle for euer.

33 Neuertheles, I wil not deftroy euery one of thine fro mine
altar, to make thine eyes to faile, & to make thine heart
forowful: and all the multitude of thine houle fhall dye when
they be men.

34 And this fhallbe a figne vnto thee, that fhall come vpon thy
two fonnes Hophni and Phinehas: in one day they fhall dye
bothe.

35 And I wil sterre me vp a faithful Prift, that fhall do according
to mine heart and according to my minde: and I wil buylde
him a fure houle, and he fhall walke before mine Anointed for
euer.

36 And all that are left in thine house, shall come and bowe downe to him for a piece of silver and a morfel of bread, and shall say, Appoint me, I pray thee, to one of the Priests offices, that I may eat a morfel of bread.

CHAP. III.

1 There was no manifest signe in the time of Eli. 4 The Lord calleth Samuél three times, 11 And sheweth what shall come vpon Eli and his house. 12 The same declareth Samuél to Eli.

1 Now the childe Samuél ministered vnto the Lord a before Eli: and the worde of the Lord was but precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli laye in his chamber, his eyes began to waxe dimme that he coulde not see.

3 And yet the light of God went out, Samuél slept in the temple of the Lord, where the Arke of God was.

4 Then the Lord called Samuél: and he said, Here I am.

5 And he ran vnto Eli, and said, Here am I, for thou calledst me. But he said, I called thee not: go againe and sleepe. And he went and slept.

6 And the Lord called once againe, Samuél. And Samuél arose, and went to Eli, & said, I am here: for thou didst call

me. And he answered, I called the not, my son- ne: go againe and flepe.

7 Thus did Samuél, before he knewe f the Lord, and before the worde of the Lord was reueiled vnto him.

8 And the Lord called Samuél againe the third time: and he arose, and went to Eli and said, I am here: for thou hast called me. Then Eli g perceived that the Lord had called the childe.

9 Therefore Eli said vnto Samuél, Go and flepe: and if he call thee, then say, Speake

H.ii.

y Thy potiel- lie fhal & the glorie of the chief Priest translated to another, who- me they fhal enute, 2 Lang. 2,27.

aOr, Where they come to make age

aMeaning, Za- dah, who sac- ceded Abiz- this, and was the figure of Christ

a That is, fhal I be inferior to to him

a The Chalde teer reedech, whiles Eli li- ued

bBecause the- re were very fewe Prophe- tes to declare it

c In the court next to the Tabernacle d That is, the lampes which burne in the might

e Tofephus witieth that Samuél was twelve yere olde, when y
Lord appeared to him

f By vifion.

g Suche was the corruptio of chofe times that the chief Prift
was be- come did and might not voderfaid the Lords appea-
ring

Ifraél is ouercome.

I. Samuél.

The Arke is taken.

b God de la- retis wunt fo- den fear: shal come vnoo me who
they shal bears that the Arke is taken and also fo E- lis house
de- froyed.

i Meaning, that his pofferitie shulde neure envoye y chief
Priests office

k God punishe thee after this and this fort, except thou cel me
truerh, Rush 1,47.

l The Lord as complished what is on the had said.

Or that Samu- él was the for- chful Prayers of the Lord

"Ele by the wrote of the Lord.

From the de- parture of the Israelian out of Egypt vnto the
time of Sa- muél are a bout 190 vrs On some of hal- pr. chap.
7,12.

a For it may fome that this were was vi- dertaken by Samuels
com- mandement

Lord, for thy seruant heareth. So Samuél went, and slept in his
place.

10 ¶ And the Lord came, & stode, and cal- led as at other
times, Samuél, Samuél. The Samuél answered, Speake, for thy
seruant heareth.

11 ¶ The Lord said to Samuél, Beholde, I wil do a thing in
Israél, whereof whofo- euer shal heare, his two cares shal h
tingle.

12 In that day I wil raise vp against Eli all things which I haue
spoken concerning his house: when I begin, I wil also make an
end.

13 And I haue tolde him that I wil iudge his house for euer, for
the iniquitie which he knoweth, because his sonnes ran into a
slander, and he stayed them not.

14 Now therefore I haue sworne vnto the house of Eli, that the
wickedness of Elis house, shal not be purged with sacrifice nor
offering 1 for euer.

15 Afterwarde Samuél slept vntil the mor- ning, and opened the doores of the house of the Lord, and Samuél feared to shewe Eli the vision.

16 ¶ Then Eli called Samuél, and said, Sa- muél my sonne. And he answered, Here I am.

17 The he said, What is it, that the Lord said vnto thee? I pray thee, hide it not from me. God 1 do so to thee, and more also, if thou hide anie thing from me, of all that he said vnto thee.

18 So Samuél tolde him euerie whit, & hid nothing from him. Then he said, It is the Lord: let him do what semeth him good.

19 ¶ And Samuél grewe, and the Lord was with him, and let none of his wordes 1 fall to the ground.

20 And all Israél from Dan to Ben sheba knewe 2 that faithful Samuél was the Lords Prophet.

21 And the Lord appeared againe in Shi- lóh: for the Lord reueiled him selfe to Sa- muél in Shilóh by "his worde.

CHAP. III.

1 Israél is ouercome by the Philistims. 4 They do set the Arke, wherefore the Philistims do feare 10 The Arke of the Lord is taken 11: Is and his children dye. 12 The death of the wife of Phinehas the sonne of Eli.

A Nd Samuél spake vnto all Israël: & Ifraél went out against y Philistims to battel and pitched beside 1 Ebén eze: and the Philistims pitched in Aphék.

2 And y Philistims put them selues in ar- ray against Israël: and when they ioyned the battel, Israël was smitten downe befo- re the Philistims: who slewe of the armie in the field about foure thousand men.

So when the people were come into the campe, the Elders of Israël said, 3 Whe- refore hathe the Lord smitten vs this day before the Philistims: let vs bring y Arke

of the couenant of the Lord out of Shilóh vnto vs, that when it commeth among vs, it may saue vs out of the hand of our enemies.

4 The the people sent to Shilóh, & broght from thence the Arke of the couenant of the Lord of hostes, who b dwelleth betwene the Cherubims: and there were the two sonnes of Eli, Hophní, & Phinehas, with the Arke of the couenant of God.

5 And when the Arke of the couenát of the Lord came into the hoste, all Israël show- ted a mihgty showte, so that the earth rag againe.

6 And when the Philistims heard the noi- se of the showte, they said, What meaneth the sounde of this mighty showte in

the hoste of the Ebrewes? & they vnderstode, that the Arke of the Lord was come into the hoste.

7 And the Philistims were afraid, and said, God is come into the hoste: therefore said thei, c Wo vnto vs: for it hathe not bene so heretofore.

8 Wo vnto vs, who shal deliuer vs out of the hand of these mighty Gods: these are the Gods that smote the Egyptians with all the plagues in the 4 wildness.

9 Be strong and play the men, o Philistims, that ye be not seruáts vnto the Ebrewes, " as they haue serued you: be valiant the- refore, and fight.

10 And the Philistims fought, and Israél was smitten downe, and fled euerie man into his tent: and there was an exceeding great slaughter: for there fel of Israél " thirtie thousand sotemen.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophní and Phinehas dyed.

12 And there ran a man of Benjamin out of the armie, and came to Shilóh the same day with his clothes f rent, and earth vpon his head.

13 And when he came, lo, Eli sate vpon a seate by the wayside, waiting: for his heart 8 feared for the Arke of God:

and when the man came into the citte to tel it, all the citte
cryed out.

14 And when Eli heard the noise of the crying, he said, What
meaneth this noise of the tumult: and the ma came in hastely,
and tolde Eli.

15 (Now Eli was fourescore and eightene yere oloe, and his
eyes were dimme that he colde not se)

16 And the man said vnto Eli, I came from the armie, and I
fled this day out of the hoste: and he said, What thing is done,
my sonne?

17 Then the messenger answered and said, Israel is fled before
the Philistims, and there hathe bene also a great slaughter
among

b For he visd to appear to the Israelites between the Cherubims
u- ner the Arke of the coue- nant, And the verf 47

c Before we fought against men and now God is come to fight
a ga- inst vs

d For in the red Sea in y wilderness the Egyptians we- re
destroyed, which was y last of all his plagues Ibid. 13,2.

e David affa- ding to this place Psal 77, 64 (aetn they were
chismed with Breimea- ning they we- re iodenly de- froyed

f In token of sorrow and mourning

g Left it shall be taken of the enemies.

Chap. 3,20

Elí.Dagón.Emerods.

I. Samuél.

Sothfaiers. 123

h. According, as God had afore said.

Or, in crye one

Or, in crye one

i. And forled her body tow- ard her trauel

Or. No choice, or, where is the glorie

k. She uttered her creas for- tune by repe- ting her wor- ner.

6 Which was one of the fine principi- ties of the Phi- listims b.
Which was their chief i- dole, & as fo- me wrote, from y. and
down- ward was li- ke a filhe, and upward like a man

c. Thus in Bra- de of achnow- ledging y. true God by this
moracle, they fall to a far- ther supersti- ction Pfai 78,66.

among the people: and moreover thy two fennes, Hophni and
Phinehás are dead, and the Arke of God is taken.

18 ¶ And whê he had made mencion of the Arke of God, & li
fel from his feate back- warde by the fide of the gate, & his
necke was bioken, and he dyed: for he was an ol- de má and
heauye: and he had iudged If- raél fortie yeres.

19 And his daughter in lawe Phinehás wife was with childe mre
her trauel: and when she heard the report that the Arke of God
was taken, and that her father in lawe & her houf band were

dead, the bowed her felfe, and traueled: for her paines came vpon her.

20 And about the time of her death, the wo- men that flode about her, faid vnto her, Feare not: for thou hast boine a fonne: but the answered not, nor regarded it.

21 And the named the childe Ichabód, faying, The glorie is departed from Ifra- él, becaufe the A ke of God was taken, & becaufe of her father in lawe and her houf band.

22 She faid againe, The glorie is depar- ted fió Ifraél: for the Arke of God is také.

CHAP. V.

3 The Philistims bring the Arke into the houfe of Dagón, which idole fel de mre before it 6 The men of Afhdód are plagued. 8 The Arke is carved into Gath and after to kyin.

1 ¶ Hen the Philistims toke the Arke of God and carved it from Ebén ézer vnto Afhdód,

2 Euen the Philistims toke the Arke of God, and broght it into the houfe of Dagón, and fet it by Dagón.

3 And when they of Afhdód rofe the next day in the morning, beholde, Dagón was fallen vpon his face on the grounde befo-

re the Arke of the Lord, and they toke vp Dagón, and fet him in his place againe.

4 Alfo they rofe vp early in the morning the next day, & beholde, Dagón was falle vpon his face on the grounde before the Arke of the Lord, and the head of Dagón and the two palmes of his hands were cut of vpon the threfholde: onely the flumpe of Dagón was left to him.

5 Therefore the Priests of Dagón, and all that come into Dagon's houfe treade not on the threfholde of Dagón in Afhdód, vnto this day.

6 But the hand of the Lord was heauy vpo them of Afhdód, and deftroied them, and fmote them with emerods, bolhe Afhdód, and the coaftes thereof.

7 And whê the men of Afhdód fawe this, they faid, Let not the Arke of the God of Ifraél abide with vs: for his hand is fore vpon vs and vpon Dagón our god.

8 They fent the: efore and gathered all the

princtes of the Philistims vnto them, and faid, What fhall we do with the Arke of the God of Ifraél: And they answered, Let the Arke of the God of Ifraél be caried about vnto Gath: & thei caried the Arke of the God of Ifraél about.

9 And when they had caried it about, the hand of the Lord was againft the ci- tie with a very great deftruction, and he fmote the men of the citie boche fmall and great, & they had emerods in their fe- cret pattes.

10 ¶ Therefore they fent the Arke of God to Ekrón: and aflone as the Arke of God came to Ekrón, the Ekronites cryed out, faying, They haue broght the A.ke of y God of Ifraél to vs to flay vs and our people.

11 Therefore they fent, and gathered toge- ther all the princes of the Philistims and faid, Send away the Arke of the God of Ifraél, and let it renurne to his owne place, that it flay vs not and our people: for there was a deftruction death through out all the citie, the hād of God was very fore there.

12 And the men that dyed not, were fmitte with the emerods: and the crye of the ci- tie went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims which they fent againe with a gyfr 12 it commeth to Beth-fhimafh. 17 The Philistims offer golden eme- rods 19 The men of Beth-fhimafh are ftrcken for laking into the Arke.

2 So the Aike of the Lord was in y coun- trey of the Philistims e feuen moue- thes.

3 And the Philistims called the Priestes & the fothfayers,
faying, What fhal we do w the Aike of the Lord tel vs
wherewith we fhal fend it home againe?

4 And they faid, If you fend away the A-ke of y God of Ifraél,
fend it not away emp- tie, but giue vnto it b a finne offering:
then fhal ye be healed, and it fhalbe known to you, why his
hand departeth not from you.

5 Then faid they, What fhalbe the finne offering, which we fhal
giue vnto it? And they answered, Fiue golden emerods and fiue
golden mice, accouing to the nom- ber of y Princes of the
Philistims: for one plague was on you all, & on your princes.

6 Wherefore ye fhal make the fimilitudes of your emerods, and
the fimilitudes of your mice that defthoye the lād: fo ye fhal
giue glorie vnto the God of Ifraél, that he may take his hād
from you, and from your gods, and from your land.

6 Wherefore then fshulde ye harden your heartes, as the
Egyptians and Pharaóh hardened their heartes, when he wrogt

H.iii.

d. Though chef had felt Gods power & were affraed there- of,
yet they wolde farther true hl, which thing God our ned to their
de- fruction & her glorie.

e. The wicked, when they fe- le the hand of God, grudge & triche him, where y godly humble them felues & crye for mercie

a. Thei fheth by contouace of time y pla- gue wolde ha- ue crafed and fo wolde ha- ue kept y Ake he fill

b. The idola- ters coofeffe there is a true God who po- nifheth finne mftely.

c. This is Gods indge- ment vpo the molater, what knowing the true God shei wrothip him not anght.

The Arke returneth.

I. Samuél.

Ifraél repenteth.

Exod. 12, 31.

wonderfully among them, "did they not let them go, and they departed?"

7 Now therefore make a newe carte, and take two melche kine, on whome there hathe come no yoke: & tye the kine to the carte, and bring the calues home from them.

8 Then take the Arke of the Lord, and set it vpon the carte, and put the 4 iewels of golde which ye giue it for a sinne offering in a coffer by the fide thereof, and send it away, that it may go.

9 And take hede, if it go vp by the way of his owne coaft to Beth-shemesh, it is the that did vs this great euil: but if not, we shal knowe then, that it is not his had that fmote vs, but it was a chance that happened vs.

10 And the men did so: for they toke two kine that gaue milke, and tyed them to the carte and shut the calues at home.

11 So they set the Arke of the Lord vpon the carte, and the coffer with the mice of golde, and with the similitudes of their emerods.

12 And the kine went the streight way to Beth-shemesh, & kept one path and lowed as they went, & turned nether to the right hand nor to the left: also the princes of the Philistims went after s the, vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheat haruett in the valley, & they list vp their eyes, and spyed the Arke, and rejoyced when they sawe it.

14 And the carte came into the fielde of Ioshua a Bethshemite, & stode still there. there was also a great stone, and they claue the wood of the carte and offred the kine for a burnt offering vnto the Lord.

15 And the Leuites toke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of golde were, & put them on the great stone, and the men of Beth-shemesh offred burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the flue princes of the Philistims had fene it, they returned to Ekron the same day.

17 So these are the golde emerods, which the Philistims gaue for a sinne offering to the Lord: for Afshdod one, for Gaza one, for Afkelon one, for Gath one, & for Ekron one,

18 And golde mice, according to the number of all the cities of the Philistims, belonging to the flue princes, bothe of walled townes and of townes vnwalled, vnto the great stone of Abel, whereon they set the Arke of the Lord: which stone remaineth vnto this day in the field of Ioshua the Beth-shemite.

19 And he fmote of the men of Beth-shemesh, because they had loked in the Arke of the Lord: he slewe euch among the people fiftie thousand men and thre score and ten men, and the people lamented, because the Lord had slaine y people with so great a slaughter.

20 Wherefore the men of Beth-shemesh said, Who is able to stand before this holy Lord God? and to whome shal he go from vs?

21 And they sent messengers to the inhabitants of Kiriath-
iearim, saying, The Philistims haue bought againe the Arke of
the Lord: come ye downe & take it vp to you.

b For it was not lawfull to and; other to-ence or to it, fanc onely
to Aarónh his fonnees. Nom. 4, 17 & 20.

CHAP. VII.

1 The Arke is brought to Kiriath-iearim. 3 Samuél exhorteth
the people to forsake their sinns and turne to the Lord. 10 The
Philistims fight against Ifraél & are euroome 16 Samuél
iudgeth Ifraél.

1 Then the men of Kiriath-iearim came, and toke vp the Arke
of the Lord, and brought it into the house of Abi nadab in the
hill: and they sanctified Eleazat his sonne, to kepe the Arke of
the Lord.

2 (For while the Arke abode in Kiriath-iearim, the time was
long, for it was twetic yeres) and all the house of Ifraél
lamented after the Lord.

3 The Samuél spake vnto all the house of Ifraél, saying, If ye
be come againe vnto the Lord with all your hearts, "put away
the strange gods fro among you, & "Ashtaroth, and direct your
hearts vnto the Lord, and ferue him" onely, and he shal deliuer
you out of the hand of the Philistims.

4 Then the children of Ifraél did put away "Baalim and Ashtaroth, and ferued the Lord onely.

5 And Samuél said, Gather all Ifraél to "Mizpeh, and I wil pray for you vnto y Lord.

6 And they gathered together to Mizpeh, and 4 drewe water and powred it out before the Lord, and fasted the same day, & said there, We haue finned against the Lord And Samuél iudged the children of Ifraél in Mizpeh.

7 When the Philistims heard that the children of Ifraél were gathered together to Mizpeh, the princes of the Philistims wet vp against Ifraél: and when the children of Ifraél heard that, they were afraid of the Philistims.

8 And the children of Ifraél said to Samuél, Cease not to crye vnto the Lord our God for vs, that he may saue vs out of the hand of the Philistims.

9 Then Samuél toke a fucking lambe, and offred it all together for a burnt offering

a A citie in y tribe of Iudah, called also niniuch bial, Iosh. 15, 69.

b Lamented for their sinnes & followed the Lord.

Iosh 24, 11 Iudg 2, 13.

Deut. 6, 4. mat. 4, 10.

Iudg. 2, 12.

c For Shiloh was now defolere, because the Philistims had takth thence the Arke. d The Chalde test hashe, y that drewe water out of their hearts: that it, wept abidily for their sinnes.

e Signifying y in the prayers of the godles there eght to be a vehemth scale.

vnto

4 Meaning y golde emerods and the golden mice.

e The God of Ifraél.

f The wicked attribute almost all chigt to fortune and chance, whereas in dede there is nothing done without God's providence & decree.

g For the trial of the master

h To wit, the men of Beth-shemesh, w were Ifraeli-

i These were the flue principal cities of the Philistims which were not all chquered vnto the time of David.

10. the plains, or lamuative.

wonderfully among them, "did they not let them go, and they departed?"

7 Now therefore make a newe carte, and take two melche kine, on whome there hath come no yoke: & tye the kine to the carte, and bring the calves home from them.

8 Then take the Arke of the Lord, and set it vpon the carte, and put the 4 iewels of golde which ye giue it for a sinne offering in a coffer by the fide thereof, and send it away, that it may go.

9 And take hede, if it go vp by the way of his owne coaft to Beth-shemesh, it is the that did vs this great euil: but if not, we shal knowe then, that it is not his had that fmote vs, but it was a chance that happened vs.

10 And the men did so: for they toke two kine that gaue milke, and tyed them to the carte and shut the calves at home.

11 So they set the Arke of the Lord vpon the carte, and the coffer with the mice of golde, and with the similitudes of their emerods.

12 And the kine went the streight way to Beth-shemesh, & kept one path and lowed as they went, & turned nether to the right hand nor to the left: also the princes of the Philistims went after s the, vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheat haruett in the valley, & they list vp their eyes, and spyed the Arke, and rejoyced when they sawe it.

14 And the carte came into the fielde of Ioshua a Bethshemite, & stode still there. there was also a great stone, and they claue the wood of the carte and offred the kine for a burnt offring vnto the Lord.

15 And the Leuites toke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of golde were, & put them on the great stone, and the men of Beth-shemesh offred burnt offring, and sacrificed sacrifices that same day vnto the Lord.

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18 And golde mice, according to the number of all the cities of the Philistims, belonging to the flue princes, bothe of walled townes and of townes vnwalled, vnto the great stone of Abel, whereon they set the Arke of the Lord: which stone remaineth vnto this day in the field of Ioshua the Beth-shemite.

Thei require a King.

I. Samuél.

f According to the prophets of Hamáh Sa muél mother, Chap 2,10.

g Which was a great rocio over again Mizpéh.

h Meaning, § Philistims.

i Which was not clear to the Laws: for as yet a cerise ne place was unappointed

a Because he was not able to heave the charge b Who was also called Vathai, c Coro 6,28

Deut 16, 19.

c For there his house was, Chap 7,17

Of 13,10. all 25,21.

d Because the were not con- tent of the or- der § God had approved, but wold be go- tered as we re § Gentiles.

vnto the Lord, and Samuél cryed vnto the Lord for Ifraél, and the Lord heard him.

10 And as Samuél offred the burnt offering, the Philistims came to fight against Ifra- él: but the Lord ¹ thundred with a great thundre that day vpon the Philistims, & scared them: so they were flame before If- raél.

11 And the men of Ifraél went from Miz- péh and pursued the Philistims, and smote them vntit they came vnder Beth-car.

12 Then Samuél toke a stone and pitched it between Mizpéh and s Shen, and called § name thereof, Ebén ézer, and he said, Hi- therto hatne the Lord holpen vs.

13 ¶ So § Philistims were broght vnder, & they came nomore againe into the coastes of Ifraél: and the hand of the Lord was a- gainst the Philistims all the dayes of Sa- muél.

14 Also the cities which the Philistims had taken from Ifraél, were restored to Ifra- él, from Eknón euen to Gath: & Ifraél de- liuered the coastes of the same out of the hands of the Philistims: & there was pea- ce between Ifraél & the h Amorites.

15 And Samuél judged Ifraél all the dayes of his life,

16 And went about yere by yere to Beth- él, and Gilgal and Mizpéh, and judged If- raél in all those places.

17 Afterward he returned to Ramáh: for there was his house, & there he judged If- raél: also he buylt an 'altar there vnto the Lord.

CHAP. VIII.

1 Samuél maketh he sones judges ouer Ifraél, who follow not his Heppes: The Ifraelites as he a King is Samu- él declareth in what state they shulde be vnder the King: 19 Narmishifanding they as he one Nil, & the Lord willeth Samuél to grant vnto them.

1 WH: Samuél was now become old, he a made his sonnes judges ouer Ifraél.

2 (And the name of his eldest sonne was b Ioél, and the name of the seconde Abiah) euen judges in Beer-fhéba.

3 And his sonnes walked not in his waies but turned aside after lucre and a toke re- wardes, and peruerted the judgement.

4 ¶ Wherefore all the Elders of Ifraél gathered them together, & came to Samuél vnto a Ramah,

5 And said vnto him, Beholde, thou art old, and thy sonnes walke not in thy waies: a make vs now a King to judge vs like all nacions.

6 But the thing d difpleafed Samuél, when they said, Giue vs a King to judge vs: and Samuél prayed vnto the Lord.

7 And the Lord said vnto Samuél, Heare the voice of the people in all that they shal

fay vnto thee: for they haue not cast thee away, but they haue cast me away, that I shulde not reigne ouer them.

8 As they haue euer done since I broght the out of Egypt euen vnto this day, (and ha- ue forsaken me, and ferued other gods) e- uen so do they vnto thee.

9 Now therefore hearké vnto their voyce: howbeit yet e testifie vnto them & shewe the the maner of the King that shal reigne ouer them.

10 ¶ So Samuél tolde all the wordes of the Lord vnto the people that asked a King of him.

11 And he said, This shalbe the maner of the King that shal reigne ouer you: he wil take your sonnes, and appoint them to his charets, and to be his hostmen, and some shal iume before his charet.

12 Also he wil make them his captaines o- uerthousandes and captaines ouer fifties, and to eare his groundes, and to reape his haruest, & to make instruments of waire, and the things that ferue for his cha- rets.

13 He wil also take your daughters and make them apoticaries, and cookes and bakers.

14 And he wil take your fieldes, and your vineyardes, and your best oliue trees, and giue them to his seruants.

15 And he wil take the tenth of your fede, and of your vineyardes, and giue it to his Eunuches, and to his seruants.

16 And he wil take your men seruants and your maid seruants, and the chief of your yong men, and your asfes, and put them to his worke.

17 He wil take the tenth of your shepe, and ye shalbe his seruants.

18 And ye shal crye out at that day, because of your King, whome ye haue choen you, and the Lord wil not sheare you at that day.

19 But § people wolde not heare the voyce of Samuél, but did fay, Nay, but there shalbe a King ouer vs.

20 And we also wil be like all other naciós, and our King shal iudge vs, & go out be- fore vs, and fight our barrels.

21 Therefoe when Samuél heard all the wordes of the people, he rehearsed them in the eares of the Lord.

22 And the Lord said to Samuél, 'Hear- ken vnto their voyce, and make them a King And Samuél said vnto the men of Ifraél, Go euerre man vnto his citie.

CHAP. IX.

3 Said seeking his fathers asfes, by the counsel of his seruans goeth to Samuél. 9 The 'Prophets called Seers. 11 The Lord

reuellet to Samuél Sauls com- ming commanding him to
amount him King. 12 Sa- muél bringeth Said to the feaill.

c To prove if they wil tur- sake their was k: d purpoise.

f Not § Kings have this once risse by their office, but that
such as re- gue in Gods wrath shulde v serpe this o- ner their
bre- heten eherary to the Law, Deu 17,20

Or, chief off- cees.

g Because ye repose not for your sonnes, but because ye sina:
for your allistions, whom ye cast your isl- ues willingly.

H.iiii.

Saúl feketh the affes.

I. Samuél. Saúl reueiled to Samuél

a That is, be- the valiant & richs Chap 14, 51. 1. chre. 4, 33.

b So that is might some God approved their reps & is
appointing our foeche a perfions.

c All chefs cir candices were means to fer- ne vno Gods
goodice, whe- reby Saúl (though not ap gued of God) was
made King.

d Where was Ramath-Zo- phim & citie of Samuél.

Re, pleaille.

e Which is a- bout fine pen- er, read Gen 24, 15

f So called, he came he fore- sawe things to come.

g. That is, a fout after the offring, which fualde he kept in an
fireplace of & citie ap- pointed for & vfe. h. That is, gi- ne
chakes, & diftribute the most accordig to their cultu- me.

THere was now a man of Beniamín mightie in power named
Kifh the fonne of Abiél, the fonne of Zerór, & fon- ne of
Bechotách, the fonne of Aphiáh, the fonne of a man of Iemíní.

And he had a fône called Saúl, a b goodly yong man and a
faie: fo that among the children of Ifraél there was none good-
lier then he: from the fhulders vpward he was hier then anie of
the people.

And the affes of Kifh Saúles father were loft: therefore Kifh
faid to Saúl his fonne, Take now one of the feruants with thee,
and arife, go, and feke the affes.

So he paffed through mount Ephráim & went through the land
of Shalifháb, but they found them not. Then they went through
the land of Shalím, and there they were not: he went also
through the land of Iemíní, but they found them not.

When they came to the land of 4 Zuph, Saúl faid vnto his feruant that was with him, Come and let vs returne, left my father leaue the care of affes, and take thoght for vs.

And he faid vnto him, Beholde now, in this citie is a man of God, and he is an honorable man: all that he faieth commeth to paffe: let vs now go thither, if fo be that he can fhewe vs what way we may go.

Then faid Saúl to his feruant, Wel then, let vs go: but what fhall we bring vnto the man? For the bread is fpent in our vefell, and there is no prefent to bring to the ma of God: what haue we?

And the feruant answered Saúl againe, & faid, Beholde, I haue found about me the fourth parte of a fhekel of filuer: that wil I giue the man of God, to tel vs our way.

(Beforetime in Ifraél when a man went to fike an answer of God, thus he fpake, Come, & let vs go to the fSeer: for he that is called now a Prophet, was in f olde time called a Seer.)

The faid Saúl to his feruant, Wel faid, come, let vs go: fo they went into the ci- tie where the man of God was.

And as thei were going vp the hie way to the citie, they founde maydes that came out to drawe water, and faid vnto thé, Is there here a Seer?

And they answered them, and said, Year lo, he is before you.
make haste now, for he came this day to the citie: for there is
an offering of the people this day in the high place.

When ye shall come into the citie, ye shall find him freight
way yere he come vnto the high place to eat: for the people will
not eat until he come, because he will blesse the sacrifice: and then
eat: they that be bidden to the feast: now therefore go vnto the
high place now shall ye find him.

Then they went vnto the citie, and when they were come
into the mids of the citie, Samuël came out against them, to
go vnto the high place.

But the Lord had reueiled to Samuël "secretly (a day before
Saul came) saying,

Tomorrow about this time I will send thee a man out of the
land of Beniamín: him shalt thou anoint to be gouernour o- uer
my people Ifraél, & he may save my people out of the hands of
the Philistines: for I haue looked vpon my people, & their crye is
come vnto me.

When Samuël therefore saw Saul, the Lord answered him, Se,
this is the man whome I spake to thee of, he shall rule my
people.

Then went Saul to Samuël in the mid- des of the gate, and said,
Tell me, I pray thee, where the Seers house is.

And Samuél answered Saúl, and said, I am the Seer: go vp before me vnto the hie place: for ye shal eat with me to-day, and tomorrowe I wil let thee go, & wil tel thee all that is in thine heart.

And as for thine affes f were loft thre dayes ago, care not for them: for they are founde, and on whome ufe all the defi: e of Ifraél is it not vpon thee and on all thy fathers house?

But Saúl answered, and said, Am not I the sonne of Iemíní of the small tribe of Ifraél & my familie is the least of all the families of f tribe of Beniamín. Wherefore then speakest thou fo to me?

And Samuél took Saúl and his seruants, and brought them into the m chamber, and made them sit in the chiefest place among them that were hidden: which were about thirtie persons.

And Samuél said vnto the cooke, Bring fo: the the portion which I gaue thee, e whereof I said vnto thee, Kepe it with thee.

And the cooke took vp the shoulder, & that w was vpon it, & set it before Saúl. And Samuél said, Beholde, that which is left, set it before thee e eat: for hitherto hath it bene kept for thee, saying, Alfo I v haue called the people. So Saúl did eat with Samuél that day.

And whe they were comedowne fró the hie place into f citie,
he communed with Saúl vpon the top of the houfe:

And whe they arofe early about f spring of f day, Samuél
called Saúl to the top of the houfe, faying Vp, that I may fend
thee away. And Saúl arofe, and they went out, bothe he, and
Samuél.

And when they were comedowne to the end of the citie,
Samuél faid to Saúl, Bid the feruant go before vs, (and he
went)

Chap 15, 2. all 13, 21. "his to his care.

I Not with fld- ding their wte he does, yet God was euer
mindful of his taheritance

b Mending all that f defireft to knowe.

I Whome do- eth I eul de- fire to be thei Big but thee.

m Where the fault was.

n That is, the fhoulder w fbreeft, & the Yisift had for his
familie in all peace of- frings, Ien 10, 14. n That boehe by f aff
bling. of the people, & by f meet prepared for thee, f might
vndr hie f) hoowe of thy comming. n To fpeake w him
fecrea- ly: for f hoo- fe were flat about.

but

Saúl prophecieth.

I. Samuél.

Saúl chofen.

q Gods com- mandement us concerning thee.

but stand thou still now, that I may shewe thee a the worde of
God.

CHAP. X.

6 Saúl is anointed King by Samuél. 9 God changeth Sauls
hears and he prophecieth. 17 Samuél assemblaeth the people,
and sheweth them their sinnes. 21 Saúl is chofen King by lot.
23 Samuél writeth the Kings of fice.

8 In the Laws this anointing signified the guilt of holy God,
which were necessa- ble for them sholde rule.

Gen 37,20.

b Samuél con- fermeth him by these signes y God hath
appointed him King

Br. 11p.

The of peace

6 Which was an his place in the citre Kiri- ash-icatin, where
the Ar- ke was, Chap. 7ii.

Chap. 23,8.

The shoulder

d He gave him such a verines as were mete for a King.

Or forg praife

Chap. 19,24.

1 Then Samuél toke a viole of a oyle and powred it vpon his head, & kif- sed him, and said, Hath not the Lord an- ointed thee to be gouernour ouer his in- heritance?

2 When thou shalt departe from me this day, thou shalt finde two men by a Rabels sepulchre in the border of Beniamin, cité at Zelzáh, & thei wil say vnto thee, The b asses which y wenteft to feke, are foude: & lo, thy father hath left the care of the asses, and foroweth for you, saying, What shal I do for my sonne?

3 Then shalt thou go forthe from thence and shalt come to the plaine of Tabór, and there shal mete thee thre me going vp to God to Beth-el: one caryig thre kiddes, & another carying thre loaues of bread, and another carying a bottle of wine:

4 And thei wil aske thee "if all be wel, and wil giue thee the two loaues of bread, which thou shalt receiue of their hands.

5 Aftet that shalt thou come to the e hil of God, where is the garisons of the Philistims: and when thou art come the- ther to the citre, thou shalt mete a compa- nue of Prophets comming

downe from the hye place with a viole, and atymbiel, and a pipe, and an harpe before them, and thei shal prophecie.

6 Then the Spirit of the Lord wil come vpon thee, and thou shalt prophecie with the, & shalt be turned into another man.

7 Therefore when these signes shal come vnto thee, do as occafion shal ferue: for God is with thee.

8 And thou shalt go downe before me to Gilgál: and I also wil come downe vnto thee to offer burnt offings, & to sacrifice sacrifices of peace. a Taiy for me feuen dares, til I come to thee and shewe thee what thou shalt do.

9 And whe he had turned his "backe to go from Samuél, God gaue him another 4 heart: & all those tokens came to passe that same day.

10 And whe thei came thether to the hil, beholde, the companie of Prophets met him, and the Spirit of God came vpon him, and he prophecied among them.

11 Therefore all the people that knewe him before, when thei sawe that he prophecied among the Prophets, said eche to other? What is come vnto the sonne of Kifsh? is Saúl also among the Prophets?

12 And one of the same place answered, and said, But who is their a father? Therefore it was a prouerbe, Is Saúl also among

the Prophets?

13 And when he had made an end of prophesying, he came to the his place.

14 And Sauls vncle said vnto him, and to his feuuât, Whether went ye? And he said, To feke the asses: and when we sawe that thei were no where, we came to Samuél.

15 And Sauls vncle said, Tel me, I pray thee, what Samuél said vnto you.

16 Then Saúl said to his vncle, He tolde vs plainly that the asses were founde: but concerning the kingdome whereof Samuél spake, tolde he him nor.

17 And Samuél assembled the people vnto the Lord in Mizpéh,

18 And he said vnto the children of Ifraél, Thus faith the Lord God of Ifraél, I ha- ue broght Ifraél out of Egypt, and deli- uered you out of the hand of the Egypti- ans, & out of the hands of all kingdomes that troubled you.

19 But ye haue this day cast away your God, who onely deliueteth you out of all your aduerities and tribulacions: and ye said vnto him, No, but appoint a Kig ouer vs. Now therefore stand ye before the Lord according to your tribes and accor- ding to your thoufands.

20 And when Samuél had gathered together all the tribes of Ifraél, the tribe of Benjamin was b taken.

21 Afterwarde he assembled the tribe of Benjamin according to their families, & the familie of Marri was taken. So Saúl the sonne of Kifsh was taken, and when thei foght him, he colde not be founde.

22 Therefore thei asked the Lord againe, if that man shulde yet come thether. And the Lord answered, Beholde, he a harhe hid him selfe among the stuffe.

23 And thei ianne, and broght him thence: and when he stode among the people, he was hier then any of the people from the shoulders vpwa: de.

24 And Samuél said to all the people, Se ye not him, whome the Lord harhe chofen, that there is none like him among all the people? And all the people showted and said, "God saue the King.

25 Then Samuél tolde the people b the duetie of the kingdome, and wrote it in a boke, and layed it vp before the Lord, & Samuél sent all the people away euery man to his houfe.

26 Saúl also went home to Gibeah, & there followed him a band of men, whose heart God had touched,

27 But the wicked men said, How shal he saue vs? So thei despised him, and broght him no presentes: but he held his rogue.

e Menaſg, that prophecie ch- meth not by sacrificion, but is guen, to whome it plea feth God f Neiting the nbs him that from lowe de- gee commeth fodely to be- neue.

g Brehe to de- clare vnto the their faue in assing a King, & also to shew Gods foremen therem.

b That is, by eating of ion.

1 As thoght he were vnoe- ly and vnto ling.

"Eie hie the King line b As it is wri- ten in D. use- roonde Chap. 17,25.

I.i.

Nahásh difcomfited.

I. Samuél.

Samuél's vprightnes.

CHAP. XI.

2 Nahásh the Ammonite warreth againf Iabésh Gileád, who afketh helpe of the Ifraelites a Saul promfeth helpe 11 The

Ammonites are fayne. 14 The kingdoms is remud.

a After that Saul was chosen King: for fleets of whom they afked a King, as Chap 11, 12.

1 Hen Nahásh the Ammonite came vp, and befieged Iabésh Gileád: and all the men of Iabésh faid vnto Nahásh, Make a couenant with vs, and we wil be thy ftruant.

b This declareth, that the more sure that tyrants are to their defrothion, the more cruel that are.

3 And Nahásh the Ammonite answered them, On this condicion wil I make a couenant with you, that I may thruffe out all your v right eyes, & bring that fhaume vpon all Ifraél.

To whome y Elders of Iabésh faid, Giue vs feuen daies refpet, that we may fend meffengers vnto all the coaftes of Ifraél: & then if no man deliuer vs, we wil come out to thee.

4 Then came the meffengers to Gibeáh of Saúl, & tolde thefe tidings in the eares of the people: and all the people lift vp their voyces and wept.

5 And beholde, Saúl came following the cartel out of the field, & Saúl faid, What ayleth this people, y thei wipe? And thei tolde him thetidings of the mé of Iabésh.

6 God gave him the spirit of strength & courage to go against this tyrant.

7 Then the Spirit of God came vpon Saúl, when he heard thofe tidings, and he was exceeding angry.

d He addeh Samuél, becafe Saúl was not yet apprued of all.

"He is a r m2.

7 And tooke a yoke of oxen, and hewed them in pieces, and fent them throughout all the coaftes of Ifiaél by the hands of meffengers, faying, Whofoeuer commeth not forthe after Saúl, and aft: 4 Samuél, fo fhal his oxé be ferued. And the feate of the Lord fel on the people, and thei came out "with one confent.

9 Manning, Saúl & Samuél.

8 And when he nombred them in Bezék, the children of Ifiaél were thre hundreth thoufand men: and the men of Iudáh thirty thoufand.

f That is to Ammonites, diffiding that that had hope of aide.

9 Then thei faid vnto the meffengers that came, So fay vnto the men of Iabésh Gileád, Tomorowe by then the funni be hote, ye fhal haue helpe And the meffengers came and fltewed it to the men of Iabésh, which were glad.

10 Therefore the men of Iabésh faid, Tomorowe we wil come out vnto you, & ye fhal do with vs all that pleafeth you.

11 And when the morowe was come, Saúl put the people in thre hands, & thei came in vpó the hofte in the morning watch, & flewe the Ammonites vntil the heate of the day: and thei that remained, were fcartered, fo that two of them were not left together.

g By this victorie the Lord when y hearts of the people to Saúl

12 Then the people faid vnto Samuél, Who is he that faid, Shal Saúl reigne ouer vs bring thofe mé that we may flaye them.

13 But Saúl faid, There fhal no man h dye this day: for to day the Lord harhe faued Ifraél.

14 Then faid Samuél vnto the people, Come, that we may go to Gilgál, & renue the kingdome there.

15 So all the people went to Gilgál, and made Saul King there before the Lord in Gilgál: and there thei offied peace of fiings before the Lord: and there Saúl & all the mé of Ifiaél reioyced exceedingly.

CHAP. XII.

1 Samuél declaring to the people his integrisle, reproveeth their ingratitude. 19 God by miracle canfeth the people to confetti their fians. 20 Samuél exhorteth the people to folerme the Lord.

2 Amuél then faid vnto all Ifiaél, Beholde, I haue hearkened vnto you a voyce in all that ye faid vnto me, & haue appointed a King ouer you.

3 Now therefore beholde, your King walketh before you, and I am olde & giaye fleaded, and beholde, my fonnes are with you: and I haue walked before you from my childehode vnto this day.

4 Beholde, here I am: beate recorde of me before the Lord and before his Anointed.

5 Whofe oxe haue I taken or whofe afle haue I taken or whome haue I done wróg to of whome haue I hurt: or of whofe hand haue I recetued any bribe, to blinde mine eies therwith, & I wil reflore it you

6 Then thei faid, Thou haft done vs no wrong, nor haft hurt vs, nether haft thou taktn oght of any mans hand.

7 And he faid vnto them, The Lord is witnes againft you, and his Anointed is witnes this day, that ye haue fou le noght in mine hands. And they anfwered, He is witnes

8 Then Samuél faid vnto the people, It is the Lord that ma le Mofés and Aarón, & that bioght your fathers out of the land of Egypt.

9 Now therefore stand still, that I may reason with you before the Lord according to all your righteousnesses of the Lord, which he shewed to you and to your fathers.

10 After your father Jacob was come into Egypt, and your fathers cried unto the Lord, that your father Moses and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

11 And when they forsook the Lord their God, he folded them into the hand of Sennacherib captain of the host of Assyria and into the hand of the Philistines, and into the hand of the King of Moab, and they fought against them.

12 And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served Baalim & Ashtaroth. Now therefore deliver us out of the

hand By shewing whereby he thought to overcome their malice.

1 In figure of thanks' giving for your victory.

a I have redeemed your victory

b To devote you to your war

c God willed that this consecration should be a neertry for all them who are any one of your office.

d Foes King, 1 b is anoin-ted by the efr-standement of the Lord.

Or, rualed.

Or, fendure.

Gen. 46, 51

Exod 4, 56.

Indg. 4, 5.

Captains of labens hofte Rig of Hazót.

the

Samuels exhortacion.

I. Samuél. Sauls presumption. 258/1224

the hands of our enemies, and we wil fer- ue thee.

f That is Sam- fon, Indg 11,25 Indg 7,32. Indg 11,1. Chap 4,1.

gLeasing God to like hi:pe of man, Chap 8,1.

h Ye shal be pretened as they f follow the Lords wil

i Meaning, the gouvenants.

k In that ye have forsaken him, who hath all power in his hands, for a morose man

l Not only at other times, but now chre- fully

m He sheweth that there is no finne fo great, but it shal be
forg- unt, if the fin- ner turne agai- ne to God,

n Of his fre- werce, & not of your mer- ter, and there- fore he
wil not for take you.

o Vafamedly and without opportune.

11 Therefore the Lord fent Ierubbáal f & Bedan & Iphráh, &
Samuél, & deliuered you out of the hands of your enemies on
euerie fide, and ye dwelled fafe.

12 Notwithstanding when you fawe, that Naháth the King of
the children of Am- món came against you, ye faid vnto me,
No, but a King shal reigne ouer vs: whé yet the Lord your God
was your King.

13 Now therefore beholde f King whome ye haue chofn and
whome ye haue defi- red: lo therefore, f Lord hathe fet a King
ouer you.

14 If ye wil feare the Lord and ferue him, and heare his voyce,
and not difobey the worde of the Lord, bothe ye, & the King
that reigneth ouer you, shal h followe the Lord your God.

15 But if ye wil not obey the voyce of the Lord, but difobey
the Lords mouth, then shal the hand of the Lord be vpon you,
& on your i fathers.

16 Now also stand and see this great thing which the Lord will do before your eyes.

17 Is it not now wheat harvest? I will call unto the Lord, and he shall send thunder and rain, that ye may perceive and see, how that your wickedness is his great, which ye have done in the fight of the Lord in making you a King.

18 Then Samuel called unto the Lord, and the Lord sent thunder and rain the same day: and all the people feared the Lord & Samuel exceedingly.

19 And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have sinned in making us a King, beside all our other iniquities.

20 And Samuel said unto the people, Fear not. (ye have indeed done all this wickedness, but yet depart not from following the Lord, but serve the Lord with all your heart,

21 Neither turne ye backe: for that shoulde be after vaine things which can not profit you, nor deliver you, for they are but vanity)

22 For the Lord will not forsake his people for his great Name's sake: because it hath pleased the Lord to make you a his people.

23 Moreover God forbid, that I should be against the Lord, and cease praying for you, but I will show you the good and

right way.

24 Therefore feare you the Lord, and fer- ue him in the trueth with all your e hearts, and confider how great things he hathe done for you.

25 But if ye do wickedly, ye shal perifh, bothe ye, and your King.

CHAP. XIII.

3 The Philistims are fmitt of Saul & Ionathán. 13 Saul being disobedient to Gods commandement is formed of Samuel that he shal not reign. 14 The great faneries, wherein the Philistims kept the Israelites.

x Saul now had bene King a one yere, & The reigned b two yeres ouer Ifraél.

2 Then Saul chofe him thre thoufand of Ifraél: & two thoufand were with Saul in Michmáth, and in mount Beth-él, and a thoufand were with Ionathán in Gibeáh of Benjamin: and the reft of the people he fent euerie one to his tent.

3 And Ionathán fmote the garifon of the Philistims, that was in the c hili: and it ca- me to the Philistims eares: and Saul blewe the d trumpet throughout all the land, faying, Heare, & ye Ebrewes.

4 And all Ifraél heard fay, Saul hathe de- ftroyed a garifon of the Philistims: whe- refore Ifraél was had in abominació with the Philistims: and the people gathered together after Saul to Gilgál.

5 The Philistims alfo gathered them fel- ues together to fight with Ifraél, thirrie thoufand charets and fix thoufand horfe- mé: for the people was like the fand which is by the feas fide in multitude, and came vp, and pitched in Michmáth Eaftwarde from a Beth-áuen.

6 And whé the men of Ifraél fawe that they were in a ftrante (for the people were in diftref- fe) the people hid the felues in caues, & in holdes, & in rockes, & towres, & in pires.

7 And fome of the Ebrewes went ouer Ioi- dén vnto the land of Gad & Gileád: and Saúl was yet in Gilgál, and all the people for feare followed him.

8 And he taried feus dayes, according vn- to the time that Samuél had appointed: but Samuél came not to Gilgál, therefore the people were s fcar: ed f: om him.

9 And Saúl faid, Bring a burnt offering to me and peace offerings: and he offied a burnt offering.

10 And afone as he had made an end of offring the burnt offering, beholde, Samuél came. and Saúl went for the to mete him, to "falute him.

11 And Samuél faid, What haft thou done? Then Saúl faid,
Becaufe I fawe that the people was h fcarred from me, and that
thou cameft not within the dayes appoin- ted, and that the
Philistims gathered the felues together to Michmáth,

12 Therefore faid I, The Philistims wil come downe now vpon
me to Gilgál, and I haue not made fpplication vnto the Lord. I
was bolde therefore and offred a burnt offering

13 And Samuél faid to Saúl, Thou haft do- ne foolifhly: thou
haft not kept the com- mandement of the Lord thy God, which
a Whiles thefe things were done b Before he toke vpon him the
ftate of a king.

c Of Kiriech- rearise, where the Arne was, Chap 10,5 d That
euerie one fshulde pre pare them fel- ues to warre.

e Which was alfo called Beth-él, in the trioe of Ben- tamin.

f Where the two tribes & the halfe re- minued.

g Thinking f the biene of f Prophet was a right, that they
fshulde love the vaho- ce

"Bár, hiffi him

h I hugh thefe e: nife feme luffetme in mat ne fgenc't yet
becaufe they hie one the worde of God, they me- ned to his de
ftrution.

i Who willed the to obey him and teft vpon the wor- des
fpohen by hit Prophet.

I.ii.

Saúl is refused.

I. Samuél.

Ionathán & his man.

8. That is, Da- uid.

And went to his cute Ra- máh.

We, the defend- er is not, the expense came we with the bande

So that to manstodgemet theft the ar- port would ha- ne
oueranne the whole co- jorrey.

To declare that the vifte- rie only ca- ne of God & not by their
force.

a By this cal- ple God would declare to If- rael that the vifteere
did not consist in multitude or armour, but o- nely come of his
grace.

Chap. 4.25.

he commâded thee: for the Lord had now stablished thy
kingdoms vpon Israel for euer.

14 But now thy kingdoms shal not conti- nue: the Lord hathe
foght him a man after his owne heart, and y Lord hathe co-
mâded him to be gouernour ouer his peo- ple, becaufe thou
hast not kept that which the Lord had commanded thee.

15 And Samuél arofe, and gate him vp fró Gilgál in Gibeáh of
Beniamín: & Saúl nomb:ed the people that were foude with
him, about fix hundred men.

16 And Saúl and Ionathán his fonne, & the people that were founde with them, had their abiding in Gibeáh of Beniamín: but the Philistims pitched in Michmáth.

17 And there came out of the hofte of the Philistims' thre bádes to deftroy, one bá- de turned vnto the way of Ophráh vnto the land of Shuál,

18 And another bande turned toward the way to Beth-borón, and the thride bá- de turned toward the way of the coaft that loketh toward the valley of Zeboim, tow- ard the wilderness.

19 Théthere was no smith founde through out all the land of Israel: for the Phili- stims faid, Left the Ebrewes make them swordes or speares.

20 Wherefore all the Israelites wét downe to the Philistims, to sharpen euerie man his share, his mattocke, & his axe and his weding hooke.

21 Yet they had a file for the shares, and for the mattockes, and for the pickeforkes, & for the axes and for to sharpen the goades.

22 So when the day of battel was come, the- re was nether s swords nor speare founde in the hands of anie of the people that were with Saúl & with Ionathán: but onely with Saúl and Ionathán his fonne was there founde.

23 And the garison of the Philistims came out to the passage of Michmáth.

CHAP. XIII.

24 Ionathán and his armour bearer put the Philistims to flight.

25 Saúl bindeth the people by an othe, not to out its evening.

26 The people eat with the blood. 27 Saúl wulds put Ionathán to death. 28 The people deliver him.

1 Then on a day Ionathán the fonne of Saúl faid vnto the yong man that ba- re his armour, a Come and let vs go ouer toward the Philistims garison, that is yonder on the other side, but he tolde not his father.

2 And Saúl taryed in the border of Gi- beáh vndt a pomegranate tre, which was in Migrón, and the people that were with him, were about fix hundred men.

3 And Ahián the fonne of Ahirúb, Ichabods brother, the fonne of Phinehás, the

fonne of Elí, was the Lords Priest in Shi- lóh, and ware an Ephód: and the people knewe not that Ionathán was gone.

4 Now in the way whereby Ionathán foght to go ouer to y Philistims garison, the: e was a sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozéz, & the name of the other Séneh.

5 The one rocke stretched fró the North toward Michmáth, & the other was from the South toward Gibeáh.

6 And Ionathán faid to the yong man that bare his armour, Come, and let vs go ouer vnto the garison of thefe v uncircumci- fed: it may be that the Lord wil worke with vs: for it is not hard to the Lord to faue with manie, or with fewe.

7 And he that bare his armour, faid vnto him, do all that is in thine heart: go where it pleafeth thee: beholde, I am with thee as thine heart desireth.

8 Then faid Ionathán, Beholde, we go ouer vnto thofe men, and wil shewe our selues vnto them.

9 If they fay on this wife to vs, Tarie vn- til we come to you, then we wil stand stil in our place, and not go vp to them.

10 But if they fay, Come vp vnto vs, then we wil go vp: for the Lord hathe deliuer- red them into our hand: and this shalbe a signe vnto vs.

11 So they bothe shewed them selues vnto the garison of the Philistims: and the Phi- listims faid, Se, the Ebrewes come out of y holes wherein they had hid the selues.

12 And the men of the garison answered Ionathán, & his armour bearer, and faid, Come vp to vs: for we wil shewe you a thing. Then Ionathán faid vnto his ar- mour bearer, Come vp

after me: for the Lord hath delivered them into the hand of Israel.

13 So Ionathán went up upon his hands and upon his feet, and his armour bearer after him: and some fell before Ionathán, & his armour bearer slew others after him.

14 So the first slaughter which Ionathán and his armour bearer made, was about twenty men within that copse, as it were within half an acre of land which two oxen plow.

15 And there was a fear in the host, and in the field, and among all the people: the garrison also, and they that went out to spoil, were dismayed them selves: and the earth trembled: for it was stricken with fear by God.

16 The watchmen of Saúl in Gibeon of Benjamin saw: and behold, the multitude was discomfited, and smitten as they went.

17 Therefore said Saúl unto the people that

We, like a sinners.

b. To wit, the Philistines

We, none can (to the Lord

a Chro. 14.25.

c I will follow that whether fearer than goest.

d This he spo- ke by the spo- ter of prophe- cia, forefomche as hereby God gave him af- fidence of the vifteere s. Mat. 4.30.

e That they spake chemo- reously, and by decision.

f That it, he crept vp, or went vp with all half

g The sword was whé they slewe our ano- ther, and the third when y Israelites cha- fed them.

h In that the infensible cre- thers tremble for feare of Gods ridge- ment, is decla- reth how ter- sible his ven- gance shalbe against lan- nemics.

Ionat. tafteth hony.

I. Samuél. The people faueth him. 259/1224

I. Let the E-phiid alone: for I haue no leufure now to affie coun-fal of God, fcouple 27,31. Indg 7,21. 2 chre,20,23

2. Though be-fore for feare of the Phili-ftims they de-clared them felues at ene-wies to their brethren.

3. Such was his hypocrisie & arrogance, y he thought to attribute to his police y, which God had fame by the hand of Ionathán "Sir bread"

4. That is, the punishment, if they beake their othe

5. Which were dimme before for wearines and hunger.

6. Or, wearic.

7. By making this cruel laws.

that were with him, Search now & fe, who is gone from vs.
And whé they had nom-bred, beholde, Ionathán and his
armour bearer were not there.

8. And Saúl laid vnto Ahiáh, Bring hither the Arke of God
(for y Arke of God was at that time with the children of
Ifraél)

9. ¶ And while Saúl talked vnto the Priéft, the noife, that was
in the hofte of the Phi-liftims, fpred farther abroad, &
encrea-fed: therefore Saúl laid vnto the Priéft, 'Withdraw
the hand.

10. And Saúl was affembled with all the people that were with
him, and they came to the battel: & beholde, "euerie mans
fworde was againft his fellowe, and there was a very great
difcomfituie.

11. Moreouet y Eblewes that were with the Philiftims before
time, & were come with them into all partes of the hofte,
eue they alfo turned to be with the 'Ifraelites that were with
Saúl and Ionathán.

12. Also all the men of Israél which had hid them selues in mount Ephraím when they heard, that the Philistims were fled, they followed after them in the battel.
13. And so the Lord faued Israél that day: and the battel continued vnto Beth-áuen.
14. ¶ And at that time the men of Israél we-re pressed with hunger: for Saúl charged the people with an othe, saying, 'Curfed be the man y eateth "foode til nyght, that I may be auenged of mine enemies: so none of the people tasted and sustenance.
15. And all they of the Iad came to a wood, where hony lay vpon the ground.
16. And the people came into the wood, & beholde, the hony dropped, and no man moued his had to his mouth: for the peo-ple feared the = othe.
17. But Ionathán heard not when his father charged the people with the othe: where-fore he put forth the end of the rod that was in his had, and dipt it in an hony co-be, and put his hand to his mouth, and his "eyes receyued sight.
18. Then answered one of the people, and said, Thy father made y people to sweare, saying, Curfed be the man that eateth sustenance this day: and the people were 'faint.

19. Then said Ionathán, My father hathe "troubled the land: fe now how mine eyes are made cleare, becaufe I haue tafted a litle of this hony:
20. How muche moie, if the people had eate to day of the fpoile of their enemies which they founded: for had there not been now a greater flaughter among the Philiftims?
21. ¶ And they fmote y Philiftims that day, from Michmáfh to Aiiálón: and the peo-ple were exceeding faint.
22. So the people turned to the fpoyle, and
toke fhepe, & oxen, and calues, & flewe the on the ground, and the people did eat the with the blood.
23. Then men told Saúl, faying, Beholde, the people finne againft the Lord, in that thei eat with the blood. And he faid, Ye haue trespaffed: rouse a great ftone vnto me this day.
24. Againe Saúl faid, Go abroade among y people, & bid them bring me euerie man his ox, and euerie ma his fhepe, and flaye them here, and eate and finne not againft the Lord in eating with the blood. And the people brought euerie man his ox in his hand that night and flewe them there.
25. Then Saúl made an altar vnto the Lord, & that was the firft altar that he made vnto the Lord.

26. ¶ And Saúl laid, Let vs go downe after the Philiftims by night, and spoyle them vntil the morning shine, and let vs not lea-ue a ma of them. And they laid, Do what-foeur thou thinkest best. Then laid the Priést, Let vs fdraw nete hither vnto God.
27. So Saúl asked of God, saying, Shal I go downe after the Philiftims: wilt thou de-liuer them into the hands of Ifraél? But he answered him not at that time.
28. ¶ And Saúl laid, "All" ye chief of y peo-ple, come ye hither, and knowe, and fe by whome this finne is done this day.
29. For as the Lord liueth, which saueth If-raél, thogh it be done by Ionathán my sonne, he shal dye the death. But none of all the people answered him.
30. Then he laid vnto all Ifraél, Be ye on one side, & I and Ionathán my sonne wil be on the other side. And the people laid vnto Saúl, Do what thou thinkest best.
31. Then Saúl laid vnto the Lord God of Ifraél, Giue: a perfecat. And Ionathán & Saúl were taken, but the people escaped.
32. And Saúl laid, Cast la betwene me and Ionathán my sonne. And Ionathán was taken.

33. Then Saúl faid to Ionathán, Tel me what thou haft done.
And Ionathán told him, and faid, I tafted a litle hony with y
end of the rod, that was in mine hand, & lo, I muft dye.
34. Againe Saúl answered, God do fo and more alfo, vnles y
dye y death, Ionathán.
35. And the people faid vnto Saúl, 'Shal Ionathán dye, who
hathe fo mightely de-liuered Ifraél? God forbid. As y Lord
li-ueth there fhall not one heere of his head fall to the
ground: for he hathe wrought y God this day. So the people
deliuered Io-nathán that he dyed not.
36. The Saúl came vp from the Philiftims: & the Philiftims wét
to their owne place.
37. ¶ So Saúl helde the kingdome ouer If-raél, and foght
againft all his enemies on

Lau. 7, 21. & 19, 26. Aen. 12, 16.

8. That the blood of the beaks y fhall be fame, may be preffed
out vpon it.
9. Or, of that ftone began be to layde an al-
10. To affie co-uefel of him.
- Indg. 20, 2. "Sir, weare,

11. Canfe y Iue to fall on him y hathe broke the othe: but he doth not confider his prefumpit in commanding the fame othe.

12. The people thought their duette to re-fcue him, who of ignorance, had but bro-ken a raihe ftone, and by whome they had recented fo great a be-uefite.

Liii.

Amalék deftroyed.

I. Samuél.

Saúl rebuked. 260/1224

• Or, mercesse them.

1 As the Lord had commis- ded, Deu, 24, 17.

u Called also Ahmadák, Chap 14, 2.

2 Which was the wife of Daud, Chap 18, 17.

y Whome Io- ab the captai- ne of Daud fave, 2 Sam. 1, 17

a As Samuél had forewar- ned Chap 2, 12.

Chap 9, 16.

a Becans he hashe prefer- red thee to this honour, thou art boid to obey him. Exod. 17, 14. 2006. 24, 26.

b That this might be an example of Gods vengeance a- gainth
the that male cruelly with his peo- ple.

• Or, youre their number by the damber, which they brought •
Or, fight in the valley.

a Which were the puterine of Iseheb Mo- fis father in lawe d
For Iseheb came to visit them and go- on them go-a c omiel,
Exod. 38, 39.

euerie fide, against Moáb, and against the children of Ammón,
and against Edóm, and against ý Kings of Zobáh, & against
the Philistims: & whetherfocuer he went, he 'handled them as
wicked men.

48 He gathered also an hofte & fmote ¹ A- malék, & defiuered
Ifraél out of the hács of them that fpoiled them.

49 Now the fonnes of Saúl were Iona- thán, ¹ and Ifhui, and
Malchishúa: and the names of his two daughters, the elder was
called Meráb, and the yonger was na- med ² Michál.

50 And ý name of Sauls wife was Ahinoam the daughter of
Ahimáz: and the name of his chief captaine was ³ Abnér the
fon- ne of Ner, Sauls vncl.

51 And Kifh was Sauls father: and Ner the father of Abnér was
the fonne of Abnél.

52 And there was fore warre against the Philistims all the dayes of Saúl: & ¹ who- mefocuer Saul fawe to be a fhong man, & mere for the warre, he toke him vnto him.

CHAP. XV.

3 Saúl is commanded to flay Amalék. 9 He fpareth Agág & the heft things. 19 Samuél repreoueth hom. 22 Saúl is recieffed of the Lord, and his kingdome gi- mente another. 23 Samuél heweth Agág in pieces.

1 A Frenarde Samuél faid vnto Saúl, ² The Lord fent me to anoint thee King ouer his people ouer Ifraél: nowe therefore ³ obey the voyce of the wordes of the Lord.

2 Thus faith the Lord of hoftes, I remem- ber what Amalék did to Ifraél, ⁴ how they layed was for them in the way, as they came vp from Egypt.

3 Nowe therefore go, and fmite Amalék, & deftroie ye all that pertaineth vnto them, and haue no cópaffion on them, but ⁵ flay bothe man and woman, bothe infant and fuckeling, bothe oxe, and fhepe, bothe camel, and affe.

4 ¶ And Saúl affembled the people, and 'nombred them in Telaim, two hundreth thoufand fotemen, and ten thoufand men of Iudáh.

5 And Saúl came to a citie of Amalék, ⁶ and fet watch at the riuer.

6 And Saúl faid vnto the ⁷ Kenites, Go, departe, and get you downe from among the Amalekites, lest I deftroy you with them: for ye fhewed ⁸ mercy to all the children of Ifraél, when they came vp fró Egypt: and the Kenites departed from among the Amalekites.

7 So Saúl fmote the Amalekites from Ha- uiláh as thou comcest to Shur; that is be- fore Egypt,

8 And toke Agág the King of the Amale- kites aliue, and deftroyed all the people with the edge of the fwoird.

9 But Saúl and the people fpared Agág, & the better fhepe, and the oxen, and the far

beaftes, and the lambes, and all that was good, & they wolde not deftroye the: but every thing that was vile & noght worthe, that they deftroyed.

10 ¶ The came the worde of the Lord vn- to Samuél, faying,

11 It ² repenteth me that I haue made Saúl King: for he is tuine d fó me, & hathe not perfo: med my commandments. And Sa- muél was moued, & cryed vnto the Lord all night.

12 And whé Samuél arofe early to mete Sa- úl in the morning, one tolde Samuél, fay- ing. Saul is gone to Carmél: and

beholde, he hathe made him there a place, from whence he returned, and departed, and is gone downe to Gilgál.

13 ¶ The Samuél came to Saúl, & Saúl faid vnto him, Bleffed be ý of the Lord, I haue fulfilled the ² comandement of the Lord.

14 But Samuél faid, What meaneth then ý bleating of the fhepe in mine eares, & the lowing of the oxen which I heare?

15 And Saúl afwered, Thei haue broght the from the Amalekites: for the people fpa- red the beft of the fhepe, and of the oxen to facrifice them vnto the Lord thy God, and the zemnant haue we deftroyed.

16 Againe Samuél faid to Saúl, Let me teft thee what the Lord hathe faid to me this night. And he faid vnto him, Say on.

17 Then Samuél faid, When thou waft ¹ li- tle in thine owne fight, waft ý nor made the head of the tribes of Ifraél ² for the Lord anointed thee King ouer Ifraél.

18 And the Lord fent thee on a ioutney, & faid, Go, and deftroye thofe fmners the A- malekites, and fight against them, vntil thou deftroye them.

19 Now wherefore haft thou not obeyed ý voyce of the Lord, but haft turned to the praye, and haft done wickedly in the fight of the Lord?

20 And Saúl faid vnto Samuél, Yea, I ¹ haue obeyd ý voyce of the Lord, & haue gone ý way which the Lord fent me, and haue broght Agág the King of Amalék, & haue deftroyed the Amalekites.

21 But ý people toke of the fpoyle, fhepe, & oxen, & the chiefest of the things which fluidde haue bene deftroyed, to offer vnto the Lord thy God in Gilgál.

22 And Samuél faid, Hâthe ý Lord as great pleafure in burnt offings & facritices, as whé the voyce of ý Lord is obeied: behol- de, ³ to obey is better then facrifice, and to hearken is better then the fat of rammes.

23 For ¹ rebellion is as the finne of witch- craft, and transgression is wickednes and idolatrie. Becaufe thou haft caft away the worde of the Lord, therefore he hathe caft away thee from being King.

24 Then Saúl faid vnto Samuél, I haue fin ned

e God in his eternal coulsil neuer chidgech not repenteth, as vct. 29, though he fa- meth to vs to ripure, when ante thing go- eth contrary to his tempo- ral election.

f This is ý na- ture of hypo- crites, ¹ to be impodér ageift the truth, to condemne o- thers & infti- fit the idiot.

g Meaning of bafte chómh, as Chap 3, 24.

h He flindeft moft lipdély in his owne de fnefe bothe a- gainth
God & his owne ef- fidence.

Enclef 4, 17. ofe 6, 7. mat 9, 13. & 22, 7.

1 God hateth nothing more then the difo- bedience of his
comande- mine, though y letme feme ef- ter fo good to man

Agág flayne:

I. Samuél. Daud anointed. 128

k This was not true rep- ence, but dif- finulation, fea ring y
leffe of his king dome

I That is, to Daud in Meaning God, who maſteeth & prefefeeth
this.

Mr. Is leader- a He ſupfeſted nothing leffe then death, or as
fome write, he paſſed not for death Exud 17,21. metab 24, 45

o Where his house was

y Thogh Saúl came where Samuel was, Chap 19,25. q As
ver.11

q Signifying, y we ought not to ſhowe our felves more pictual
than God, nor to la mle the, who- me he caſſeth of.

"She is their hand b That is, to make a peace offering, which
might be done clogh y Arke was not there.

ned: for I haue transgressed the comande- ment of the Lord, & thy wordes, because I feared the people, & obried their voyce.

25 Now therefore, I pray thee, take away my y finne, and turne againe with me, that I may worship the Lord.

26 But Samuél said vnto Saúl, I wil not re- turne with thee: for thou hast cast away the worde of the Lord, & the Lord hath cast away thee, that thou shalt not be King ouer Iſhaél.

27 And as Samuél turned him selfe to go away, he caught y lap of his coat, & it reft.

28 Then Samuél said vnto him, The Lord hath rent the kingdome of Iſhaél from thee this day, & hath giuen it to thy neighboun, that is better then thou.

29 For in dede the might of Iſhaél wil not lie nor repent: for he is not a man that he shulde repent.

30 Then he said, I haue sinned: but honour me, I pray thee, before the Elders of my people, & before Iſhaél, & turne againe w me, that I may worship the Lord thy God.

31 So Samuél turned againe, and followed Saúl: and Saúl worshipped the Lord.

32 The said Samuél, Bring ye hither to me Agág y King of the Amalekites: & Agág came vnto him pleafanily, and Agág said, Truly the bitterness of death is passed.

33 And Samuél faid, a At thy fwoid: hafhe made womn
childeles, fo fhall thy mother be childeles among other wome.
And Sa- muél hewed Agág in pieces before the Lord in Gilgál.

34 So Samuél departed to a Ramáh, and Saúl went vp to his
houfe to Gibtah of Saúl.

35 And Samuél came nomore to r fe Saúl vntil y day of his
death: but Samuél mour ned for Saúl, and the Lord a repented
that he made Saúl King ouer Ifhaél.

CHAP. XVI.

1 Samuél is reprinted of God, & is fent to amine Dauíd. 2 God
regardeth the heart 13 The Spirit of the Lord commeth vpon
Dauíd. 14. The wicked Spirit is fent vpon Saúl. 15 Saúl fendeth
for Dauíd.

1 The Lord the faid vnto Samuél, How long wilt y mourne for
Saúl, a feing I haue caft him away from reigning ouer Ifhaél: fil
thine horne with oyle and come, I wil find thee to Ifhál the
Bethlehemite: for I haue prouided me a King among his
fonnes.

2 And Samuél faid, How can I go for if Saúl fhall heare it, he
wil kil me. Then the Lord answered, Take an heifer "w thee, &
fay, I am come to do facrifice to y Lord.

3 And call I Iſhál to the ſacrifice, and I wil ſhewe thee what y
ſhalt do, & y ſhalt anoit vnto me him whome I name vnto thee.

4 So Samuél did y the Lord bade him, & came to Beth-léhem,
and the Elders of the

towne were aſtonied at his comming, & ſaid, Commett thou
peaceably?

5 And he answered, Yea: I am come to do ſacrifice vnto the
Lord: ſanctifie your ſel- ues, & come with me to the ſacrifice.
And he ſanctified Iſhál and his ſonnes, and cal- led them to the
ſacrifice.

6 And when they were come, he loked on Eliáb, and ſaid,
Surely the Lords a Anoin- ted is before him.

7 But the Lord ſaid vnto Samuél, Loke not on his coſtunance,
nor on the height of his ſtature, becauſe I haue reſuſed him: for
God ſeeth not as man ſeeth: for man loketh on the outward
appearance, but the Lord beholdeth the heate.

8 Then Iſhál called Abinadáb, & made hi come before Samuél.
And he ſaid, Nether haſhe the Lord choſen this.

9 The Iſhál made Shámáh come. And he ſaid, Nether yet haſhe
y Lord choſen hi.

10 Againe Iſhál made his ſeuen ſonnes to come before Samuél:
& Samuél ſaid vnto Iſhál, The Lord haſt choſe none of theſe.

11 Finally Samuél faid vnto Ifhál, "Are there no more children but thefe? And he faid, There remaineth yet a little one behinde, y kepeth the fhepe. Then Samuél faid vnto Ifhál, a Send and fet him: for we wil not fit downe, til he be come hither.

12 And he fent, and broglt him in: and he was ruddie, and of a good countenance, & comelie vilage. And y Lord faid, Arife, or anoint him: for this is he.

13 Then Samuél toke the horne of oyle, & anointed him in the middles of his bre- thren. And the Spirit of the Lord came vpon Daid, from that day forward: the Samuél tofe vp, and went to Ramáh.

14 But the Spirit of the Lord departed from Saúl, and an euil fpirit fent of the Lord vexed him.

15 And Sauls feruáts faid vnto hi, Beholde now, y euil fpirit of God vexeth thee.

16 Let our lord therefore commande thy feruants, that are before thee, to feke a man, that is a conning player vpon the harpe: that when the euil fpirit of God commeth vpon thee, he may playe with his hand, & thou mafest be eafed.

17 Saúl then faid vnto his feruáts, Prouide me a man, I pray you, that can play wel, & bring him to me.

18 Then answered one of his seruants, and said, Beholde, I hauefene a sonne of Ifhál, a Bethlehemite, that can playe, & is fit fog, valiát & a má of warte & wife in matres, & a comely pei lone, & y Lord is with hi.

19 Wherefore Saúl sin messengers vnto Ifhál, & said, Senc me Daid thy sonne, which is with the shepe.

20 And Ifhál toke an affe laden with bread & a flagon of wine & a kid, & fent the by Liii.

c Fearing, left some grievous criminalized, be- cause y Pro- ther was not wome to come thelher.

d Thinking, y Eliáb had be- ne appointed of God to be made King

1 Chro 21,29. & 11,20. & 17,10. & 20,12. Psal. 7,10c

"Be are the children ended

2 Sam. 7,8. Psal 18,21. & 19,22.

All 7,48. & 13,22 "Disgripped.

e The wicked Spirits are at Gods common doient to ex- ecute his wil against y wie- hed.

f Thogh Da- uid was now anointed King by y Pro- ph. 1, yet God wilde exact fe him in fon- ary forces be- fore he had the vie of his kingdome.

Goliáth defieth Ifraél.

I. Samuél.

the hand of Daid his fonne vnto Saúl. 21 And Daid came to Saúl, and 'stode be- fore him: and he loued him very wel, and he was his armour bearer. 22 And Saúl fenc to Ifnái, faying, Let Da- uid now remaine with me: for he hathe founde fauour in my fight. 23 And fo when the euil spirit of God ca- me vpon Saúl, Daid toke an harpe and plaied with his hand, & Saúl was e refre- fhed, & was eafed: for the euil spirit depar- ted from him.

CHAP. XVII.

C. to Ephre dammim.

C. of the 1st.

a. Between the two camps.

On, most of place.

b. That is, of the 4 oner- ber halfe an once the the- hal & don the- helt weight enometh to all lib; qua- ters Congress.

v. The first one.

v. All with

Chap. 18, 2.

The Philiflims make marre again! Ifraél. 10 Goliáth defieth Ifraél. 17 Daid is fanc to his brethren. 14 The strength and

boldness of Daudid. 47 The Lord faneeth me by fowde nor
fpaere. 10 Daudid killeth Goliáth and the Philiflims flee.

1 Now the Philiflims gathered their armies to battel, and came
together to Shochóh, which is in Iudáh, & pitched between
Shochóh and Azckáh, 'in the co- aft of Dammim.

2 And Saúl, and the men of Ifraél' affem- bled, and pitched in
the valley of Eláh, & put them felues in battel array to mete
the Philiflims.

3 And the Philiflims fto de on a mountaine on the one fide, and
Ifraél fto de on a mo- untaine on the other fide: fo a valley was
between them.

4 Then came a má between them: bothe out of the tences of
the Philiflims, na- med Goliáth of Gath: his height was fix
cubits and an hand breadth,

5 And had an helmet of brafle vpó his he- ad, and a brigandine
vpon him: and the weight of his brigandine was fiue thou- fand
fhekels of brafle.

6 And he had 'bootes of brafle vpó his leg- ges, & a fhilde of
brafle vpó his fhoulders.

7 And the fhafte of his fpeare was like a weauers beame: and
his fpeare head weyed fix hundreth fhekels of yron: and one
bea- ring a fhilde went before him.

8 And he fto de, and cryed againft the hofte of Ifraél, and faid vnto them, Why are ye come to fet your battel in array: am nor I a Philiflim, and you feruáts to Saúl: chofe you a má for you, & let him come downe to me.

9 If he be able to fight with me, and 'kil me, then wil we be your feruants: but if I ouercome him, and kil him, then fhall ye be our feruants, and ferue vs.

10 Alfo the Philiflim faid, I defie the hofte of Ifraél this day: giue me a man, that we may fight together.

11 When Saúl and all Ifraél heard thofe wordes of the Philiflim, they were dif- couraged, and greatly afrayed.

12 Now this Dauid was the fonne of an Ephrathite of Beth-léhem Iudáh, named

Ifnái, which had eight fonnes: and this má was taken for an olde man in the dayes of Saúl.

13 And the thie eldeft fonnes of Ifnái went and followed Saúl to the battel: and the names of his thre fonnes that wér to battel, were Eliáb the eldeft, & the next Abi- nadáb, and the third Shammáh.

14 So Dauid was the leaft: and the thre eldeft went after Saúl.

15 Dauid alfo went, but he returned from Saúl to fede his fathers fhepe in Beth-lé- hem.

16 And the Philiflim drewe nere in y mor- ning, and euening,
and continued fourtie dayes.

17 And Ifnái faid vnto Dauid his fonne, 18 Take now for thy
brethren an Epláh of this parched corne, and thefe ten cakes,
and runne to the hofte to thy brethren.

19 Alfo cary thefe ten frefh chefes vnto the captaine, and loke
how thy brethren fare, and receiue their pledge.

20 (Then Saúl and they, and all the men of Ifraél were in the
valley of Eláh, figh- ting with the Philiflims)

21 So Dauid rofe vp early in the mornig, and left the fhepe
with a keper, and toke and went as Ifnái had commanded him,
& came within the compaffe of the hofte: & the hofte went out
in array, and show- ted in the battel.

22 For Ifraél and the Philiflims had put them felues in array,
armie againft ar- mie.

23 And Dauid left the things, which he bare, vnder the hands
of the keper of the "carriage, and ran into the hofte, & came,
and affed his brethren "how they did.

24 And as he talked with them, beholde, the man that was
between the two armies, ca- me vp, (whofe name was Goliáth
the Phi- liflim of Gath) out of the 'armie of the Philiflims, and
fpake f fuche wordes, & Dauid heard them.

25 And all the men of Ifraél, when they faw the man, ran away from him, & were fore afrayed.

26 For euery man of Ifraél faid, Sawe ye not this man that cometh vp: euen to re- uile Ifraél is he come vp: and to him that killeth hi, wil the King giue gieat riches, and wil giue him his daughter, yea, and make his fathers houfe s fre in Ifraél.

27 Then Daud fpake to the men that ftode with him, and faid, What fhaldedo- ne to the man that killeth this Philiflim, and taketh away the f flame from Ifraél: for who is this vncircumcised Philiflim, that he fhulde reuile the hofte of the li- uing God:

28 And the people answered him after this maner, faying, Thus fhall it be done to

the, he was aff- ted among the that have effect.

e To ferne Sa- úl, as chap 18, ver. 19.

d Thogh Ifnái ment one thig, yet Go de pro- indence dran- fed Daud to another end.

e If they have laied anethig to gage for shirt nereftu- ne, redeem in out:

the, veffid the of peare

on, valley, As are shawl rehearled ver- ly, 9.

Inf. 27, 28

g From 12 to 14 & payments.

b This diffe- neer f be do- eth to Ifraél,

the

Dauids faith.

I. Samuël. Goliáth flayne. 129

the man that killeth him.

28 And Eliáb his eldest brother heard whé he spake vnto the men, & Eliáb was very angry with Daud, and said, Why camest thou downe hethert and with whome haft y left those ft we shepe in the wildernes I knowe thy pride and the malice of thine hear, that thou art come downe to se the battel.

29 Then Daud said, What haue I now done? Is there not a cause?

30 And he departed from him into the prefence of another, and spake of the same maner, and the people answered him according to the form: it wordes.

31 ¶ And the that heard the wordes which Daud spake, rehearsed them before Saúl, which caused him to be broght.

32 So Dauid said to Saúl, Let no mans heart faile him, because of him: thy seruant wil go, and fight with this Philístim.

33 And Saúl said to Dauid, Thou art not a able to go against this Philístim to fight with him: for thou art a boye, and he is a man of warre from his youth.

34 And Dauid answered vnto Saúl, Thy seruant kept his fathers shepe, and there came a lyon and likewife a beare, and toke a shepe out of the flocke,

35 And I went out after him & smote him, & toke it out of his mouth: and when he arose against me, I caught him by the bearde, and smote him, an I slewe him.

36 So thy seruant slewe bothe the lyon, and the beare: therefore this vncircumcised Philístim shalbe as one of them, feing he hath railed on y hosite of the liung God.

37 ¶ Moreou: Dauid said, The Lord that deliuered me out of the pawe of the lyon, and out of the pawe of the beare, he wil deliuer me out of the hand of this Philístim. Then Saúl said vnto Dauid, = Go, and the Lord be with thee.

38 And Saúl put his rayment vpon Dauid, and put an helmet of brass vpon his head, and put a brigandine vpon him.

39 The girded Dauid his sword vpon his rayment, and began to go: for he neuer proued it: and Dauid said vnto Saúl, I can

not go with thefe: for I am not accuftomed, wherefore Daud
put them of him.

40 Then toke he his a ftale in his hand, and chofe him fue
fmothe ftones out of a brooke, and put them in his fhepherdes
bag or fkrippe, & his fling was in his hafd, and he drewne here
to the Philiftim.

41 ¶ And the Philiftim came & drewne here vnto Daud, and
the man that bare the fhield went before him.

42 Now when the Philiftim loked about and fawe Daud, he
difdeined him: for he was but yong, ruddy & of a comely face.

43 And the Philiftim laid vnto Daud, Am

I a dog, that thou commeft to me with ftawe? And the Philiftim
* curfed Daud by his gods.

o He fware by his gods that he wilde defcruye him.

44 And y Philiftim laid to Daud, Come to me, and I wil giue
thy flefh vnto the foules of the heauen, and to the beaftes of the
field.

45 ¶ The laid Daud to y Philiftim, Thou commeft to me with a
fworde, and with a fpeare, and with a fhield; but I come to thee
in the Name of the Lord of hoftes, the God of the hoftes of
Ifraél, whome thou haft railed vpon.

46 This p day fhall the Lord clofe thee in mine hand, and I fhall
fmire thee, and take thine head from thee, and I wil giue the
carkrles of the hofte of the Philíftims this day vnto the foules
of the heauen, & to the beaftes of the earth, y all the worlde
may knowe that Ifraél harhe a God,

47 And that all this affembly may knowe, that the Lord faueth
not with fworde nor with fpeare (for the battel is the Lords) &
he wil giue you into our hands.

48 And when the Philíftim arofe to come and drawne here vnto
Dauid, Dauid y hafted & ran to fight againft the Philíftim.

49 And Dauid put his hand in his bag, and toke out a ftone, &
flang it and fmote the Philíftim in his forehead, that the ftone
fticked in his forehead, and he fel grout-ling to the earth.

50 So Dauid * ouercame the Philíftim with a fling and with a
ftone, & fmote the Philíftim, & flewe him, when Dauid had no
fworde in his hand.

51 Then Dauid ran, and ftode vpon the Philíftim, and toke his
fworde & drew it out of his fheath, and ftwe him, & cut of his
head therewith. So whé the Philíftims fawe, that their
champion was dead, they fl.d.

52 And the men of Ifraél and Iudáh arofe, and fhouted, and
followed after the Philíftims, vntil the came to the 'valley, and

vnto the gates of Ekión: and the Philíftims fel downe wounded
by the way of Shaaráim, euen to Gath and to Ekión.

53 And the children of Ifraél returned fro put fuing the
Philíftims, and fpoiled their tents.

54 And Daud toke the head of the Philíftim, and broght it to
Ierufalém, and put his armour in his tent.

55 ¶ When Saúl fawe Daud go for the againft the Philíftim, he
faid vnto Abnér the captaine of his hofte, Abnér, * whose fonne
is this yong man and Abné: answered, As thy foule liueth, ó
King, I can not rel.

56 The the King fai?, Enquire thou whose fonne this yong man
is.

57 And when Daud was returned from the Ki.

p Daud being affured bofte of his cant, & of his cfelling,
prophesieth of the deftrue-tion of the Philíftims.

q Refg moved with a feruant eade to be re-merged vpon this
blafphu-mer of God's Name.

Eccl. 47.4. 1.2006.4.20

40. Saúl, the case.

41. Lord's as Beth léhem.

r That is, of what families tribe is he? or elz, he had for-gemen
Dauid, albeit he had weaned fo great a beaftes by him.

b Por his fathers fending was a inffe oc-caſion, & alfo he fole
him fell inwardly mound by God's Spirit.

k Here Satan goeth Dauids faith by the inffeffion of Saul.

l Dauid by the experience y he harhe had in time path of God:
helpe, nothing dou-teth to ouer-come this di-ger, feing he was
zealous for God's Ilo-zeur.

m Por by the-fe examples he ſawe that the power of God was
w him.

40. Affeed

n To y ſome that by theſe weake mean God might only be
knowe to be y anor of this viſto-ate.

Ionathans loue to Dauid. I. Samuél.

Dauids wífdome,

slaughter of ¶ Philíftim, the Abner toke him, & broght him before Saúl with the head of the Philíftim in his hand.

38 And Saúl faid to him, Whofe fonne art thou, thou yong man? And Daud anfwe-red, I am the fonne of thy feruant Iñáil the Bethlehemite.

CHAP. XVIII.

1 The amíste of Ionathán and Daud. 2 Saúl emieth Daud: for the prafe that the womé gaue him 11 Saúl wolde haue flayne Daud 17 He promíeth him Meráb to wífe, but giueth him, Michál 27 Daud deliue-rath to Saúl two hundreth forefkumes of the Philí-ftims. 29 Saúl feareth Daud, feing that the Lord is with him.

a His affliction was fully hune toward him

1 And when he had made an end of speaking vnto Saúl, the a foule of Ionathán was knut with the foule of Da-uid, and Ionathán loued him, as his owne foule.

2 And Saúl toke him that day, and wolde not let him returne to his fathers houfe.

3 Then Ionathán and Daud made a coue-nant: for he loued him as his owne foule.

4 And Ionathán put of the robe that was vpon him, and gaue it Daud, and his gar-ments, euen to his fworde, & to his bowe, and to his girdle.

b That is, he prospered in all his deings.

5 And Daud went out whetherfceuer Saúl fent him, & behaued him felfe b wífely: fo that Saúl fet him ouer the mé of warte, and he was accepted in the fight of all the people, and alfo in the fight of Sauls fer-uants.

c To wit, Go-liáth.

6 ¶ When thei came againe, and Daud re-turned from the slaughter of the a Phili-ftim, the women came out of all cures of Ifraél, finging and dansing to mete King Saúl, with timbrels, with infirmitis of ioye, and with rebeckes.

7 The deferred, playing Chap. 21, 22, & 29, 3 exilif 47, 7.

7 And the women "fang by cours in their playe, & faid," Saúl hatue flavne his thou-fand, and Daud his ten thoufand.

8 Therefore Saúl was exceeding wrath, and the faying difpleafed him, & he faid, Thei haue afcribed vnto Daud ten thoufand, & to me thei haue afcribed but a thoufand, & what can he haue mote faue the kigdome?

d Because he bare him faue & hatred.

9 Wherefore Saúl d had an eye on Daud from that day forward.

e That is, fpe-ke as a mi he-fide him felfe: for fo the peo-ple abufed this worde, when thei colde not vnceffand.

10 ¶ And on the morowe, the euil fpirit of God came vpon Saúl, & he e prophecied in the middes of the houfe: and Daud plaied with his hand like as at other times, and there was a fpeare in Sauls hand.

11 And Saúl toke the fpeare, and faid, I wil fmite Daud through to ¶ wall. But Daud auoyded twife out of his prefence.

12 And Saúl was af. aied of Daud, becaufe the Lord was with him, and was departed from Saúl.

13 Therefore Saúl put him from him, and made him a captaine ouer a thoufand, and he went f out and in before the people.

14 And Daud behaued him felfe wífely in all his waies: for the Lord was with him.

15 Wherefore when Saúl fawe that he was vety wífe, he was afraied of him.

16 For all Ifraél and Iudáh loued Daud, becaufe he went out and in before them.

17 ¶ The Saúl faid to Daud, Beholde mine eldct daughter Meráb, her I wil giue thee to wife: onely be a valiant fonne vnto me, and a fight the Lords battels: for Saúl thoght, Mine hand fhall not be vpon him, but the hand of the Philíftims fhall be vp-on him.

18 And Daud answered Saúl, What am I and what is my life, or the familie of my father in Ifraél, that I ffulde be fonne in lawe to the King?

19 Howbeit when Meráb Sauls daughter ffulde haue bene giue to Daud, b fhe was giue vnto Adriel a Meholathite to wife.

20 ¶ Then Michál Sauls daughter loued Daud: and thei fhewed Saúl, & the thing pleafed him.

21 Therefore Saúl faid, I wil giue him her, that the may be a ffniate to him, and that the bad of the Philíftims may be againft hi. Wherefore Saúl faid to Daud, Thou fhalt this day be my fonne in lawe in the one of the twaine.

22 And Saúl comanded his feruants, Speake with Daud fecretly, and fay, Beholde, the King hathe a fauour to thee, and all his feruants loue thee: be now ther: fore the Kings fonne in lawe.

23 And Sauls feruants fpake thefe wordes in the eares of Daud. And Daud faid, k Semeth it to you a light thing to be a Kings

fonne in lawe, feing that I am a poore man and of fmall reputacion?

24 And then Sauls feruants broght him worde againe, faying, Sache wordes fpake Daud.

25 And Saúl faid, This wife fhall ye fay to Daud, The King deifreth no dowrie, but an hūdreth forefkumes of the Philiftims, to be auinged of the Kings enemies: for Saúl thoght to make Daud fall into the hands of the Philiftims.

26 And when his feruáts tolde Daud thefe wordes, it pleafed Daud wel, to be the 1 Kings fonne in lawe: and the dates were not expired.

27 Afterwarde Daud arofe with his men, and went and flewe of the Philiftims two hun treth men: and Daud broght their forefkumes, and m ther gaue them wholly to the King that he might be the Kings fonne in lawe: therefore Saúl gaue him Michál his daughter to wife.

28 Then Saúl fawe, & vnderftode that the Lord was with Daud, & that Michál the daughter of Saúl loued him.

29 The Saúl was more & more a fraied of

g Fight agaiht them y warre againe Gods people

h By whome he had fure fonnes, which Daud put to death at the request of the Gloucinites, 2 Sam 24, 8.

i So his hypocrisie appear-rabtion under presence of fa-ouer he
roght his defraudish.

k Meaning, he was out a-ble to endowe his wife with riches.

l Because he thoght him reliv able to compaffe the Kings
request.

m Meaning, Daud and his soldiers

n To be depri-uid of his kigdome.

f Meaning, he was captaine ouer y people.

Michálfaueth Daud.

I, Samuél. Saúl prophecieth. 130

o That is Da- uid had better face, if again the Philistims then
Saúl me.

Daud, and Saúl became alway Dauids enemy.

And when the princes of the Philistims went forth, at their
going forth the Daud behaved him selfe more wisly then all
theifuates of Saúl, so that his name was muche set by.

CHAP. XIX.

2 Ionathán declareth to 'Daud the wicked purpose of Saúl 11
Michál his wife faueth him 12 Daud commeth to Samuél. 13

The Spirit of prophesia com- meth to Saúl.

1 Then Saúl spake to Ionathán his son- ne, and to all hisifuates, that they shulde kill Daid: but Ionathán Sauls sonne had a great fauour to Daid.

2 And Ionathán tolde Daid, saying, Saúl my father goeth about to flaye thee: now therefore, I pray thee, take hede unto thy selfe unto the morning, and abide in a se- cret place, and hide thy selfe.

3 And I wil go out, and stand by my father in the field where thou art, and wil co- mun: with my father of thee, and I wil se what he saith and wil tel thee.

4 And Ionathán spake good of Daid unto Saúl his father, and said unto him, Let not the King sinne against his fuar, against Daid: for he hath not sinned a- gainst thee, but his wokkes haue bene to thee very good.

5 For he "did" put his life in danger, and flewe the Philistim, and the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioyseist: wherefore then wilt thou sinne against innocent blood, & flaye Daid without a caufe?

6 Then Saúl hearkened unto the voyce of Ionathán, and Saúl sware, As the Lord liueth, he shal not dye.

7 So Ionathán called Dáuid, and Iona- thán shewed him all those wordes, & Io- nathán brought Dáuid to Saúl, and he was in his presence as in times past.

8 ¶Againe the warre began, and Dáuid wét out and foght with the Philistims, and flewe them with a great slaughter, & they fled from him.

9 ¶And the euil Spirit of the Lord was vpó Saúl, as he face in his house hauing his spare in his hand, and Dáuid played with his hand.

10 And Saúl entended to smite Dáuid to the wall with the spare: but he turned a- fide out of Sauls presence, and he smote the spare against the wall: but Dáuid fled, and escaped the same night.

11 Siúl also sent messengers unto Dáuids house, to watche him, and to flaye him in the morning: & Michál Dáuids wife tolde it him, saying, If thou faue not thy self this night, tomorowe thou shalt be flame. 12 So Michál let Dáuid downe through

a windowe: and he went, and fled, and escaped.

13 Then Michál toke an image and layed it in the bed, and put a pillowe stufied with goates heere vnder the head of it, and co- ueled it with a cloth.

14 And when Saúl sent messengers to take Dauíd, the said, He is sickes.

15 And Saúl sent the messengers againe to se Dauíd, saying, Bring him to me in the bed, that I may flaye him.

16 And when the messengers were come in, beholde, an image was in the bed, with a pillowe of goates heere vnder the head of it.

17 And Saúl said unto Michál, Why hast thou mocked me so, and sent away mine enemy, that he is escaped? And Michál answered Saúl, He said unto me, Let me go, or els I wil kill thee.

18 ¶So Dauíd fled, and escaped, and came to Samuél to Ramáh, and tolde him all that Saúl had done to him: and he and Sa- muél went and dwelt in a Naióth.

19 But one tolde Saúl, saying, Beholde, Da- uid wat Naióth in Ramáh.

20 And Saúl sent messengers to take Da- uid: and when they sawe a companye of Prophets prophecying, and Samuél standing as appointed ouer them, the Spi- rit of God fel vpon the messengers of Saúl, and they also prophecied.

21 And whe it was tolde Saúl, he sent other messengers, and they prophecied likewise: againe Saúl sent the third messengers, and they prophecied also.

22 Then went he him self to Ramáh, and came to a great wel that is in Sechú, and he asked, and said, Where are Samuél and Daid? and one said, Beholde, they be at Naióth in Ramáh.

23 And he went thither, ouen to Naióth in Ramáh, and the Spirit of God came vpon him also, and he went prophecying until he came to Naióth in Ramáh.

24 And he stupt of his clothes, and he prophecied also before Samuél, and fel to downe naked all that day and all that night: therefore they say, "Is Saúl also a- mong the Prophets?"

CHAP. XX.

1 Ionathán comforteth Daid 2 They reune their league 3 Saúl welde haue kissed Ionathán 4 Ion- athán aduerifeth Daid by thro arrows of his fa- ther's fury:

1 And Daid fled from Naióth in a Ramáh, and came and said before Ionathán, What haue I done? what is mine iniquitie? and what sinne haue I committed before thy father, that he seeketh my life?

2 And he said unto him, God forbid, thou shalt not dye: beholde, my father wil do K.

f Beholde, how? vyrke to accomplish their rage, so- ther regalde othe not feed- ship, God not men.

g Maioth was a fihule whe- te the worde of God was fudged,
oere of Ramáh.

h Bring their chief instru- ther i Chaged their mudes and
praised God.

h With a ado- de to perscen- te them.

i His kingly apparel

m He kissed him selfe as other did Chap 10, 11.

a For Saúl was layed, & pro- phecied a day & a night by Gods
pro- udance, that Daudid might have time so escape

a Before Saúl foght Daudids life secretly, has now his byphrriti
burketh forth to open cruel- ter

b That I may go: thee wor- ning what to do.

wks he put his foals to his head Philg 12, 3. 1 Sam 27, 28. psal
119, 109.

c Whatsoener he pretended outwardly, yet his heart was full of
ma- late

d He plaide on his harpe to mitigate age of the e uil Spirit, as
Chap 16, 15

e Thus God omand both the sinne and daughter of this tyrant
to fauour Daudid against their father.

Ionathans loue.

I. Samuel.

Ionathán is reuiled.

*He reuile is to mor care.

b I am in great danger of death.

"He says.

c At what time there should be a solace sacrifice, Nib. 18, 11
to the if they added peace offings and feasts.

d Read Chap. 1, 21.

Chap. 1, 21. & 22, 24.

e That he were fully determined.

f If thy father do favour me.

g The Lord punishes me more grievous. ity.

h I knowe if thou wered now preferred to a kingdoms, thou
wol- dest not de- stray me, but sheweth thy fel- fe friendly to
my poherence.

nothing great nor finale, but he wil "shew it me: and why
shulde my father hide this thing from me: he wil not do it.

3 And Daud fware againe and faid, Thy father knoweth that I
haue founde grace in thine eyes: therefore he thinketh,
Ionathán fhall not knoweth, lest he be fory: but in dede, as the
Lord liueth, and as thy foule liueth, there is but a, a steppe
betwine me and death.

4 Then faid Ionathán vnto Daud, What- foeuer thy foule? requireth, that I wil do vnto thee.

5 And Daud faid vnto Ionathán, Beholde, tomorowe is the first day of the moneth, and I shulde fit with the King at meat: but let me go, that I may hide my felfe in the fields vnto the third day at euen.

6 If thy father make mention of me, then fay, Daud asked leaue of me, y he might go to Beth-dehe to his owne citie: for there is a y verely sacrifice for all that familie.

7 And if he fay thus, It is wel, thy feruant fhall haue peace: but if he be angry, be fure that wickednes is concluded of him.

8 So fhalt thou shewe mercy vnto thy feruant: for thou halt ioyned thy feruant into a couenant of the Lord with thee, & if there be in me iniquitie, flaye thou me: for why shuldest thou bring me to thy father?

9 And Ionathán answered, God kepe y from thee: for if I knewe that wickednes were concluded of my father to come vpon thee, wolde not I tel it thee?

10 The faid Daud to Ionathán, Who shall tel me? how shall I knowe, if thy father answered thee cruelly?

11 And Ionathán faid to Daud, Come and let vs go out into the field: and they twaine went out into the field.

12 Then Ionathán faid to Daud, O Lord God of Ifi ael, when I haue groped my fathers minde tomorowe at this time, or with in this thre dayes, & if it be wel with Daud, and I then fend not vnto thee, and shewe it thee,

13 The Lord do fo & mucche more vnto Ionathán: but if my father haue minde to do thee euil, I wil shewe thee alfo, & fend thee away, that thou mayeft go in peace: and the Lord be with thee as he hathe bene with my father.

14 Likewise I require not whiles I liue: for I dont not but thou wilt shewe me the mercy of the Lord, h that I dye not.

15 But I require that thou cut not of thy mercie from mine houfe for euer: no, not whe the Lord hathe destroyed the enemies of Daud, euerie one from the earth.

16 So Ionathán made a bonde with the houfe of Daud, faying, Let the Lord require it at the hands of Dauds enemies.

17 And againe Ionathán fware vnto Daud, becaufe he loued him (for he loued him as his owne foule)

18 The faid Ionathán to him, Tomorowe is y firft day of the moneth: and thou fhalt 'be looked for, for thy place fhall be empty.

19 Therefore thou fhalt hide thy felfe thre dayes, then thou fhalt go downe quickly and come to the place where thou

drdeft hide thy felfe, when this matter was in hand, & fhalt
remaiue by the stone "Ezel.

20 And I wil fhoot thre arrowes on the fide thereof, as thogh I
fhote at a marke.

21 And after I wil fend a boy, faying, Go, feke the arrowes. If I
fay vnto the boy, Sc, y arrowes are on this fide thee, bring
them, and come thou: for it is "wel with thee and no hurt, as
the Lord liueth.

22 But if I fay thus vnto the boy, Beholde, the arrowes are
beyond the thee, go thy way: for the Lord hath fent thee
away.

23 As touching the thing which thou and I haue spoken of,
beholde, the Lord be betwene thee and me for euer.

24 So Daud hid him felfe in the field: & when the firft day of
the moneth came, the King fate to eat meat.

25 And the King fate, as at other times vpon his feat, euen vpon
his feat by the wall: & Ionathán arofe, and Abner fate by Sauls
fide, but Dauds place was empty.

26 And Saúl faid nothing that day: for he thought, Some thing
hath befallen him, thogh he were clean, or als becaufe he was
not purified.

27 But on the morow which was the fecod day of the moneth,
Dauds place was emptie againe: and Saúl faid vnto Ionathán
his fonne, Wherefoe commeth not the fonne of I fhai to meat,
nether yesterday nor to day?

28 And Ionathán anfwered vnto Saúl, Daud required of me,
that he might go to Beth-lehem.

29 For he faid, Let me go, I pray thee: for our familie offreth a
sacrifice in the citie, and my brother hathe fent for me:
therefore now if I haue found fauour in thine eyes, let me go, I
pray thee, & fe my brethre: this is the caufe that he cometh not
vnto the Kings table.

30 Then was Saúl angry with Ionathán, & faid vnto him, Thou
fonne of the wicked rebellious woman, do not I knowe, that
thou halt chofen the fonne of I fhai to thy confusion and to the
confusion and flame of thy mother?

31 For as long as the fonne of I fhai liueth vpon the earth, thou
fhalt not be ftahli-shed, nor thy kingdoms: wherefore now fend
and fet him vnto me, for he "fhal furely dye.

32 And Ionathán anfwered vnto Saúl his father,

Or, mentioned.

"Life of the way, he can't be found as a figure to show the man
to tell that puffed by

"The peace."

3 The Lord is the amount of thy departmen.

k Yet he might haue fume ba-fives to let him.

l Thus he speaketh com-emptorously of Daud.

m That is a peace offing.

n Meaning all his kinffulke.

o Thou are e-uer contrary vnto me asthy mother is.

"Life, flour of death."

Dauid fled.

I. Samuél. The shewbread. 131

p For it were to great tyrâ- nis to put one to death and not to
shew y cause why

father, and said vnto him, Wherefore shal he p dye: what hathe
he done)

33 And Saúl cast a speare at him to hit him, whereby Ionathán
knewe, that it was de- termined of his father to slaye Dauid.

34 So Ionathán arose from the table in a great angre, and did
eat no meat the secod day of the moneth: for he was sory for
Dauid, and because his father had reui- led him.

q For this was the third day, as it was agreed vpon, rect s.

35 On the next morning therefore Ionathán went out into the field, 1 at the time appointed with Dauid, and a little boy with him.

36 And he said vnto his boy, Runne now, seke the arrowes which I shoote, & as the boy ran, he shot an arrowe beyonde him.

37 And when the boy was come to the place where the arrowe was that Ionathán had shot, Ionathán cryed after the boy, & said, Is not the arrowe beyond thee?

r By these wordes he admonified Dauid what he ought to do

38 And Ionathán cryed after the boy, 1 Make spede, haste and stand not stil: and Ionatháns boy gathered vp the arrowes, and came to his master,

39 But the boy knewe nothing: onely Ionathán and Dauid knewe the matter.

b Ele. 1.8.2. more.

40 Then Ionathán gaue his bowe and arrowes vnto the boy that was with him, & said vnto him, Go, carie them into the citie.

f Is femeh y he had shot on the Nore side of the stone, let the boy shulde haue espred Daid

41 Aasone as the boy was gone, Daid arose out of a place that was towarde the South, and fel on his face to the ground, and bowed him selfe thre times: and they kyffed one an other, and wept bothe twai- ne, til Daid exceeded.

e Which othe he callich in the eighs ver- se the counel of the Lord.

42 Therefore Ionathán said to Daid, Go in peace: that which we haue s sworne bothe of vs in the Name of the Lord, saying, The Lord be betwene me & thee, and betwene my seede and betwene thy se- ede, let it stand for euer.

43 And he arose and departed, and Iona- thán went into the citie.

CHAP. XXI.

1 Daid fleeth to Neb to Ahimélech the Priest. 4 He geteth of him the shewbread to satisfie his hun- gye. 7 Dvég Saúl feruant was prefene. 10 Daid fleeth to King Achish. 11 And there fameth him selfe mad.

a Where the Arke the was, to slaye coufel of the Lord

1 Hen came Dauid to a Nob, to Ahi- mélech the Priest, and Ahimélech was astonyed at the meeting of Dauid, and said vnto him, Why art thou alone, and no ma with thee?

b These infi- ments that we se to the faunz of God, eua- che to that no- ne lathe his cultice in him selfe, but re- centeth it of God's murete.

2 And Dauid said to Ahimélech the Priest, The b King hathe commanded me a cer- teine thing, and hathe said vnto me, Let no man knowe whereabout I find thee, & what I haue commanded thee, and I haue appointed my feruant to fuche and fuche places.

3 Now therefore if thou hast oght vnder thine hand, giue me fiue cakes of bread, or what commeth to hand.

4 And the Priest answered Dauid, & said, There is no commune bread vnder mine hand, but here is "halowed bread, if y yong men haue kept them selues, at lealt from women.

5 Dauid then answered the Priest, and said vnto him, Certainly women haue bene se- parate fro vs these two or the dayes since I came out: and the 4 vessels of y yong men were holy, though the way were pro- phane, & how much more then shal every one be sanctified this day in the vessel?

6 So the Priest gaue him halowed bread: for there was no bread there, faue the shew- bread that was take from before the

Lord, to put hote bread there, the day that it was taken away.

7 (And there was the same day one of the feruants of Saúl f
abiding before the Lord, named Doég the Edomite, the
'chiefest of Sauls herdemen)

8 And Daudid said vnto Ahimélech, Is the- re not here vnder
thine hand a speare or a sworde? for I haue neither brought my
swor- de nor mine haines with me, because the Kings bufines
required haste.

9 And y Priest said, The sworde of Goliath the Philistim,
whome thou slewest in the valley of Eláh, beholde, it is wrapt
in a clothe behinde the s Ephód: if thou wilt take that to thee,
take it: for there is none other faue that here, & Daudid said,
There is none to that, giue it me.

10 And Daudid arose & fled the same day from the b prefence
of Saúl, & went to A- chish the King of Gath.

11 And the feruants of Achish said vnto hi, Is not this Daudid
the "King of the land? did they not fing vnto him in dances,
say- ing, "Saúl hathe slaine his thousand, & Da uid his ten
thousand?

12 And Daudid "considered these words, & was fore afraid of
Achish the King of Gath.

13 And he chaged his b, haustour before the, and fained him selfe mad in their hands, & scrabled on the do:es of the gate, & let his spetle fall downe vpon his bearde.

14 Then said Achish vnto his feruants, Lo, ye se the ma is besie him selfe, wherefore haue ye broght him to me?

15 Haue I nede of mad man, that ye haue broght this fellowe to play the mad man in my prefence? b shal he come into mine houfe?

CHAP. XXII.

c Dauid hadeth him selfe in a cave. 2 Many that were in trouble came vnto him y Dvég accieth Ahimélech. 13 Saúl causeth the Priests to be slaine or Abrahár escapeth.

Exod 25, 26, lem 24, 5. mat 18, 5. c If they haue you compassed with their wines.

d That is, their bodies.

e Shal be more careful to ha- ue his vessel holy, when he shal haue met of this holy food.

f Varying to worship be- fore the Arke. "Or, master of them that kept Sauls casted.

Chap 17, 2. g behide that place, where y his Priests gar most lay.

b That is, out of Sauls do- minion

Chap. 17, 3.

Chap 18, 7. & 19, 5. accieth 47, 7. "For put they words to his bears.

i By making matters and toyes.

k Is he more to be in a Kings house?

K.iii.

Doegsvilanie.

I. Samuël.

Sauls crueltie.

a. Which was in the tribe of Iudáh and ne- re in Beth-lé- hem.

Or, reptaie.

b. For there was another so called in Iudáh.

c. For he fea- red the rage of Saúl against his house. d. That is, in Mizpéh, which was a strong holde.

e. That a great house went on him.

f. To that are of my tribe & image.

g. Hereby he wold perina- de the y this elspaacia was make horri- hle, where the fume consp- ined against the father, and the feruant against him master.

h. Which were the remount of the house of Ili, whose house God threatened to a yguille.

2. D. Anid therefore departed thence, and faued him selfeun the cause of A- dullám: and when his brethren and all his fathers house heard it, they went downe thither to him.

3. And there gathered vnto him all mé that were in trouble and all men that were in det, & all those that were vexed in minde, and he was their prince, and there were with him about foure hundred men.

4. And Daudid went thence to Mizpéh in Moáb, and faid vnto the King of Moáb, I pray thee, let my father and my mother

come and abide with you, til I knowe what God wil do for me.

5. And he broght them before the King of Moáb, and they dwelt with him all the while that Dauid kept him selfe in the holde.
6. And the Prophet Gad faid vnto Dauid, Abide not in the holde, but departe & go into the lād of Iudáh. The Dauid depar- ted and came into the forest of Háreth.
7. And Saúl heard that Dauid was dis- coured, and the men that were with him, and Saúl remained in Gibeáh vnder a tre in Ramáh, hauing his speare in his hand, and all his men stode about him.
8. And Saúl faid vnto his feruáts that stode about him, Heare now, ye sonnes of Ie- miní, wil the sonne of Ishái gue euerie one of you fields and vineyardes wil he make you all captaines ouer thoufands, & captaines ouer hundredths?
9. That all ye haue conspired against me, and there is none that telleth me that my son- ne hathe made a couenane with y sonne of Ishái & there is none of you that is fory for me, or sheweth me, that my sonne hathe stirred vp my feruant to lye in wait against me, as appareth this day.
10. The answered Doég the Edomite (who was appointed ouer the feruánes of Saúl) and faid, I fawe the sonne of Ishái

when he came to Nob, to Ahimélech the sonne of Ahitúb.

11. Who asked counfel of the Lord for him & gaue him vtrails, and he gaue him also the sworde of Goliáth the Philistím.
12. Then the King sent to call Ahimélech the Priest the sonne of Ahitúb, and all his fathers house, to wit, the Priests that were in Nob: and they came all to the King.
13. And Saúl faid, Heare now, thou sonne of Ahitúb. And he answered, Here I am, my lord.
14. Then Saúl faid vnto him, Why haue ye conspired against me, thou and the sonne of Ishái, in that thou hast giuen him vitai- le, and a sworde, and hast asked counfel of God for him, that he shulde rise against me, & lye in waite as appeareth this day?
15. And Ahimélech answered the King, & faid, Who is so faithful among all thy fee uáts as Daudid, being also the Kings sonne in lawe, & goeth at thy commandement, and is honorable inchine house?
16. Haue I this day first begon to aske co- unfel of God for himbe it far fro me, let not the King impute any thing vnto his feruant, nor to all the house of my father: for thy feruant knewe nothing of all this, lesfe nor more.
17. Then the King faid, Thou shalt surely dye, Ahimélech, thou, and all thy fathers house.

18. And the King faid vnto the sergens that stode about him,
Turne, & flaye the Priests of the Lord, becaufe their hand
al- so is with Daud, and becaufe they knewe when he fled,
and shewed it not to me. But the feruáts of the King &
wolde not mone their hands to fall vpon the Priests of the
Lord.
19. The the King faid to Doég, Turne thou and fall vpon the
Priests. And Doég the Edomite turned, and ran vpon the
Priests, and slewe that fame day foure score and fue
persones that did weate a linen Ephód.
20. Also Nob the citie of the Priests smote he with the edge of
the sworde, boshe man and woman, bothe childe and suck-
ling, bothe oxe and asse, and shepe with the edge of the
sworde.
21. But one of the sonnes of Ahimélech the sonne of Ahitúb
(whose name was Abia- thár) escaped and fled after Daud.
22. And Abiathár shewed Daud, that Saúl had slaine the Lords
Priests.
23. And Daud faid vnto Abiathár, I knewe it the fame day,
when Doég the Edomite was there, that he wolde tel Saúl. I
am the cause of the death of all the persones of thy fathers
house.

24. Abide thou with me, ye feare not: for he that sheeth my
life, shal fake thy life also: for with me thou shalt be in
faue- garde.

CHAP. XXIII.

25. Daid chafeth the Philistims from Keiláh. 25 Daid
deparreth from Keiláh, and remaineth in the wilder- nes of
Ziph. 26 Ionathán comforteth Daid. 26 Sauls entreprise is
broken in pursuing Daid.

26. Then they tolde Daid, faying, Be- holde, the Philistims
fight against Keiláh, and spoyle the barnes.

27. Therefore Daid asked coisfel of y Lord, faying, Shal I go
and smite these Phili- stims: And the Lord answered Daid,
Go and smite the Philistims, and faue Kei- láh.

28. And Daid's men faid vnto him, Se, we be afraied here in
Iudáh, how much more if we come to Keiláh against the
hoste of

Haue I have other times al so, whd he had great assures,
consisted of the Lord for time

Or, for were.

For thel has we y this oghe not to obey y wicked clonan
demeat of the hang in thy ig y innocents.

1. This was God: prom- dence, who ac- cording to his promes
preter tied some of the house of Rit, Chap. 1.41.

We, he that ta- lyth thy life, shal take their also

a. Which was a citie in the tribe of Iudáh, Ioth 19. 44

b. That it, my modes of Iudáh, much more whd we come to y
her ders against our cuteness.

the

Dauid in Keilah.

I. Samuél. Dauids deliuerance. 1269/1224

the Philistims?

4 Then Dauid asked counsel of the Lord againe. And the Lord
answered him, and said, Arise, go down to Keilah: for I wil
deliuer the Philistims into thine hand.

5 So Daud and his men went to Keilah, and foght with the
Philistims, and broght away theyr cartel, and fmote them with
a great slaughter: thus Dauid faued the inhabitants of Keilah.

6 (And whe Abiathar the fonne of Ahime lech* fled to Dauid
to Keilah, he broght an Ephód "with him)

7 And it was tolde Saúl that Dauid was come to Keilah, and
Saúl faid, God hathe deliuered him into mine hand: for he is

shut in, feing he is come into a citre that hathe gates and
barres.

8 The Saúl called all the people together to warre, for to go
down to Keilah, and to besiege Daudid and his men.

9 And Daudid haumg knowledge that Saúl imagined mischief
against him, faid to Abiathar the Priest, & Bring the Ephód.

10 Then faid Daudid, O Lord God of Israel, thy feruant hathe
heard, that Saúl is about to come to Keilah to destroy the citre
for my fake.

11 Wil the lords of Keilah deliuer me vp into his had and wil
Saúl come down, as thy feruant hathe heard? O Lord God of
Israel, I besieche thee, tel thy feruant. And the Lord faid, He
wil come down.

12 The faid Daudid, Wil the lords of Keilah deliuer me vp and
the men that are with me, into the hand of Saúl? And the Lord
faid, They wil deliuer thee vp.

13 Then Daudid and his men, which were about six hundredth,
arose, and departed out of Keilah, and went whither they
colde. And it was tolde Saúl, that Daudid was fled from Keilah,
and he left of his journey.

14 And Daudid abode in the wilderness in holdes, and remained
in a mountaine in the wilderness of Ziph. And Saúl foght him

euerte day, but God deliuered him not into his hand.

15 And Dauid fawe that Saúl was come out for to feke his life & Dauid was in the wilderness of Ziph in the wood.

16 And Ionathán Sauls fonne arose and went to Dauid into the wood, and comforted "him in God,

17 And faid vnto him, Feare not: for the had of Saúl my father fhal not finde thee, and thou fhalt be King ouer Israel, and I fhal be next vnto thee. and also Saúl my father knoweth it.

18 So they twaine made a couenant before the Lord, and Dauid did remaine in the wood: but Ionathán went to his house.

19 Then came vp the Ziphims to Saúl to Gibcah, fayig, Do. th not Dauid hide him

felse by vs in holdes, in the wood in the hil of Hachilah, which is on the right side of Ieshimon.

20 Now therefore ô King, come down according to all that thine heart can desire, & our parte fhalbe to deliuer him into the Kings hands.

21 Then Saúl faid, & Be ye blessed of the Lord: for ye haue had compaission on me.

22 Go, I pray you, and prepare ye better: knowe and fe his place where he hanteth, and who hathe fene him there: for it is faid to me, He is fubtile, and crafty.

23 Se therefore, and knowe all the secret places where he hideth him felse, & come ye againe to me with the certente, and I wil go with you: and if he be in the hand. I wil fearche him out throughout all the thousands of Iudah.

24 The they arose and went to Ziph before Saúl, but Dauid and his men were in the wilderness of Maón, in the plaine on the right hand of Ieshimón.

25 Saúl also and his men went to feke him, and they tolde Dauid: wherefore he came down vnto a rocke, and abode in the wilderness of Maón. And when Saúl heard that, he followed after Dauid in y wilderness of Maón.

26 And Saúl and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saúl: for Saúl and his men co passed Dauid & his men round about, to take them.

27 But there came a messenger to Saúl, faying, Haste thee, and come: for the Philistims haue imuaded the land.

28 Wherefore Saúl returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, Sela-

hammáhi, koth.

CHAP. XXIII.

1 Daudid hid in a cane Ibareth Saúl to He fbareth to Saúl his
imneisse to Saúl acknowledgeth his faute to He cauleth Daudid
to fmeare vnto him to be fauarable to his.

1 And Daudid went thence, and dwelten holdes at En-gédi.

2 When Saúl was returned from the Philistims, they tolde him,
faying, Beholde, Daudid in the wilderness of En-gédi.

3 Then Saúl toke thee thousand chosen men out of all If ael,
and went to feke Daudid and his men vpon the rokes among the
wilde goates.

4 And he came to the fhepecoates by the way where thire was
a caue and Saúl wet in to do his eafement: and Daudid and his
men fare in the inward partes of the caue.

Or, of the wild dernes.

The Lord re compence thee friendship

She where his fore hath here

In your country of Ziph, & into Iudah

Which was also to, tribe of Iudah, Ioshi-ish.

1 That if Lord co pul back the brid of the tyrants, & deliuer his
one of the laons mouths.

2 That is, the fume of dimison, because there, that de-uded the
felse was one from another.

a That is, in strong places, & were assen- fed by nature.

b a cure of Iudah, Ioshi-ish.

He is more before the fike.

K.iiii.

Chap 22, 23. c By Guds g- ued, are the k- pious was pre-
found & sepe & Daudid the true King "the to be had

To confule the Lord by Wren & Tho- mies

W. gruerence

Or, to be free, having to cer- tence place to go to.

Or, flrig place

c No power nor politic ca pruals, again Go to chided, but when
he appurteeth y time

"She his had.

I Ionathán of fureth Daudid, that God wil accopish his pines &
y his father fumeeth against his on or obfence.

Saúl in the caue.

I. Samuél.

Nabals churlifhnes.

Here we fe how ready we are to hafen Gods promes, if g
occaion ferue neuer fo little.

For sing it was his owne private caule, he repented g he had
tou ched his ene- mie.

Converge to g false reffer of them g said, Daud was Sauls
entone, he prometh hi felfe to be his friend.

For the pro- ber of an ancient man.

"Ble. iudge.

f: Though he was a mode cruel enemy to Daud, yet by his
great gentlemen his con-ence co pelled him to yelde.

5 And the men of Daud said vnto him, Se, the day is come,
whereof the Lord said vnto thee, Beholde, I wil deliuer thine e-
nemie into thine hand, and thou shalt do to him as it shal feme
good to thee. Then Daud arose and cut of the lappe of Sauls
garment priuely.

6 And afterward Daud was touched in his heart, because he had cut of the lappe which was on Sauls garment.

7 And he said vnto his me, The Lord kepe me from doing that thing vnto my malf.r the Lords Anointed, to lay mine hand vp-on him: for he is the Anointed of the Lord.

8 So Daud outcame his feruants w these wordes, & suffred them not to arise against Saul: so Saul rose vp out of the caue & wct away.

9 Daud also arose afterward, & went out of the caue, and cryed after Saul, saying, Omy Lord g King And when Saul looked behind him, Daud inclined his face to the earth, and bowed him selfe.

10 And Daud said to Saul, "Wherefore gi- ueft thou an eare to mes wordes, that say, Beholde, Daud fekeith euil against thee"

11 Beholde, this day thine eyes haue fene, that the Lord had deliuered thee this day into mine hand in the caue, and fome bade me kil thee, but I had compaffi on thee, and faid, I wil not lay mine hand on my mafter: for he is the Lords Anointed.

12 Moreover my father, beholde: beholde, I fay, the lappe of thy garmet in mine had: for whe I cut of the lappe of thy garmet, I killed theenot. Vnderftand and fe, that the: e is nether euil nor wickednes in me, nether haue I finned against thee, yet thou hunt: ft after my foule to take it.

13 The Lord be iudge betwene thee & me, and the Lord
auenge me of thee, and let not mine hand be vpon thee.

14 According as the 'olde prouerbe faith, Wickednes procedeth
from the wicked, but mine hand be not vpon thee.

15 After whome is the King of Ifrael come out: after whome
doeft thou purfue? after a dead dog, go after a flye?

16 The Lord therefore be iudge, & iudge betwene thee and me,
and fe, and pleade my caufe, and "deluer me out of thine hand.

17 When Daud had made an end of ſpea- king these words to
Saúl, Saúl laid, "Is this thy voyce, my ſonne Daud? and Saúl
lift vp his voyce, and wept,

18 And laid to Daud, Thou art more righ- teous then I: for thou
haft rendred me good, and I haue rendred thee euil.

19 And thou haft ſhewed this day, that thou haft dealt wel with
me: for almucheas whe the Lord had clofed me in thine hands,
thou killedſt me not.

20 For who ſhal finde his enemy, and let him departe "fre"
wherefore the Lord ren- dre thee good for that thou haft done
vnto me this day.

21 For now beholde, Is knowe that g ſhalt e King, and that the
kingdome of Ifrael e ſhalbe ſtabliſhed in thine hand.

22 Swoare now therefore vnto me by the Lord, that g wilt not
deltroy my fede af- ter me, and that thou wilt not abolish my
name out of my fathers houle.

23 So Daud fwire vnto Saúl, and Saúl wct home: but Daud and
his men went vp vn- to the holde.

"He a good way

g Thoe h this ryant law and confeted the fanour of God tow ard
Daud, yet he effeth not to perfe- cute him a- gain his owne
confcience.

CHAP. XXV.

1 Samuél dyeth. 2 Nabál & Abigáil is The Lord kil- leth Nabál
43 Abigáil & Abaniam Dauds 'mues. 44 Michal is given to
'Phalls.

1 Then Samuél dyed, and all Ifrael af- fembled, and mourned
for him, & bu- ryed him in his owne houle at Ramáh. And
Daud arose and went downe to the wilderness of Paian.

Chap 18, 3. 6. occifs. 40, 23.

a That is, a- ning his owne kinred

2 Now in Maon was a man, who had his poffeffion in Carmel,
and the man was exceeding mighty and had thre thousand

shepe, and a thousand goates: and he was sheping his shepe in Carmel.

b Maon and Carmel were either in g tri- be of Imah. Carmel, mofi teue wab in Galile

3 The name also of the man was Nabál, & the name of his wife Abigáil, and she was a woman of singular wildome, and beautiful, but the man was churlish, and evil conditioned, and was of the familie of Ca- léb.

4 And Daud heard in the wilderness, that Nabál did there his shepe.

5 Therefore Daud sent ten young men, & Daud said vnto the young men, Go vp to Carmel, and go to Nabál, and after him in my name "how he doeth.

6 And thus shal ye say " for salutation, Bothe g, and thine house, and all that thou hast, be in peace, welth, and prosperitie.

7 Beholde, I haue heard, that thou hast she- ters: now thy shepherds were with vs, and we did them no hurt, neither did they mis- se anie thing all the while they were in Carmel.

8 After thy seruants & they wil shewe thee. Wherefore let these young men finde fauour in thine eyes: (for we come in a good sea-

fon) giue, I praye thee, whatfoeuer com- meth to thine hand
vnto thy feruants, & to thy fonne Daud.

9 And when Dauds yong men came, they tolde Nabál all those
words in the name of Daud, and helde their peace.

10 Then Nabál anfwere: ed Dauds feruats, and laid, Who is
Daud? and who is the 'fonne of Ithái? there is manie feruants
now a dayes, that breake awaye euery ma from his mafter.

"Life of peace.

c Some read, so musall ftion line in profpe rize the next yore,
buthe thou, &c "live for life.

d Whatfoeuer g haft ready for vs.

a Thus g emu- cees were they, in ftide of re- fonung g necef-
fitie of Guda children, vefe to reule their perfones: And confue
their caufe.

81 Shal

Nabals foolishnes.

I. Samuël. Abigails wifdome. 273/1224

11 Shal I then take my bread, & my water, & my flesh that I
haue killed for my she- rers, and giue it vnto me, whome I
knowe not whence thei be? 12 ¶ So Dauds feruants turned
their way, and went againe, and came, and tolde him all thofe

things. 13 And Daud faid vnto his men, Girde e- uery man his fworde about him. And they girded euery man his fworde: Daud also girded his fworde. And about foure hundred men went vp after Daud, and two hundred abode by the carriage. 14 Now one of the seruants tolde Abigail Nabals wife, saying, Beholde, Daud hath sent messengers out of the wilderness to salute our master, and he hath rayled on them. 15 Notwithstanding the men were very good vnto vs, and we had no displeasure, neither missed we any thing as long as we were conversant with them, when we were in the fields. 16 They were as a wall vnto vs both by night and by day, all the while we were with them keeping sheep. 17 Now therefore take heed, and see what thou shalt do: for evil will surely come upon our master, and upon all his familie: for he is so wicked yea a man can not speake to him. 18 ¶ Then Abigail made haste, and took two hundred cakes, and two bottles of wine, and five sheep ready dressed, & five measures of parched corn, and an hundred fitches of raisins, and two hundred of figges, and laded them on asses. 19 Then she said vnto her servants, Go ye before me: behold, I will come after you: yet she tolde & not her husband Nabal. 20 And as she rode on her ass, she came downe by a secret place of the mountaine, and beholde, Daud and his men came downe against her, and they met them. 21 And Daud said, In deed I haue kept all in vaine that this fellowe had in the wilderness, so that nothing was missed of all that pertained vnto him: for he hath requited me evil for good. 22 So and more

also do God vnto the enemies of Daud: for surely I wil not
leau of all that he hathe, by the dawning of the day, any that
piffeth againft the wall. 23 And when Abigail fawe Daud, the
ha- fled and lighted of her affe, & fel before Daud on her face,
and bowed her felfe to the gionde, 24 And fel at his fete, &
faid, Oh, my lord, I haue committed the iniquitie, and I pray
thee, let thine handmaid fpeake" to thee, & heare thou the
wordes of thine hadmayd. 25 Let not my lord, I pray thee, rega-
de this wicked man Nabál: for as his name is, fo is he: Nabál is
his name, and foly is

with him: but I thine handmayd fawe not the yong men of my
lord whome y fenteft.

26 Now therefore my lord, as the Lord li- ueth, and as thy
foule liueth (the Lord, I fay, that hathe withholde thee from
com- ming to fhed blood, and that thine hand ffulde not faue
thee) fo now thine enemies fhallbe as Nabál, and thei that
intende to do my lord euil.

27 And now, this blefing which thine handmayd hathe broght
vnto my lord, let it be giuen vnto the yongme, that"fol- lowe
my lord.

28 I pray thee, forgiue the trefpaffe of thi- ne handmayd: for
the Lord wil make my lord a f fure houfe, becaufe my lord
figh- teth the battels of the lord and none euil hathe bene
founde in thee" in all thy life.

29 Yet a man hathe rifen vp to perfecute thee, and to foke thy foule, but the foule of my lord fhall be bounde in the bundel of life with the Lord thy God: and the foule of thine enemies fhall God caft out, as out of the midle of a fling.

30 And when the Lord fhall haue done to my lord all the good that he hathe promi- fed thee, and fhall haue made thee ruler ouer Ifrael,

31 Then fhall it be no grief vnto thee, nor offence of minde vnto my lord, that he hathe not fhed blood caufles, nor that my lord hathe not perfecued him felfe: & whe the Lord fhall haue dealt wel with my lord, remember thine handmayd.

32 Then Daud faid to Abigail, Bleffed be the Lord God of Ifrael, which fent thee this day to mete me.

33 And bleffed be thy counfel, and bleffed be thou, which hafte kept me this day fo comming to fhed blood, and that mine o head verf of hand hathe not faued me.

34 For in dede, as the Lord God of Ifrael liueth, who hathe kept me backe from hurting thee, except thou haddelt hafted and met me, furely there had not bene left vnto Nabál by the dawning of the day, any that piffeth againft the wall.

35 Then Daud receued of her hand that which flie had brought him, & faid to her, Go vp in peace to thine houfe: beholde, I haue heard thy voyce, and haue" granted thy petition.

36 ¶ So Abigail came to Nabál, & beholde, he made a feaft in his houfe, like the feaft of a King, and Nabals heart was mery within him, for he was very drókn: whe- refore the tolde him nothing, nether leffe nor more, vntil the morning arofe.

37 Then in the morning when the wine was gone out of Nabál, his wife tolde him thofe wordes, & his heart dyed with- in him, and he was like a ftoue.

38 And abou ten daies after, the Lord L.i.

1 That is, that thou fhalde not be reefged of thine em- mie.

Or prefere

"The waltz of the ferie.

2 Giffime his kingdom to his pofterine.

"The from thy dares 1 To wit, Saül.

in God fhall prefere thee log in his fer- uce and def- troye thine o- nemies.

n That he hathe not nef- ged him felfe, which things wolde haue tormented his confience.

p He attrib- teth it to the Lord's merce, & not to him felf y he was flared.

"His recieued thy foue.

q For he had no raifou to confide, or gue thaukes for this great
beaufite of de- luetance

r For feare of y great aij.

L.i.

Abigáil Dauids wife.

I. Samuel.

Dauid fpareth Saúl.

My, reneged.

f For he had experience of her great god- lims, widence & humility.

"She, weas as her free.

Inf. 23, 25.

a. Sam. 3, 25.

e Which was a place bor- dering on the country of Moabites.

Chap. 23, 29. "Or, in Gibeáh. Or, the wife deceased.

a That is, of mode skilful and valiant soldiers.

My, as a crest- ive place.

Chap. 14, 10. Or 17, 25.

b Who was a stranger & not an Israelite. c Who alive, warde was Dauids chief captains.

My, solace.

fmote Nabál, that he dyed.

39 ¶ Now when Dauid heard, that Nabál was dead, he said,
Blessed be the Lord that hathe' judged the cause of my rebuke
of the hand of Nabál, & hathe kept his ser- uant from euil: for
the Lord hathe recom- pensed the wickedness of Nabál vpon

his owne head. Also Daud sent to commune with Abigáil to take her to his wife.

40 And when the seruants of Daud were come to Abigáil to Carmél, they spake vnto her, saying, Daud sent vs to thee, to take thee to his wife.

41 And she arose, and bowed her self on her face to the earth, & said, Beholde, let thy handmayd be a seruant to wash the fete of the seruants of my lord.

42 And Abigáil hasted, and arose, and rode vpon an asse, & her hue maids' followed her, and she went after the messengers of Daud, and was his wife.

43 Daud also toke Ahmóam of Izreél, & then were both his wives.

44 Now Saúl had giue' Michál his daugh- ter Dauids wife to Phalri the sonne of Láish, which was of Gallim.

CHAP. XXVI.

Daud was dissuced unto Saúl by the Ziphims. Daud taketh away Sauls speare, and a pot of water that flide at his head. 21 Saúl confesseth his sinne.

1 A Gaine the Ziphims came vnto Sa- úl to Gibeáh, saying, "Doeth not Daud hide him selfe in the hil of Hachi- lách before" Ieshimón?

2 Then Saúl arose, and went downe to the wilderness of Ziph, hauing thire thousand chosen men of Israel with him, for to seke Dauid in the wilderness of Ziph.

3 And Saúl pitched in the hil of Hachiláh, which is before Ieshimón by the waye side. Now Dauid abode in the wilderness, and he sawe that Saúl came after him in- to the wilderness.

4 (For Dauid had sent out spies, & vnder- stude, that Saúl was come in very dede)

5 Then Dauid arose, and came to the place where Saúl had pitched, and when Dauid beheld the place where Saúl lay, & Ab- nér the sonne of Ner which was his chief captains, (for Saúl lay in the forte, and the people pitched round about him)

6 Then spake Dauid, & said to Ahmélech the Hittite, and to Abishái the sonne of Zeruiah, brother to Ioáb, saying, Who wil go downe with me to Saúl to the horse? Then Abishái said, I wil go downe with thee.

7 So Dauid & Abishái came downe to the people by night: and beholde, Saúl laye sleeping within the forte, & his speare did sticke in the grounde at his head: and Abnér and the people lay round about him.

8 ¶ The said Abishái to Dauid, God hathe closed thine enemies into thine hand this day: now therefore, I pray thee, let me

smite him once with a speare to earth, and I wil not smite him again.

9 And Daud said to Abishái, Destroye him not: for who can lay his hand on the Lords anointed, and be gittles

10 Moreover Daud said, As the Lord li- ueth, other the Lord shal smite him, or his day shal come to dye, or he shal descende into battel, and perish.

11 The Lord kepe me from laying mine hand vpo the Lords anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs go hence.

12 So Daud toke the speare and the pot of water from Sauls head, & thei gate them away, and no man sawe it, nor marked it, nether did any awake, but thei were all a- slepe: for" the Lord had sent a dead slepe vpon them.

13 Then Daud went into the other side, & stode on toppe of an hil a far of, a great space being between them.

14 And Daud cryed to the people, and to Abnér the sonne of Ner, saying, "Hearest thou not Abnér? Then Abnér answered, and said, Who art thou that cryest to the King?

15 ¶ And Daud said to Abnér, Art not man and who is like thee in Israel wherefore then hast thou not kept thy lord the

King? for there came one of the folke in to destroye the King thy lord.

16 This is not wel done of thee: as the Lord liueth, ye are" worthy to dye, because ye have not kept your master the Lords An- ointed: and now se where the Kings spea- re is, and the pot of water that was at his head.

17 And Saúl knewe Dauids voyce, & said, Is this thy voyce, & my sonne Dauid? And Dauid said, It is my voyce, my lord of King.

18 And he said, Wherefore, doeth my lord thus persecute his seruants for what haue done? or what euil is in mine hand?

19 Now therefore, I beseeche thee, let my lord the King hear the words of his ser- uant. If the Lord haue stured thee vp against me, let him smel the sauour of a sacrifice: but if the children of men haue done it, cursed be thei before the Lord: for thei haue cast me out this day fro abiding in the inheritance of the Lord, saying, Go, serue other gods.

20 Now therefore let not my blood fall to the earth before the face of the Lord: for the King of Israel is come out to seke a flye, as one wolde hunt a parterche in the mountains.

d Meaning, he wolde make him sure as one stroke. e To wit, in his owne pri- uate cause: for Ishu flew two Kings at Gods appointment, 2. King. 9, 24.

"She, she be any slepe of the Lord was fallen vpo them."

"Sir, mforrift."

f Esteemed mo- de valiant, and mete to lane the King?

"Sir, sonne of death."

g Hereby is oppercth, y the hypocrite persecute Dau- id against
his owne conscien- ce, and conera- ry to his proa- mes.

h Let his an- ger cowarde vs be pacified by a sacrifice.

i As meche as laye in them, they copelled him to idolo- trite,
because they forced his to flee to the isolaters.

21 Then

Dauid fleeth to Achish. I. Samuel.

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Because thou fureth my li- se this day

I Thus he pro- tefieth his in- noeancie to- ward said not
defending his inflict in the fight of God, in which oth- ence
none is righteous. Psal 14,3, and 1304.

m To Gibeth of Benjamin

a David di- fineth Gods prosecution, and therefore fleeth unto
the ido- lators, who were enemies to Gods peo- ple

b Thus God by his proue- dence chigeth the enemies hearts &
ma- leth them to favour his, in their necessi- tie

c Let thine of ficers appouse me a place.

m Be the sides of the day

d These were the wicked Ca- namites, who- one God had
appointed to he destroyed.

21 Then said Saul, I have finned: come a- gaine, my sonne
David: for I wil do thee nomore harme, because my soule was
precious in thine eyes this day: beholde, I have done foolishly,
and have erred ex- cedingly.

22 Then David answered, & said, Beholde the Kings speare,
let one of the yong me come ouer and fet it.

23 And let the Lord rewarde euerie man according to his
righteousness & faith- fulness: for the Lord had deliuered thee
in- to mine hadds this dare, but I wolde not lay mine hand
vpon the Lords anointed.

24 And beholde, like as thy life was muche fet by this day in
mine eyes: so let my life be fet by in the eyes of the Lord, that
he may deliuer me out of all tribulation.

25 Then Saul said to David, Blessed art thou, my sonne David: for thou shalt do great things, and also preuaille. So David went his way, and Saul returned to his place.

CHAP. XXVII.

2 David fleeth to Achish King of Gath, who giueth him Ziklag.
3 David defrayeth certeine of the Philistims. 10 Achish is deceived by David.

1 And David said in his heart, I shal now perish one day by the hand of Saul: is it not better for me that I saue my selfe in the land of the Philistims, and that Saul may haue no hope of me to feke me anie more in all the coastes of Israel, and so escape out of his hand

2 David therefore arose, and he, and the six hundredth men that were with him, wet unto Achish the sonne of Maach King of Gath.

3 And David dwelt with Achish at Gath, he, and his men, euerie man with his household, David with his two wives, Abigail the Israelite, and Achish's wife the Carmelite.

4 And it was tolde Saul that David was fled to Gath: so he fought nomore for him.

5 And David said unto Achish, If I haue now founde grace in thine eyes, let them giue me a place in some other citie of the

country, that I may dwel there: for why shulde thy seruant dwel in the head citre of the kingdome with thee

6 Then Achish gaue him Ziklag that fa- me day: therefore Ziklag pertaineth vnto the Kings of Iudah vnto this day.

7 And the time that David dwelt in the country of the Philiistims, was foure mo- neths and certeine dayes.

8 Then David and his men went vp, and inuaded the 4 Gethurites, and the Girri- tes and the Amalekites: for they inhabi- ted the land from the beginning, from the way, as thou goest to Shur, euen vnto the land of Egypt.

9 And David fmote the land, & left nether man nor woman aliue, and toke fhepe, & oxen, and affes, and camels, and apparel, and returned and came to Achish.

10 And Achish said, "Where haue ye bené a rouing this day? And David answered, Against the Southe of Iudah, and against § Southe of the 4 Ierameelites, & against the Southe of the Kenites.

11 And David saied nether man nor wo- man aliue, to bring them to Gath, saying, Left they shulde tel on vs, and say, So did David, and so wil be his maner all the whi- le that he dwelleth in the country of the Philiistims.

12 And Achish beleued David, saying, "He hathe made his people of Israel utterly to abhorre him: therefore he shaibe my ser- uant for euer.

CHAP. XXVIII.

2 David bathe the chief charge promised about Achish. 3 Saul consulteth with a misbe, and the causeth him to speak with Samuel. 14 Who declareth his rume.

1 Now at that time the Philiistims af- fombed their bandes and armie to fight with Israel: therefore Achish said to David, "Be sure, thou shalt go out with me to the battel, thou, and thy men.

2 And David said to Achish, Surely thou shalt knowe what thy seruant can do. And Achish said to David, Surely I wil make thee keper of mine head for euer.

3 (Samuel was then dead, and all Israel had lamented him, and buried him in Ra- mah his owne citre: and Saul had put away the forcereis, and the fothsfayes out of the land)

4 Then the Philiistims assembled them selues, and came, and pitched in Shunemi and Saul assembled all Israel, & they pitched in Gilboa.

5 And when Saul fowe the hofte of the Phi- listims, he was afrayed, and his heart was fore aftoned.

6 Therefore Saul asked counsel of Lord, & the Lord answered him not, nether by dicames, nor by Vrim, nor yet by Prophetes.

7 Then said Saul vnto his seruants, Seke me a woman that bathe a familiar spirit, that I may go to her, and afke of her. And his seruants said to him, Beholde, there is a woman at Endor that bathe a familiar spirit.

8 Then Saul changed him selfe, and put on other raimene, and he went, and two me with him, and they came to the woman by night: and he said, I pray thee, coniectue vnto me by the familiar spirit, and bring me him vp whome I shal name vnto thee.

9 And the woman said vnto him, Beholde, thou knowest what Saul hathe done, how he bathe destroyed the forcereis, and the Or, against whome.

e Which were a familie of § tribe of Iudah, 1. Chro 10.

Or, he dwelt furely abhorre his people.

a Albert fowat a great grist to David to fight against § people of God, yet fichte wad his infirmity, he dwelt not dey him

Chap 25,1.

b According to the commis- dence of God, Exod 12,18 & dust
15,10.

c Meaning § the P. 118, Exod 16,20.

d He feketh not to God in histories: but is led by Saul to wile
whi- meant, which in his confid- ce he conium- nech

L.ii.

Saúl with the witch.

I, Samuél.

Dauid suspected.

Or, gaulfeals.

e He ſpſeketh according to his groſſe eg- nounce, not
conflicting ſtate of the faunts after this life, and howe Satan
harbe no po- wer ouer the Or, an encelfilt groſſine.

f To his ima- genacſi, fiſeat ſe was Satan, who ſo blinde her
eyes toke vpon him the forme of Sa- muél as he cſi do of an
Angel of light

“He by the hâd of Propheſ

g That is, to Dauid. Chap 17, 28. Or, in a little tie

h Ve ſhal be dead, Chap 51, 6

i The wicked, who they he- are Godz ſud- gements, trem- ble
and diſpat- red, but can not ſake for mer- ce by repen- ence.

& I haue ven- nered my life.

ſothe ſayers our of the land: wherefore the ſekeſt thou to take
me in a ſnare to cauſe me to dye)

10 And Saúl ſware to her by the Lord, ſaying, As the Lord
liueſh, no harme ſhal come to thee for this thing.

11 Then ſaid the womá, Whome ſhal I bring vp vnto thee? And
he answered, Bring me vp a Samuél.

12 And when the woman sawe Samuél, she cryed with a loude voyce, and the woman spake to Saúl, saying, Why haft thou deceiued me? for thou art Saúl.

13 And the King said vnto her, Be not a- stayed: for what sawest thou? And the woman said vnto Saúl, I sawé gods ascending vp out of the earth.

14 Then he said vnto her, What facion is he of? And she answered, An olde man cometh vp lapped in a mantel: and Saúl knewe that it was a Samuél, and he enclined his face to the ground, & bowed him selfe.

15 And Samuél said to Saúl, Why haft thou forsaken me, to bring me vp? Then Saúl answered, I am in great distresse: for the Philistines make warre against me, & God is departed from me, and answereth me no more, neither “by Prophetes neither by dreames: therefore I haue called thee, that thou mayest tel me, what I shall do.

16 Then said Samuél, Wherefore the doest thou aske of me, seeing the Lord is gone from thee, and is thine enemye?

17 Euen the Lord hath done to a him, as he spake “by mine hand: for the Lord wil rent the king out of thine hand, and giue it thy neighbour Dauid.

18 Because thou obeyedst not the voyce of the Lord, nor executedst his fierce wrath vpon the Amalekites, therefore

hathe the Lord done this vnto thee this day.

19 Moreouer the Lord wil deliuer Ifhaél with thee into the háds of the Philiftims: “ and tomorowe fhalt thou and thy fonnes be with me, & the Lord fhall giue the hofte of Ifhaél into the hands of the Philiftims.

20 Then Saúl fel ftreyght way all along on the earth, and was fore a aftrayed becaufe of the wordes of Samuél, fo that there was no ftrength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saúl, and fawe that he was fore troubled, and laid vnto him, Se, thine handmayd hathe obeyed thy voyce, & I a haue put my foule in mine hand, and haue obeyed thy wor- des which thou faideft vnto me.

22 Now therefore, I pray thee, hearken thou alfo vnto the voyce of thine hand- maid, and let me fet a morfel of bread before thee, that thou mayeft eat & get thee ftrength, and go on thy iourney.

23 But he refused, and laid, I wil not eat: but his feruants and the woman together co- pelled him, & he obeyed their voyce. fo he arofe from the earth, and fate on the bed.

24 Now the woman had a fat calfe in the houle, and fhe hafted, and killed it, and toke ftoure and kneaded it, and baked of it I vnleauened bread.

25 Then she broght them before Saúl, and before his seruants:
and when they had eaten, they stode vp, and went away the
same night.

CHAP. XXIX.

4 The princes of the Philistims cause Dauid to be sent backy
from the battel against Ishaél, because they distrustéd him.

1 O the Philistims were gathered together with all their
armies in Aphék: & the Israelites pitched “by the founteine,
which is in Istreél.

2 And the “princes of the Philistims were forth by a hundreths
and thousands, but Dauid and his men came behinde with
Achísh.

3 Then said the princes of the Philistims, What do these
Ebrewes here? And Achísh said vnto the princes of the
Philistims, Is not this Dauid his seruant of Saúl the King of
Ishaél, who hath bene with me these dayes, or these yeres, and
I haue founde nothing in him, since he “dwelt with me vnto this
day?

4 But the princes of the Philistims were wrothe with him, &
the princes of the Philistims said vnto him, “Send this fellowe
backe, that he may go againe to his place which thou hast
appointed him, & let him not go downe with vs to battel, left

that in the battel he be an aduerfarie to vs: for wherewith flulde he obtaine the fauour of his mafter? flulde it not be with the heads of thefe men?

5 Is not this Daudid, of whome they fang in dances, faying,
“Saúl flewe his thoufand, and Daudid his ten thoufand?

6. The Achífh called Daudid, & faid vnto him, As the Lord
liuefh, thou haft bene vpright and good in my fight, when
thou wenteft out and in with me in the hofte, nether haue I
founde euil with thee, fince y came ft to me vnto this daye,
but “the princes do not fauour thee.

7 Wherefore now returne, and go in pea- ce, that thou difpleafe
not the princes of the Philiftims.

8 And Daudid faid vnto Achífh, But what haue I done? and what
haft thou founde in thy feruant as long as I haue bene with thee
vnto this day, that I may “not go & fight againft the enemies of
my lord the King?

9 Achífh the answered, and faid to Daudid, I knowe thou pleafest
me, as an Angel of

I Recaufe it required ha- fte.

“Or, captaeere. a According to their ban- des, or onfi- gues.

b Menologa long cyme, y at foure mono- thes and cer- terne
dayes, Chap 27, 7. “Die feil, ar Or, chap 25, 18. 1 Chm 12, 18.

c Wolde not faúl recemo him to fauour, if he colde be- traye
vs: Chap 18, 7. Or 21, 21.

d That is, was commerfant & me “She then are not good to the
eyes of the prin- ces.

e This dift- molacion can not be exen- fed: for it grie- ued him
to go againft & pen- ple of God.

God:

Ziklág burnt.

I. Samuél. Dauids victorie.

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f With them that Bed vnto cance fró faid.

God: but the princes of the Philistims ha- ue faid, Let him not
go vp w vs to battel.

so Wherefore now rise vp early in y mor- ning with thy s
masters feruants that are come with thee: and when ye be vp
early, assone as ye haue light, departe.

11 So Daud and his men rose vp early to departe in the
morning, and to returne in- to the land of the Philistims: & the
Phi- listims went vp to Izreél.

CHAP. XXX.

The Amalekites burne Ziklág. 1 Dauids two wi- nes are taken prisoners. 2 The people wside flue him. 3 He asht counsel of the Lord and pursuing his enemies, recoureth the prayer. 4 He deoudeth it equally, 5 And fendeth parte to his friends.

6 Vt when Dauid and his men were co- me to Ziklág a the third day, the A- malekites had inuaded vpon the South, euen vnto Ziklág, and had b smitten Zik- lág, and burnt it with fire,

And had taken the women that were the- ren prisoners, boche small and great, and slewe not a man, but caryed them away, and went their wayes.

So Dauid and his men came to the ci- tie, and beholde, it was burnt with fire, and their c wiues, and their sonnes, and their daughters were taken prisoners.

Then Dauid & the people that was with him, list vp their voyces and wept, vntil they colde were nomore.

Dauids two wiues were taken prisoners also, Ahinóam the Israelite, and Abigail the wife of Nabál the Carmelite.

And Dauid was in great solowe: for the people d entended to stone him, because the hearts of all the people were vexed euerie má for his sonnes and for his dau- ghters: but Dauid comforted him selfe in the Lord his God.

And Daud said to Abiathár the Priest Ahimelechs sonne, I pray thee, bring me the Ephód. And Abiathár broght the Ephód to Daud.

Then Daud asked counsel at the Lord, saying, Shal I follow after this compa- nte shal I ouertake them: And he answe- red him, Follow: for thou shalt surely ouertake them, and recouer all.

So Daud and the fix hundredth mé that were with him, wét, and came to the river Befór, where a parte of them abode:

But Daud and foure hundredth men fol- lowed (for two hundredth abode behinde, being to wearye to go ouer y river Befór)

And they founde an Egyptiá in the field, and broght him to Daud, and gaue him bread and he did eat, and they gaue him water to drinke.

Also they gaue him a fewe figs, and two clusters of raisins: and when he had eaten, his spirit came againe to him: for he had eaten no bread, nor dronke ante water in

thre dayes, and thre nights.

And Daud said vnto him, To whome belongest thou: and whence art thou: And he said, I am a yong má of Egypt, and

fer- uant to an Amalekite: and my master left me thre daies ago, because I felllicke.

We roued vpon the South of Chéreth, & vpon the caft belonging to Iudáh, and vpon the South of Caléb, and we burnt Ziklág with fire.

And Dauid said vnto him, Canst thou bring me to this companie: And he said, Sweare vnto me by God, that thou wilt nether kil me, nor deliuer me into the hands of my master, and I wil bring thee to this companie.

And when he had broght him thither, beholde, they lay fcattered abroad vpon all the earth, eating and drinking, & dan- fing, because of all y great pray that thei had taken out of the land of y Philistims, and out of the land of Iudáh.

And Dauid fmote them from the twi- light, euen vnto the euening: of the next morowe, fo that there elcaped not a man of them, faue foure hundredth yong men, which rode vpon camels, and fied.

And Dauid recouered all that y Amale- kites had také: also Dauid refcued his two wiues.

And thei lacked nothing, fmall or great, fome or daughter, or of the fpoyle of all that they had taken away: Dauid recoue- red them all.

Dauid also toke all the shepe, and the oxé, or they draue them before his cattel, and said. This is Dauids p praye.

And Dauid came to the two hundredth mé that were to wearie for to follow Dau- id: whome they had made also to abide at the river Befór: and they came to mete Dauid, and to mete the people that were with him: so when Dauid came nere to the people, he saluted them.

Then answered all the euil and wicked of the mé that went with Dauid, and said, Because they went not with vs, therefore wil we giue them none of the praye, that we haue recouered, faue to euery man his wife and his children: therefore let them cary them away and departe.

Then said Dauid, Ye shal not do so, my brehten, with that which the Lord hathe giuen vs, who hathe preferued vs, and deli- uered the companie that came againft vs, into our handes.

For who wil obey you in this matter: but as his parte is that goeth downe to the bat- tel, so shal his parte be, that taieth by the stufte: they shal parte alike.

So from that day forward hee made it a stature and a lawe an Ifrael, vntil this day.

g For ofhes were in all ages had in moſte reſturen- ce cum andg the heathen

h The wicked in their pipe and pleaftion consider not y
andgement of God, which is the at hand in foute them. i Some
reade, & vnto y mo- rowe of y two caretags: that is, thre daies.

k Which the Amalekites had taken of others, & Da- uid from
the besides the goods of Zik- lág.

l Under thefe are comprefi- ded the cattel and goods, &
appertained to euert man.

m Some refer- re thefe nor- des to Dauid, that he liefg ed an
oldren fome & law, as if it were writ, it is boche now and hathe
bene ante.

L.iii.

a After that he deprived from Achilfh. b That is de- ftrayed y
ci- tie.

e For thefe o- nelly remained in the citre, when the mé were
gone to warra.

d Thus we fe, y in troubled adueftite we do not confi- der Gods
pro- undfce, but li- he raging be- ades forgec boche our ow- ne
duette and comeſne Gods appointment ouer vs.

e Thogh God ſome to leaue vs for a time, yet if we truſt in him,
we ſhal be ſure to fin- de comforte.

f God by his prouidſce ho- the prouided for the neceſ- fite of
this poore ſtlig, r, and made him a guide to Da- uid to acſcipli-
ſhe his enter- perfe.

Saúl killeth

II. Samuél.

him felfe. 276/1224

a Shewing him felfe min- delok of their benefites to- wards
him.

2. Chro. 20. 2.

Mr. Saúl.

Mr. Saúl him Mr. afraél.

a So we fe that his cruel life he the a defpe- rate end, as is
comically fene in them, that perfecute the children of God.

26 ¶ When Dauid theſefore came to Ziklág, he ſent of the pray
vnto the Elders of Iudáh & to his friends, faying, Se, there is a
bleſing for you of the ſpoyle of the enemies of the Lord. 27 He
ſent to them of Beth-él, and to them of South Ramóth, and to
them of Iartúr, 28 And to them of Aroér, and to them of
Siphmóth, and to them of Eftitemóa, 29 And to them of
Rachál, and to them of the cities of the Ierahmeclites, and to
the of the cities of the Kenites, 30 And to them of Hormáh, &

to them of Chor-ashán, and to them of Achách, 31 And to them of Hebrón, and to all the places where Daudid and his men had hanted.

CHAP. XXXI.

Saúl killeth him felfe. His children are faine in the battel. The men of Iabéth toke down his body, which was hanged on the wall. 1 Now the Philistims foght against Ifraél, and the men of Ifraél fled away from the Philistims, & then fel down 'wounded in mount Gilbóá. 2 And the Philistims preafled fore vpon Saúl and his fonnes, and flwe Ionathán, and Abinadáb, and Malchishúa Sauls fonnes. 3 And when the battel went fore against Saúl, the archers and bowemen' hit him, and he was fore 'wounded of the archers. 4 Then faid Saúl vnto his armour bearer, 2 Drawe out thy fworde, and thruft me through therewith, left the vncircumcised come and thruft me through and moke me: but his armour bearer wolde not, for

he was fore afrayed. Therefore Saúl toke a fworde and fel vpon it. 5 And when his armour bearer fawe that Saúl was dead, he fel likewise vpon his fworde, and dyed with him. 6 So Saúl dyed, and his thre fonnes, and his armour bearer, and all his men that fame day together. 7 ¶ And when the me of Ifraél that were on the other side of the valley, and they of the other side Iordén fawe that the men of Ifraél were put to flight, and that Saúl and his fonnes were dead, the then left the cities, and

ran away: & the Philistims came and dwelt in them. 8 ¶ And on the morowe when the Philistims were come to fpoyle them that were flaine, they founde Saúl and his thre fonnes lying in mount Gilbóá. 9 And they cut of his head, and stripped him out of his armour, and fent into the land of the Philistims on euerie fide, that they fhulde publish it in the temple of their idoles, and among the people. 10 And they layed vp his armour in house of Afhratóth, but they haged vp his body on the wall of Beth-fhan. 11 ¶ When the inhabitants of Iabéth Gilead heard, what the Philistims had done to Saúl, 12 The they arofe (as manie as were strong men) & went all night and toke the body of Saúl, & the hodies of his fonnes, from the wall of Beth-fhan, & came to Iabéth, and burnt them there, 13 And toke their bones & buried the vndera tre at Iabéth, & fafted feuen dayes.

b Nere to Gilbóá. c The tribes of Reubén and God, and halfe the tribe of Manafith

d In token of victors and triumphe.

e Whomo he had deflurred from their e- nemes, Chap. 11,12

Ier 34.2. 2 Sam 2.4. f According to the cuñones mourners.

THE SECONDE BOKE

of Samuél.

THE ARGUMENT.

This booke and the former beare the title of Samuél, because they containe the conception, nativitie and the whole course of his life, and also the lines and actes of two Kings, to wit, of Saúl and Dauid, whome he anointed and consecrated Kings by the ordinance of God. And as the first booke containeth those things, which God brought to passe among his people vnder the government of Samuél and Saúl: so this second booke declareth the noble actes of Dauid, after the death of Saúl, when he began to reigne, vnto the end of his kingdom: and how the fame by him was wonderfully augmented: also his great troubles & dangers, which he sustained both within his house and without: what horrible & dangerous insurrections, uprores, & treasons were wrought against him, partly by false counsellors, famed friends & flatterers, and partly by some of his owne children and people and how by Gods assistance he overcame all difficulties, and enjoyed his kingdom in rest and peace. In the person of Dauid the Scripture feeth fo the Christ Iesus the chief King, who came of Dauid according to the felle, and was persecuted on every side with outward and inward enemies, aswell in his owne person, as in his members, but at length he overcometh all his enemies and giveth his Church victorie against all power both spiritual & temporal: and so reigneth with them, Kings for evermore.

CHAP.

*The messenger is slayne. II. Samuél. Daudid
lamenteth. 2771224*

CHAP. I.

4 It was told Daudid of Sauls death. 15 He causeth him to be
slayne that brought the tydings 19 He lamenteth the death of
Saúl and Ionathán.

2 Sam 30, 17.

Fier the death of Saúl, when Daudid was returned from the
slaughter of the Amalekites and had bene two dayes in Ziklág,

a Srmung to la ment y ouer-throwe of the people of Ifa-lal

3 Beholde, a man came the third day out of the hoste from
Saúl with his clothes rét, and earth vpon his head: & when he
came to Daudid, he fel to the earth, and did obes-fance.

3 Then Daudid faid vnto him, Whence co-meft thou And he faid
vnto him, Out of the hoste of Ifraél I am efcaped.

4 And Daudid faid vnto him, What is done? I pray thee, tel me.
The he faid, y the people is fled from the battel, and many of y
people are ouetthrowen, and dead, and al-fo Saúl and Ionathán
his fonne are dead.

5 And Dauid faid vnto the yong man, that tolde it him, How knoweft thou that Saul and Ionathán his fonne be dead?

6 Then the yong man that tolde him, an-fwered. 7 As I came to mount Gilbóa, be-holde, Saúl leaned vpon his fpeare, and lo, the charets and horsemen followed hard after him.

7 And whe he loked backe, he fawe me, and called me And I anfwered, Here am I.

8 And he faid vnto me, Who art thou And I anfwered him, I am an Amalekite.

9 Then faid he vnto me, I pray thee, come vpon me, and slaye me: for anguish is come vpon me, becaufe my life is yet whole in me.

10 So "I came vpon him, and flewe him, & becauf. I was fuie that he colde not liue, after that he had fallen, I toke the crowne that was vpon his head, and the bra-celet that was on his arme, and broght the hither vnto my lord.

11 Then Dauid toke holde on his clothes, & rent them, and likewife all the men that were with him.

12 And they mourned and wept, and fafted vntil euen for Saúl and for Ionathán his fonne, and for the people of the Lord, and for the houfe of Ifraél, becaufe they were slayne with the fvorde.

13 Afterward Daid faid vnto the yong man that tolde it him,
Whence art thou And he answered, I am the fonne of a ftrá-
geran Amalektre.

14 And Daid faid vnto him, "How waft thou not afraied, to
put forth the thine hand to deftroy the Anoynted of the Lord?

15 Then Daid called one of his yong me, & faid, Go nere, and
fall vpo him. And he fmote him that he dyed.

16 The faid Daid vnto him, 7 Thy blood f Thou art in-fly
punished be vpon thine owne head, for thine owne for thy fiue,
mouth hath teftified agaift thee, faying, I haue slayne the
Lords Anointed.

17 Then Daid mounied with this lamé-tation ouer Saul, and
ouet Ionathán his fonne,

18 (Alfo he bade them teache the children of Iudáhto s fhoote,
as it is written in y boke of Iafhier)

19 O noble Ifraél, he is slayne vpon thy his places: how are the
mighty ouerthro-wen?

20 "Tel it not in Gath, nor publish it in the ftretes of Afkelón,
left the daughters of the Philistims retoyce, left the daugh-ters
of the vncircumcised triumphe.

21 Ye mountaines of Gilbóa, vpon you be nether dewe nor
taine, not the there fields of offrings: for there the shield of the

mightie is cast downe, the shield of Saúl, as though he had not bene anoynted with oyle.

22 The bowe of Ionathán neuer turned backe, nether did the fvorde of Saúl retur-ne empty from the blood of the slayne, and fiom the fat of the mighty.

23 Saúl and Ionathán were louely and pleasant in their liues, and in their deathes they were not deuded: they were fwifter the negles, they were ftröge then lions.

24 Ye daughters of Ifraél, wepe for Saúl, which clothed you in fkarlet, with plea-funes, and hanged ornaments of golde vp-on you appaiel.

25 How were the mighty slayne in the mid-des of the battel?

26 Ionathán, thou waft slayne in thine his places.

26 Wo is me for thee, my brother Iona-thán: very kinde haft thou bene vnto me: thy loue to me was wonderful, pafting y loue of women: how are the mighty ouerthrown, and the weapons of warte de-ft, oyed?

g This they might be able to match their enemies the Philistims in that are Iofh 30, 13. "Mr. epherson. It Meaning Saúl" which 1, 10.

1 Let their fer-tile fiefers be baren, & bring forth no frute to life to the Lord.

k They dyed boake toge-ther in Gil-boa

l As riche gde mens, & coh-ly inwels.

m Ether to-warde their houl bander, or their chil-dren

CHAP. II.

4 Daud is anynted King in Hebrón 9 Abnir maketh Ish-bosheth King ouer Ifraél 11 The battel of the fer-wants of Daud and Ish-bosheth. 12 The buryal of Afabel

1 After this Daud afked counfel of the Lord, faying, Shal I go vp into anie of the cities of Iudáh. And the Lord faid vnto him, Go vp. And Daud faid, Whither shal I go? He the answered, Vnto Hebrón.

2 So Daud went vp thither & his two wi-ues alfo, Ahinóam the Izreelite, and Abi-gail Nabals wife the Caimelite.

3 And Daud broght vp the men that were with him, cueie man with his hou-sholde, and they dwelt in the cities of Hebron.

a By the mea-nes of the his Priest, as Sam 33, 2 & 3, am 5, 19.

b Which citre was also cal-leu Kriath & ba, Iofhi, 14, 15.

c In the time of his perin-cution.

L.iii.

b At I find in the chate

6 D.1, 1/2

c Ile was an Amalekite burne, but re-noued his co-trey & toyned with the liue lies d I am fory, becaufe I am yet aliue.

"Bar I fide vpon him

Chap 3, 31. © 13, 31.

10 After the la-mentation he ex immed him eganie

Tfal 101, 27.

Ifh-bófheth.

II. Samuél.

Afahél flaine 28/1224

4 Then the men of Iudáh came, and there they anoited Daud King ouer the houle of Iudáh. And they tolde Daud, faying, that the men of Iabéfh Gileád buyed Saúl.

5 And Daud fint meffengers vnto the mé of Iabéfh Gileád, & faid vnto them, Bleffed ate ye of ý Lord, that ye haue fhewed fuche kindenes vnto your lord Saúl, that you haue buryed him.

6 Therefore now the Lord fhewe mercie and 4 trueth vnto you: and I wil recompence you this benefite, becaufe ye haue done this thing.

7 Therefore now let your hands be stró, and be you valiant:
albeit your mafter Saúl be dead, yet neuerthelese the houle of
Iudáh hath anointed me • King ouer them.

8 But Abnér the sonne of Ner that was captaine of Sauls hoste,
toke Ifh-bófheth the sonne of Saúl, and broght him to
Mahanáim,

9. And made him King-ouer Gileád, and ouer the Alhurites,
and ouer Ixréél, and ouer Ephráim, and ouer Benjamin, and
ouer 1 all Ifiaél.

10 Ifh-bófheth Sauls sonne was fourty yere olde when he
began to reigne ouer Ifraél, and reigned two yere: but the houle
of Iudáh followed Dauid.

11 (And the time which Dauid reigned in Hebrón ouer the
houle of Iudáh, was feué yere and fix t monethes)

12 ¶ And Abnér the sonne of Ner, and the seruants of Ifh-
bófheth the sonne of Saúl went out of Mahanáim to Gibeón.

13 And Ioáb the sonne of Zeruiáh, and the seruants of Dauid
went out and met one an other by the poole of Gibeón: and
they fate downe, the one on the one side of the poole, and the
other on the other side of the poole.

14 Then Abnér said to Ioáb, Let the yong men now arse, and 1
playe before vs. And Ioáb said, Let them arse.

15 Then there arose and went over twelve of Benjamin by number, which pertained to Ish-bósheth the sonne of Saúl, and twelve of the seruants of Dauid.

16 And euerie one caught 1 his fellowe by the head, & thrust his sworde in his fellowes side, so they fel downe together: wherefore the place was called 1 Helkath-haczu: im which is in Gibeón.

17 And the battel was exceeding fore that fame day: for Abnér and the men of If: aél 1 fel before the seruants of Dauid.

18 And there were three sonnes of Zeruiáh there, Ioáb, and Abihái, and Afahél. And Afahél was as light on foote as a wilde roc.

19 And Afahél followed after Abnér, & in

going he turned nether to the right hand nor to the left from Abnér.

20 Then Abnér looked behinde him, & said, Art thou Afahél: And he answered, Yea.

21 Then Abnér said, Turne thee ether to ý right hand or to the left, and take one of the yong men, and take thee his weapons: 1 Or, spille, but Afahél wolde not departe from him.

22 And Abnér said to Afahél, Departe fró me: 1 wherefore shulde I smite thee to the 1 Why don't 1 provoke me to gioude:

how the fhulde I be able to holde 1 up my face to Ioáb thy brother?

23 And when he wolde not departe, Abnér with the hindre end of the fpeare fmote him vnder the 1 lift rib, that the fpeare came out behinde him: and he fel downe there, and dyed in his place. And as manie as came to the place where Afahél fel downe and dyed, ftode ftill. 1 Some read, in thofe partes, where as the lluely partes Iye: as the haue, the luige, ý liuer, the mift, and the gall.

24 Ioáb alfo and Abifháipurfued after Abnér: and the funne went downe, when they were come to ý hil Ammáh, that lieth before Giah, by the way of the wildernes of Gibeón.

25 And the children of Beniamin gathered them felues together after Abnér, & were on an heape and ftode on the top of an hil.

26 Then Abnér called to Ioáb, and faid, Shal the 1 fworde deuoure for euer: know- o If I hadft: not provoked the to battel, as verf 14. eft thou not, that it wil be bitternes in the latter end: how long the fhall it be, or thou bid the people returne fró following their brethren?

27 And Ioáb faid, As God liueh, if thou haddeft not • fpoken, furely euen in the morning the people had departed euerie one backe from his brother. o If I hadft: not provoked the to battel, as verf 14.

28 ¶ So Ioáb blewe a trumpet, and all the people ftode ftil, and purfued after Ifraél nomore, nether foght they anie more.

29 And Abnér and his men walked all that night through the plaine, & wét ouer Ior- • Or, wilfterner. den, & pafte through all Bithrón til they came to Mahanáim. • Or, in the 1524.

30 Ioáb alfo returned backe from Abnér: & whé he had gathered all the people together, there lacked of Dauds feruants nineteen men and Afahél.

31 But the feruárs of Daud had fmitten of Beniamin, and of Abners men, fo that chere hundred and threfcore men dyed.

32 And they toke vp Afahél, and buryed hi in the fepulchre of his father, which was in Beth-léhem: and Ioáb and his men wét all night, and when they came to Hebrón, the dare arofe.

p Thus God wolde conf- me Daud in his kingdome by the deftru- tion of his aduerfaries.

CHAP. III.

1 Long warre betwene the houle of Saúl and Daud. 2 The children of Daud in Hebrón to Abnér turneth to Daud. 27 Ioáb hifheth him.

1 There was then 1 long warre betwene the houle of Saúl and the houle of Daud:

a That is, with our fermiltio, inducing two yeres, which was
the whole. reigne of Ifh-bófheth.

*Abnér & Ifh-bófheth. I I. Samuél. Abnér
flayne. 137*

Dauid: but Dauid waxed ft longer, & the houfe of Saúl wace: weaker.

1 ¶ And vnto Dauid were children borne in Hebrón: and his eldest fonne was Amnón of Aimónam the Izraelite,

2 And his fcōde, was Chilkáb of Abigáil the wife of Nabál the Caimelite: and the thiid, Abfalóm the fonne of Maacáh the daughter of Talmái the King of Gefhúr,

3 And the fourth, Adoniáh the fonne of Aggith, and the fifth, Shephaciáh the fonne of Abirál,

4 And the fixt, Ithréam by Egláh Dauids wife: thefe were borne to Dauid in Hebrón.

5 ¶ Now while there was warte betw:ne the houfe of Saúl and the houfe of Dauid, Abnér made all his powet for y houfe of Saúl.

6 ¶ And Saúl had a concubine named Rizpáh, the daughter of Aiiáh. And Ifh-bófheth faid to Abnér, Wherefore haft thou gone in to my fathers concubin:

7 The was Abnér very wrothe for the wordes of Ifh-bófheth, & faid, Am I a dogs head, which againft Iudáh do ft: we mercy this day vnto the houfe of Saúl thy father, to his brethren, & to his neighbours, and haue not deliuered thee into the hand of

Dauid, that thou chargift me this day with a faute concerning this woman?

8 The was Abnér very wrothe for the wordes of Ifh-bófheth, & faid, Am I a dogs head, which againft Iudáh do ft: we mercy this day vnto the houfe of Saúl thy father, to his brethren, & to his neighbours, and haue not deliuered thee into the hand of Dauid, that thou chargift me this day with a faute concerning this woman?

9 So do God to Abnér, and more alfo, except, as the Lord hathe fwoine to Dauid, euen fo I do to him,

10 To remoue the kingdome ftō the houfe of Saúl, that the throne of Dauid may be ftablished ouer Ifraél, and ouer Iudáh, euen ftōm Dan to Beer fhéba.

11 And he durft nomore anfwere to Abnér: for he feared him.

12 ¶ Then Abnér fent meffengers to Dauid on his behalfe, faying, Whole is the land? Who fhulde alfo fay, Make couenant with me, & beholde, mine hand fhall be with thee, to bring all Ifraél vnto thee.

13 Who faid, Wel, I wil make a couenant with thee: but one thing I require of thee, that is, that y fe not my face except thou bring Michál Sauls daughter when thou commeft to feme.

14 ¶ Then Daudid sent meffengers to Ifh-bófheth Sauls fonne, faying, Deliuier me my wife Michál, which I married for an hundreth forelkinnes of the Philíftims.

15 And Ifh-bófheth sent, and toke her from her houfbád a Phaltriél the fonne of Laífh.

16 And her houfband went with her, and came weping behinde her, vnto Bahurim: then faid Abnér vnto him, Go, or reurne. So he returned.

17 ¶ And Abnér had communicacifo with the Elders of Ifraél, faying, Ye foght for

Daudid in times páf, that he might be your King.

18 Now: then do it: for the Lord hathe fpoken of Daudid, faying, By the hand of my feruant Daudid I wil faue my people Ifraél out of the hands of the Philíftims, and out of the hands of all their enemies.

19 Alfo Abnér fpake to Beniamin, and afterwaide Abnér went to fpake with Daudid in Hebrón, concerning all that Ifraél was content with, and the whole a houfe of Beniamin.

20 So Abnér came to Daudid to Hebrón, hauing twenty men with him, and Daudid made a feaft vnto Abnér, and to the men that were with him.

21 Then Abnér said vnto Dauid, I will se vp, and go gather all Ífraél vnto my lord y King, that thei may make a couenát with thee, or that thou maíest reigne ouer all that thine heart defíreth. Then Dauid let Abnér departe, who went in peace.

22 ¶ And beholde, the seruants of Dauid and Ioáb came from the cape, & broght a great pray with them (but Abnér was not with Dauid in Hebrón for he had set him away, and he departed in peace)

23 When Ioáb, and all the hoste that was with him were come, men tolde Ioáb, saying, Abnér the sonne of Ner came to the King, and he hath sent him away, and he is gone in peace.

24 Then Ioáb came to the King, and said, What hast thou done beholde, Abnér came vnto thee, why hast thou sent him away, and he is departed?

25 Thou knowest Abnér the sone of Ner: for he came to discerne thee, & to knowe thy outgoing and ingoing, and to knowe all that thou doest.

26 ¶ And when Ioáb was gone out frō Dauid, he sent messengers after Abnér, which broght him againe frō the well of Siríah vnknowing to Dauid.

27 And when Abnér was come againe to Hebrón, Ioáb toke him aside in the gate to speake with him peaceably, an I smote

him vnder the filtry, that he dyed, fo: the blood of a Afahél his brother.

28 ¶ And when afterwaide it came to Dauids eate, he laid, I and my kingdome are gittles before the Lord fo: euer, cócei-ning the blood of Abnér the fonne of Ner.

29 Let the blood fall on the head of Ioáb, and on all his fathers houfe, that the houfe of Ioáb be neuer without fome y haue running y ftues, or lepre, or that leaneth on a ftaffe, or that doeth fall on the fworde, or that lacketh bread.

30 (So Ioáb and I Abihál his brother flewe Abnér, becaufe he had flayne thei brother Afahél at Gibeón in battel)

¶ No to the eater of Bena- ma

¶ Who chalé- ged the king- dome, becaufe of thei father faúl.

Or, without borne

h From warte againft the Philíftims.

i Hers appea- reth the mali- cious mide of Ioáb, who whole haue had the King to flay Abnér for his primate gradge.

1 King. 2.7. Or, feerely

Chap 2.23.

k The Lord knoweth that I did not con- feut to his death

l Abifhál in laid to flay hi y Ioáb, becau- fe he: cáicated to y anarhes.

M.1.

Dauidlamenteth.

II. Samuél.

Ifh-bófheth flayne.

mManning, be- fore y corp.

a Ifh declareth that Abnér dyed not at a wretch or vile perfone, but at a valiant man might do, beig eraterously deceased by y wicked

o According to their cuio- me, which was to be met at burysis

p It is expedi- ene fometime not only to conceive in- wards forrow, but alfo that it may ap- peare to others to the use on that they may be fatisfied.

G. 2017.

a That is, I bófheth

b Meaning, y he was de- com- raged.

c The citre Beeroth was in the tribe of Beniamin, Ioth 18,35 d After the death of Saúl, for fome of y Philidime.

31 And Dauid laid to Ioáb, and to all the people that were with him, Rét your clothes, and put on sackcloth, and mourne me before Abnér: and King Dauid himself followed the beare.

32 And when they had buried Abnér in Hebrón, the King lifted up his voice, & wept beside the sepulchre of Abnér, and all the people wept.

33 And the King lamented over Abnér, and said, Dyed Abnér as a fool dyeth?

34 Thine hands were not bounde, nor thy feete tyed in fetters of brass: but as a man falleth before wicked men, so didst thou fall. And all the people wept againe for him.

35 Afterwarde all the people came to cause Dauid eat * meat while it was yet day, but Dauid fware, saying, So do God to me & more also, if I taste bread, or ought else till the sunne be downe.

36 And all the people knewe it, & it pleased them: as whatsoever the King did, pleased all the people.

37 For all the people and all Israél vnderstood that day, how that it was not the Kings dede that Abnér the sonne of Ner was slayne.

38 And the King said vnto his seruants, Knowe ye not, that there is a prince and a great man fallen this day in Israél?

39 And I am this day weake and newey an- ointed King: and thefe men the fonnes of Zeruiáh be to hard for me: y Lord reward the doer of euil according to his wic- lednes.

CHAP. III.

4 Baañáh and Recháb flaye Ifh-bófheth the fonne of Sa- úl to Dauid commandeth them to be flayne.

1 And whé Sauls a fonne heard y Abnér was dead in Hebrón, then his hands were b feble, and all Ifraél was afrayed, 2 And Sauls fonne had two men that were captaines of bands: the one called Baa- náh, and the other called Recháb, the fon- nes of Rimmón a Beerothite of the chil- dren of Benjamin. (for c Beeróth was reckened to Benjamin,

3 Because the Beerothites fled to d Git- ráim, and foiourned there, vnto this day) 4 And Ionathán Sauls fonne had a fonne that was lame on his feete: he was fue yere olde when the tidings came of Saúl and Ionathán out of Ifraél: then his nourfe toke him, and fled away. And as fhe made hafte to flee, the childe fell, and began to halt, and his name was Mephi- bófheth.

5 And the fonnes of Rimmón the Beero- thite, Recháb and Baañáh went and came in the heate of the day to the houfe of Ifh-bófheth (who flept on a bed at noone) 6 And beholde, Recháb and Baañáh his

brother came into the middes of the hou- fe, as they * wolde haue wheat, and they f fmote him vnder the lift rib, and fled.

7 For when they came into the houle, he flept on his bed in his bedchamber, and they fmote him, and flewe him, and be-headed him, and toke his head, and gate them away through the * plaine all the night.

8 And thei broght the head of Ifh bófheth vnto Dauid to Hebrón, and faid to the King, Beholde the head of Ifh bófheth Sauls sonne thine enemye, who foghe after thy life: and the Lord hathe auenged my lord the King this day of Saúl and of his feed.

9 Then Dauid answered Recháb and Baa- náh his brother, the sonnes of Rimmón the Beerothite, and faid vnto them, As the Lord liueh, who hathe deliuered my soule out of all aduerfite,

10 When one * tolde me, and faid that Saúl was dead, (thinking to haue broght good tidings) I toke him and flewe him in Ziklág, who thought that I wolde haue guen him a teward for his tidings:

11 How e mucche moie, when wicked men haue flayne a righteous perfone in his owne houle, v vpon his bed: I fhall I not now therefore require his blood at your hand, and take you from the earth?

12 Then Daid commanded his yong men, and they flewe them, and cut of their hands and their feete, & hanged them vp ouer the poole in Hebrón: but they toke the head of Ifh-bófheth, and buryed it in the fepulchre of * Abnér in Hebrón.

e Thei difqui- fed the feines as merchants, which came to bye wheat. f There is no- thing fo a feig dangerous, & y wicked will falt consipith to hope of lo- cre h fanuts. *Or, milderate.

Chap. 1. 15.

g Portemeche as rather the exfple of hisf that few Saúl, nor doere to their mufter, nor y innocen- eic of the per- fone, nor rewe- rence of the place, nor ture did moie thei ncy deferued moft gricooos punfhment.

Chap. 3. 30.

CHAP. V.

1 Daid is made King ouer all Ifraél. 2 He taketh the force of Zion to He a fheth confal of the Lord, 20 And overcemain the Philidime twife.

1 Then * came all the tribes of Ifraél to Daid vnto Hebrón, & faid thus, Beholde, we are thy * bones and thy flefh.

2 And in time pafst when Saúl was our King, thou leddeft Ifraél in and out: and the Lord hathe faid to thee, * Thou fhalt feede

my p. ople Ifraél, and thou fhalt be a captaine ouer Ifraél.

3 So all the Elders of Ifraél came to the King to Hebrón: and King Dauid made a cou: nant with them in Hebrón b be- fore the Lord: and they anointed Dauid King ouer Ifraél.

4 ¶ Dauid was thirty yere olde when he be- gan to reigne: and he reigned fourty yere.

5 In Hebrón he reigned ouer Iudáh* feue yere, and fix moneths: and in Ierufalém he reigned thirty and thre yeres ouer all Ifraél an I Iudáh.

6 ¶ The King alfo and his men went to Ierufalém vnto the Iebufites, y inhabitants

a We are of thy ainfed, & moft n. ite toy- ned vnto thee.

Pfai 78. 71.

b That is, re- king the y to wrovel the Ache was as yet to the nadafa houfe.

Chap. 2. 15.

9f

Iebufites.Hirám.

II.Samuél. Vzzáh flayne.

c The childré of God called idoles blinde and lame gua- des;
therefore the Iebufites ment, that the foulde pro- ue that their
gods were ne- ther blinde nor lame

2 Chro.11,6. d The idoles foulde entre no more into that place
e He buyit from the tow- pe houfe roun- de about to his name -
houfe. 2.Chro 11,8 "Efe 2u

2 Chro.3,9.

2.Chro 3,5.

2.Chro 14,8. & 21,16.

f By Ahlathár the Priest.

Ife.21,22.

40. the place of diufites

2 Chro.14,12.

g Meaning, the valley o. gy- ents, which Daud called Baal
perazim because of his vifome

of the land: who fpake vnto Daud, faying, Except thou take
away the blinde and the lame, thou fhalt not come in hither:
thinking y Daud colde not come thither. But Daud toke the
forte of Zión: this is the citie of Daud.

Now Daud had faid y fame day, Who- foeuer fmictch the Iebufites, & gettch vp to the gutters & fmictch the lame & blinde, which Dauds foule hatch, I wil preforre lum: * therefore they faid, The blinde and the lame fhall not d come into that houfe. So Daud dwelt in that forte, and called it the citie of Daud, and Daud buyit roud about it, from * Milló, and inwarde.

10 And Daud prospered and grew: for the Lord God of hostes was with him.

11 Hiram alfo King of Tyus fent meffé- gers to Daud, and cedar trees, and carpé- ters, and mafons for walles: and thei buyit Daud an houfe.

12 Then Daud knewe, that the Lord had ftablifhed him King ouer Ifraél, and that he had exalted his king dome for his people Ifraels fake.

13 And Daud toke him mo * concubines & wrues out of Ierufalém, after he was come from Hebrón; and mo fonnes and daugh- ters were borne to Daud.

14. *And thefe be the names of the fonnes that were borne vnto him in Ierufalém: S:ammúa, and Shobáb, and Nathán, and Szlomón,

15 And Ibhár, and Elifhúa; and Népheg, and Iaphia,

16 And Elifhamá; & Eliadá, and Eliphalet. 17 But when the Philiftims heard that they had anointed Daud King ouer If-raél, all the Philiftims came vp to feke Da- uid: and when Daud heard, he wét downe to a forte.

18 But the Philiftims came, and fpred them felues in the valley of Repháim.

19 Then Daud f afked counfel of the Lord, faying, Shal I go vp to the Philiftims wilt thou deliuer them into mine hands? And the Lord answered Daud, Go vp: for I wil doutles deliuer the Philiftims into thine hands.

20 Then Daud came to Baal perazim, and fmote them there, & faid, The Lord hath deuided mine enemies afondre be- fore me, as waters be deuided afondre: the- refore he called the name of that place, "Baal-perazim."

21 And there they lefe their images, & Da- uid and his men* burnt them.

22 Again the Philiftims came vp, & fpred them felues in the valley of a Repháim.

23 And when Daud afked counfel of the Lord, He answered, Thou fhalt not go vp, but tuine about behinde the, & come vpon them ouer againft the mulbery trees.

24 And whé thou heareft the noyfe of one going in the toppes of the mulbety trees, then remoue: for then fhall the Lord go out before thee, to fmite the hofte of the Philiftims.

25 Then Daud did fo as the Lord had cō- manded him, and fmote the Philiftims f:ó Géba, vntil thou come to a Gázer.

CHAP. VI.

3 The Arke is bright for the of the houfe of Abinadáb 7 Vzzáh is ftriken, & dyeth. 14 Daud ddeath before 11, 16 And is therefore defpifed of his wife Michál.

A Gaine Daud gathered together all the chofin men of Ifraél, even thirtie thoufand,

2 And Daud arofe & went w all the peo- ple that were with him a fió Baalé of Iu- dáh to bring vp from thence the Arke of God, whose name is called by the Name of the Lord of hoftes, that dwelleth vpon it betwene the Cherubims.

3 And they put the Arke of God vpon a newe carte, and broght it out of the houfe of Abinadáb that was in a Gibráh. And Vzzáh and Ahío the fonnes of Abinadáb did drtue the newe carte.

4 And when they broght the Arke of God out of the houfe of Abinadáb, that was at Gibráh, Ahío went before the Arke,

5 And Daud and all the houfe of Ifraél c played before the Lord on all instruments made of firre, and on harpes, and on pfalte-ries, and on timbrels, and on cornets, and on cymbals.

6 And whé they came to Nachons thre- shig floore, Vzzáh put his hád to the Arke of God, & helde it: for y oxé did fhake it.

7 And the Lord was very wrothe w Vzzáh, & God fmote him in y fame place for his faute, & there he dyed by y Arke of God.

8 And Daud was difpleafed, becaufe the Lord had " fmiten Vzzáh: and he called the name of the place 'Pócez Vzzáh vntil this day.

9 Therefore Daud that day feared the Lord, and faid, How fhall the Arke of the Lord come to me?

10 So Daud wolde not bring the Arke of the Lord vnto him into the citie of Da- uid, but Daud caryed it into the houfe of Obed-edóm a Gittite.

11 And the Arke of the Lord continued in the houfe of Obed-edóm the Gittite, thre moneths, and the Lord bleffed Obed-edóm, and all his houfholde.

12 And one tolde King Daud, faying, The Lord hathe bleffed the houfe of O bed-edóm, and all that he hathe, becaufe of the Arke of God: therefore Daud went and broght the Arke of God

from the house of Obed-edóm, into the city of David with
glories.

13 And when they that bare the Ark of the M.ⁱⁱ.

h Which was in the tribe of Benjamin, but the Philistines did
pufflé it.

1 Chro.13,5. a This was a city in Ierusalem called also Kis- rath
tearim, Iosb 159.

b Which was an high place of the city of Baalé.

c Praised God, and sang psal- mes

1 Chro.13,20.

d Here we see what danger is to follow good counsellors, or to do
any thing in Gods providence with- out his express command.

"His made a hearken "O, the confusion of Vzzáh.

e Who was a Leuite, & had dw: it in Gibe- raïm, 1 Chro- 13,21

1 Chro 13,22.

f Meaning, he caused y Re- newes to beate it, according to the
Lawe.

Michálmocketh David.

I I.Samuél.

Nathán fent to Daud.

g With a girl more like to Presingarnde

h The world- lings are not able to obpre- tiend the mo- cians
that mo- ue the childre of God

e.Chr.16,2.

i That is to pray for his house, as he had done for the people.

k It was for no worldly affection; but only for that to be that I
have to Gods gloria.

I Which was a punishment, because the mocked 9 fer- nant of
God.

e.Chr.17,2.

a Within the Tabernacle co- nered 6 fer- nant, Exo 26,7.

Lord had gone six spaces, he offied an oxe, and a far beast.

14 And Daud dáced before the Lord with all his might, and
was girded with a li- nen s Ephód.

15 So Daud and all the house of Israel, broght the Arke of the
Lord with show- ting, and founde of trumpet.

16 And as the Arke of the Lord came into the citse of Daud,
Michál Sauls daughter loked through a windowe, and fawe

King Dauid leape, and dance before the Lord, and the h
despised him in her heart.

17 And when they had broght in the Arke of the Lord, they set
it in his place, in the middles of the tabernacle that Dauid had
pitched for it: the Dauid offred burnt of- frings, & peace
offrings before the Lord.

18 And assone as Dauid had made an end of offering burnt
offrings & peace offrings, he blessed the people in the Name
of the Lord of hostes,

19 And gaue among all the people, even a- mong the whole
multitude of Israel, af- wel to the women as men, to euerie one
a cake of bread, and a piece of flesh, and a bortel of wine: so
all the people departed euerie one to his house.

20 Then Dauid returned to blesse his house, and Michál the
daughter of Saúl came out to mete Dauid, and said, O how
glorious was the King of Israel this day, which was vncovered
to day in the eyes of the maidens of his seruants, as a foole
vncouereth him selfe.

21 Then Dauid said vnto Michál, h It was before the Lord,
which chose me rather then thy father, and all his house, and
co- manded me to be ruler ouer all the people of the Lord,
even ouer Israel: and there- fore wil I play before the Lord,

22 And wil ye be more vile then thus, and wil be lowe in mine owne sight, and of the very same maidseruants, which thou hast spoken of, shal I be had in honour.

23 Therefore Michál the daughter of Saúl had no childe, vnto the day of he death.

CHAP. VII.

2 Daud woldo boylde God an house, but is forbidden by the Prophet Nathan s God puteth Daud in mun- de of his benefites
13 He promiseth continuance of his kingdome and pylorise.

A Fterwarde* whé the King fate in his house and the Lord had giuen him test round about from all his enemies,

2 The King said vnto Nathán the Pro- phes, Beholde, now I dwel in an house of cedar trees, and the Arke of God remaineth within the curtaines.

3 Then Nathán said vnto the King, Go, and do all that is in thine heart: for the Lord is with thee.

4 And the same night the worde of the

Lord came vnto Nathán, saying,

5 Go, and tel my sctuat Daud, Thus faieth the Lord, b Shalt thou buyld me an hou- se for my dwelling?

6 For I haue dwelt in no house since the ti- me that I broght the children of Israel out of Egypt vnto this day, but haue wal- ked in a tent and tabernacle.

7 In all the places wherein I haue walked with all the children of Israel, spake I one worde with anie of the tribes of s Israel when I commanded the judges to fede my people Israel: b said I, Why buyld ye not me an house of cedar trees?

8 Now therefore so say vnto my seruant Dauid, Thus sayeth the Lord of hostes, a toke thee from the shepecote following the shepe, that thou mightest be ruler o- uer my people, ouer Israel.

9 And I was with thee wherefoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a great name, lyke vnto the name of the great men that are in the earth.

10 (Also I wil appoint a place for my peo- ple Israel, and wil plant it, that they may dwel in a place of their owne, and moue nomore, nether shal wicked people trou- ble them anie more as before time,

11 And since the time that I set judges ouer my people of Israel) and I wil giue thee rest from all thine enemies: also the Lord telletth ther, y he wil make thee an house.

12 *And when thy dayes be fulfilled, thou shalt slepe with thy fathers, & I wil set vp thy seede after thee, which shal procede out of thy body, and wil stablish his king dome.

13 *He shal buyld an house for my Name, and I wil stablish the throne of his king dome for euer.

14 *I wil be his father, & he shal be my son- ner: & if he sinns, I wil chaften him with the rod of men, and with the plagues of the children of m n.

15 But my mercy shal not departe away fro him, as I toke it from Saúl whome I haue put away before thee.

16 And thine house shal be stablished and thy kingdome for euer before thee, even thy th one shal be stablished for euer.

17 According to all these wordes, and ac- cording to all this vision, Nathán spake thus vnto Daud.

18 Then King Daud went in, and fate be- fore the Lord, & said, Who am I, o Lord God, and what is mine house, that thou hast broght me hitherto?

19 And this was yet a small thing in thy sight, o Lord God, therefore thou hast spoke also of thy seruats house for a great while: but "doeth this appetite to h ma, o Lord God"

b Meaning, he shulde meyye Nathán spea- king accordig to mía indge- ment and not by the Spirit of prophecia, permitted

him.

c As conver- ning the buyl- ding of an house: meanig that
without Gods express worde nothing right to be at- tempted
s Sam 16,12. Psal. 71,74.

d I haue make thee famous through all y wocle

e He proud- seth the qu- etmes, if they wil walin in his feare
and obedience.

1.King. 2,10.

1 King 1,5. & 6,12 s chm 22,10

Chr 1,5. Tsai 69,31.

i not m, gen- cts, as latutes vs. to chistice that childer.

g This was begon in Sa- lumby as a fi- gure, but nech plished
in Christ.

h This is the laws of man b Cometh not this rather of thyre
mercie, then of ame worthines that can be in mind

20 And

Dauid. Hadadézer.

II. Samuél.

Tóí.

Gen. 4.7.

1 O Israel h And inhab- tance, which is Israel. 2 From the E-
g:peans and their states in He sheweth that Gods tre- clifton is
the only cause, why the Ifra- clites were chosen to be his
people

n This prayer is more effi- strated, which we chiefly take Gods
glory, and the acci- plishment of his promise "She found his
bears disposed

o Therefore I firmly believe it shall come to pass.

1 Chro. 22.2. psal 60.2. "Or, with amish a So that they pared
no more tribute

6 He shew two parts, as it pleased him and reformed the third

"Or, as long "the Perish

20 And what can Daud say more vnto thee? for thou, Lord
God, knowest thy seruant.

21 For thy wordes sake, and according to those owne heart
hast thou done all these great things, to make them knownen
vnto thy seruant.

22 Wherefore thou art great, & Lord God: for there is none
like thee, nether is there anie god besides thee, according to all
that we haue heard with our eares.

23 "And what one people in y earth is like thy people, like Israel? whos' God went & redemed the to him selfe, that they might be his people, and that he might make him a name, & do for you great things, and terrible for thy had, & Lord, euer for thy people, whome thou redemest to thee out of Egypt, from the 1nacions, and their gods?

24 For thou hast m ordained thy people Israel to be thy people for euer; and thou Lord art become their God.

25 Now therefore, & Lord God, confirme for euer the worde that thou hast spoken concerning thy seruant and his house, and do as thou hast said.

26 And let thy Name be magnified for e- uer by them that shall say, The Lord of hostes is the God ouer Israel: and let the "house of thy seruant Dauid be stablished before thee.

27 For thou, & Lord of hostes, God of Isra- él, hast: eueiled vnto thy seruant, saying, I wil buyld thee an house: therefore hache thy seruant "bene bolde to pray this praver vnto thee.

28 Therefore now, & Lord God, (for thou art God, and thy wordes be true, and thou hast tolde this goodnes vnto thy seruat)

29 Therefore now let it please thee to bless the house of thy seruant, that it may co- tinue for euer before thee: for thou, &

Lord God, hast spoken it: and let the house of thy seruant be blessed for euer, with thy blessing.

CHAP. VIII.

1 Daud encircumseth the Philistims, and other frangencies, and maketh them tributaries to Israel.

A furth his now, Daud smote the Philistims, and subdued them, & Daud toke the bridle of bondage out of the hand of the Philistims.

2 And he smote Moab, and measured them with a corde, and cast them downe to the ground: he measured them with two cordes to put them to death, & with one ful corde to kepe them aliue: so became the Moabites Dauds seruants, and broght gifts.

3 Daud smote also Hadadzer the sonne of Rehob King of Zobah as he went to recouer his border at the iuer "Euphrates.

4 And Daud toke a thousand and sunn

hundred horsemen, and twentie thousand foremen, and destroyed all the charets, but he reserved an hundred charets of them

5 Then came the Aramites of Damascus to succour Hadadzer King of Zobah, but Daud slewe of the Aramites

two and twentie thousand men.

6 And he put a garrison in Aram of Dámé- sik: and the Aramites became seruants to Dauid, and broght gifts. And the Lord saued Dauid wherefouen he went.

7 And Dauid toke the shields of golde that belonged to the seruants of Hada- dézer, and broght them to Ierufalém.

8 And out of Bétah, and Berothái (cities of Hadadézer) Dauid broght exceeding muché braffe.

9 Then Tóí King of Hamáth heard how Dauid had smitten all the hoste of Hada- dézer,

10 Therefore Tóí sent Iotám his sonne vnto King Dauid, to salute him, andro "resoyce with him because he had foght against Hadadézer, and beaten him (for Hadadézer had waite with Tóí) who "broght with him vessels of siluer, and vessels of golde & vessels of braffe.

11 And King Dauid did dedicate them vn- to the Lord with the siluer and golde that he had dedicate of all the nacions, which he had subdued:

12 Of Arám, & of Moáb, and of the chil- dren of Ammón, & of the Philistims, and of Amalék, and of the spoyle of Hadadé- zer the sonne of Rehob King of Zo- bah.

13 So Daud gate a name after that he return- ed, and had slain: of the Aramites in the valley of salt eighteen thousand men.

14 And he put a garrison in Edóm: through- out all Edóm put he soldiers, and all they of Edóm became Dauds seruants: and y Lord kept Daud whetherfouen he wét.

15 Thus Daud resigned ouer: all Israel, and executed a iudgment and justice vnto all his people.

16 And Ioab the sonne of Zeruiah was ouer the hoste, and Ioshaphás the sonne of Ahi- lád was recorder.

17 And Zadók the sonne of Ahitúb, and Ahmélech the sonne of Abiathár were y Priests, and Seraiah the scribe.

18 And Benatahú the sonne of Iehoiadá & the Chesethites & the Pelethites, & Da- uids sonnes were chief rulers.

CHAP. IX.

9 Daud reffereth all the landes of Sa I to Aliphába- shuto the sonne of Imathán to Ha appointeet Zoba to se to the profit of his landes.

A Nd Daud said, Is there yet any man left of the house of Saúl, that I may slewe him mercy for Ionathans fak?

2 And there was of the housholde of Saúl M.iii.

Or, hoght the hoste of the charets Or, as byrde- ter, of Damas-
sus that is, which duels were Damsfout.

c In that part on Syria, wun- te Damascus was d They payld
yearly trustees.

e For the vfe of the triple.

"Or, Asilechid

"She, to a/ye prave "She bless him 1 For sing Da unvivious, he
was glad to retreat of prave "She, as he had

"Or Syria, to Caiúyra.

"Or, in Germi- iah

"Or, in all his everyprife

g He gave ind guine in con trousef, and was merciful towards
the people "Or, never of Christides.

"Or, was sure the Christine's h The Chere- chites & Pele-
chites were as the high gar- de, and had charge of his perilous

a Because of mine ochi: and promes, made to Ionathan. 1 Sam
20, 15

Mephibótheth.

II. Samuél. Dauids men euil handled.

b Soche mer- ciens that be acceptable to God Cph 4.4.

c Who was also called B- liam, y father of both theba Dauids wife

a 0, landr.

d Meaning, a despried per- son.

a 0, orphron.

e Be ye pro- ident mer- ciens and go- merces of his liads that they may be pro- table.

f That Mephibótheth may have all v-ign as commande- ment as be- come the Kings sonne.

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

a feruant whofe name wás Zibá, & when they had called him vnto Dauid, y King faid vnto him, Art thou Zibá? And he faid, I thy feruant am he.

3 Then the King faid, Remaineth there yet none of the houfe of Saúl, on whome I may fhewe the b mercy of God? Zibá ehen anfwtced the King, Ionathán hath yet a fonne b lame of his feete.

4 Then the King faid vnto him, Where is he? And Zibá faid vnto y King, Beholde, he is in the houfe of Machír the fonne of Ammiél of Lo-debán.

5 Then King Daud fent, and toke him out of the houfe of Machír the fonne of c Ammiél of Lo-debán.

6 Now when Mephibótheth the fonne of Ionathán, the fonne of Saúl was come vnto Daud, he fell on his face, and did reuerence. And Daud faid, Mephibó- theth? And he anfwtced, Beholde thy fer- uant.

7 Then Daud faid vnto him, Feare not: for I wil furely fhewe thee kindnes for Ionathán thy fathers fake, and wil reftore thee all the b fields of Saúl thy father, and thou fhalt eat bread at my table conti- nually.

8 And he bowed him felfe, and faid, What is thy feruát, that thou fhuldéft loke vpon ftiche d a dead dog as I am?

9 Then the King called Zibá Sauls feruát, and faid vnto him, I haue giuen vnto thy mafters b fonne all that pertained to Saúl and to all his houfe.

10 Thou ther fore and c thy fonnes, and thy feruants ſhal till the land for him, and bring in that thy maſters fonne may haue foode to eat. And Mephibótheth thy maſters fonne ſhal eat bread alway at my ta- ble (now Zibá had fifteen fonnes, and twentic feruants)

11 Then ſaid Zibá vnto the King, Accor- ding to all y my lord the King hathe com- manded his feruant, ſo ſhal thy feruát do, c that Mephibótheth may eat at my table, as one of the Kings fonnes.

12 Mephibótheth alſo had a yóg fonne na- med Michá, & all that dwelled in y houſe of Zibá, were feruants vnto Mephibótheth.

13 And Mephibótheth dwelt in Ieruálém: for he did eat efcinually at the Kings ta- ble, and was lame on bothe his feete.

CHAP. X.

4 The meſſengers of Daid are vileimnſty entreated of the King of Ammón. 7 Ioh is ſent againſt the Ammónites.

1 A Feet this, the K King of the children of Ammón dyed, & Hanún his fon- ne reigned in his ſtede.

2 Then ſaid Daid, I wil ſhewe kindenes vnto Hanún the fonne of Nahálh, as his

father a shewed kidenes vnto me. And Da uid sent his seruát to cofo te him fot his father. So Dauids seruants came into the land of the children of Ammón.

3 And the princes of the children of Am- món said vnto Hanún their lord, "Thin- kelt thou y Dauid doeth honour thy fa- ther, that he hathe sent comforters to thee hathe not Dauid rather sent his seruants vnto thee, b to fearche the citie, and to spie it out, and to ouerthowe it?

4 Wherefore Hanún toke Dauids seruants, and shaued of the halfe of their bearde, & cut of their garments in the middle, euen to their buttockes, and sent them away.

5 When it was tolde vnto Dauid, he sent to mete them (for the men were excedig- ly afhamed) and the King said, Tarie at Ierichó, vntil, our beardes be grown, then retuine.

6 And when the children of Ammón sawe that they c stanke in the fight of Da- uid, the children of Ammón sent and hi- red the Aramites of the houfe of Rehób, and the Aramites of Zobá, twentie thou- land foocem n, and of King Maacáh a thoufand men, & of Ifh-tób twelue thou- land men.

7 And when Dauid heard of it, he sent Io- áb, and all the hofte of the ftrong men.

8 And the children of Ammón came out, & put their armie in xray at the entring in of the gate: & the Aramites of Zobá, and

of Rehób, and of Ifh-tób, and of Ma- acáh were by them felues in the field.

9 When Ioáb fawc that the fronte of the battel was againft him before and be- hinde, he chofe of all the chofe of Ifra- él, and put them in array againft the Ara- mites.

10 And the reft of the people he defluet ed into the hand of Abihái his brother, that he might put them in array againft the children of Ammón.

11 And he laid, If the Aramites be ftróger then I, thou fhalt helpe me, & if the chil- dren of Ammón be to ftrong for thee, I wil come and fucour thee.

12 Be ftrong and let vs be valiant for our people, and for the cities of our God, and let the Lord do that which is good in his eyes.

13 Then Ioáb, & the people that was with him, joyned in battel with the Aramites, who fled before him.

14 And when the children of Ammón fawe that the Aramites fled, they fled alfo be- fore Abihái, and entred into the citie. fo Ioáb returned from the children of Am- món, and came to Ieruálém.

15 And when the Aramites fawe that their were fmitten before Ifraél, they gathered them together.

a The child of God are one Ammóniteful of a benefit accel and

"Ble to this eyes doub D- uid

b Their arro- gant malice would not suf- fer them to fe the
simplicite of Dauids be- are: therefore their counfel turned to
the definition of their country.

c That they had deftrued Dauids diftlen fure, for y in- lufte
done to his amhofa- dours the, Irians.

d Thefe were difers parts of the country of Syria, where- by
appeareth that the Syrián feruéd, where they might ha- ue
marreine- ment, as now the fweizents do.

e Here is de- clared where- fore were up to be ve- dertakru: for
the defence of true religion and God's peo- ple.

16 And

Dauid & Bath-shéba.

II. Samuel. Vriáh murthered. 2854/224

10. Hadad.

11. 10. Rophraes

f Mermugabe g. w. p. patte

g Which we re y chis. fct & made prin- ce; al for in all ne
destroyed yono, as : Chro 19,17. our, the soldiers which were

in the charets.

2 The yere fol lowing about the spring ri- me : Chro 20,1.

b Whereupon he v'cd to rest at after none, at w'cd red of Th.
bshlthch, Chap 4,7

c Who was not an Ifra-lute house, but con writed in the tou.
chgion Lane 15,19. Gr 18,19.

d Paving led in: inside he than d arcut- ding to the Law.

- Daudiboghe that if Vriáh lay with his won his faute might
be clo- led.

16 And Hadarézer fint, and broght out the Aramites that were
beyond the Riuel: & they came to Helám, and Shobách y cap-
tain. of the hofte of Hadarézer went be- fore them.

17 Wh. n it was shewed Daud, then he p- thered fall If ael
together, and pafed ouer Iot:én an I came to Helám: and the
Ara- mites fct the felues in array againft Da- uid, and foght
with him:

18 An the A amites fled before Ifraél: & Daud deft oyed
feuen hundr. th charets of the A amites, & fourrie thoufan hor-
femen, an: fmore Shobách the captaine of his hofte, who dyed
there.

19 And when all the Kings, that were feruñts to Hadarézer, fawc that they fell before Ifrael, they made peace with Ifraél, and ferued them, and the Aramites feared to helpe the children of Ammón anie more.

C H A P. X 1.

The citre Rabbah is befieged a 'Dauid committed ad- ulterie 17 Vriáh is fiaine 27 'Dauid marieth 'Bath- shéba.

1 And when the yere was expired in y time when Kings go forthe to barrel, Dauid fen* Ioáb, and his feruants with him, & all Ifraél, who deftroied the chil- dren of Ammón, and befieged Rabbáh: but Dauid remained in Ierufalém.

2 And when it was eurning tide, Dauid arof, out of his bed, and walked vpo- on the roofe of the Kings palace: and fró the roofe he fawc a woman wafting her felfe an: the womá was very beautiful to loke vpon.

3 And Dauid fnt an: inquired what wo- man it was: and on: faid, I: not this Beth- shéba y daughter of Eliám, wife to Vriáh the H'trite.

4 Then Dauid fent meffengers, and toke her away: and the came vnto him and he lay with her: (now the was*purified from her vncl nnes) and the returned vnto her houfe.

5 An I y womá cóceiued: therefore the fnt & 4: olde Daudid & faid, I am with childe. 6 Then Daudid fnt to Ioáb, fying, Send me Vriáh the H'trite. And Ioáb fnt V- riáh to Daudid.

7 And when Vriáh came vnto him, Da- uid demanded I im how Ioáb did, & how the people fared, and how the warre profpered.

8 Afterwarde Daudid faid to Vriáh, Go downe to thine houf, and waft thy feete. So Vriáh departed out of the Kings palace, & the King fent a prefent after him.

9 But Vriáh flopt at the dore of the Kings palace with all the fruants of his lord, and went not downe to his houfe.

10 Then they tolfe Daudid, faying, Vriáh went not downe to his houfe: and Daudid

faid vnto Vriáh, Comeft thou not from thy tourney why dideft thou not go downe to thine houfe

11 The Vriáh anfwered Daudid, The Arke of Ifraél, an I Iudán dwel in rents: and my lord Ioáb and the feruants of my lord abide in the opn fields, that I then go in to mine houf, to eat and drinke, and lie with my wife by thy life, & by the life of thy foile, I wil not do this thing.

12 Then Daudid faid vnto Vriáh, Tarie yet this daye, and tomotowe I wil fend thee awate. So Vriáh abode in Ierufalém

that day, an I the morowe.

13 Then Daud called him, & he did eat and drinke before him, & he made him a dróke: & at euh he wént out to lie on his cuche with the feruants of his lord, but wént not downe to his houfe.

14 And on the morowe Daud wrote a let- ter to Ioáb, and fent it by the hand of V- riáh.

15 And he wrote "thus in the letter, bPur ye Vriáh in the foref ofe of the ftrenth of the battel, & ecule ye backe from him, that he may be fmitten, and dye.

16 So whé Ioáb befieged y citre, he afsig- ned Vriáh vnto a place, where he knew that ft ong m n were.

17 And the men of the citre came out, and foght with Ioáb: & thee fell of the peo- ple of the feruants of Daud, & Vriáh the H'trite also dyed.

18 Then Ioáb fent and tolde Daud all the things concerning the warre,

19 And he cha ged the meffenger, faying, When thou haft made an and of telling the matters of the warre vnto th. King.

20 And if the Kings angre arif, so that he fay vnto thee.

Wherefore approached ye vn to y citre to figh? knew ye not that they wolde hu le from the wall?

21 Who smote Abimelech sonne of Ieru- beth? did not a woman cast a piece of a millstone vpon him from the wall, and he dyed in Thebez why went you nve the wall? Then say thou, Thy fruent Vriah the H'rite is also dead.

22 So the messenger went, and came and shewed Dauid all that Ioab had done: him for.

23 And the messenger said vnto Dauid, Certainly the men prevailed against vs, and came out vnto vs vnto the field, but we "purified them vnto the burning of the gate.

24 But y shooters shot fro the wall against thy fruents, and fone of the Kings seruants be dead: and thy fruent Vriah the H'rite is also dead.

25 Then Dauid said vnto the messenger, Thus shalt thou say vnto Ioab, Let not this thing trouble thee: for the Lord will do.

For hereby God will touche Dauids conscience: for not that fug the file- lite & refuge of his seruiz, he will do, declare him selfe for the forge: full of God and in various to his servant

For He made him drinke more if he verily shew he was wont to do, timothy Re- reb he will do hourly in by his wife.

"He refused h Exc 22 God chirouely up- holde vs as his mightie by rest, be more perfect & full head on all mon a'l vice & abomination

"Or, Thos fhalt de thri, of

a Mcmong Go- dohn, Iudg 9,12

"The were a gainft them

b He diffem- blesh with the n enirger to y tut, at th r. v- tice his
i.u.l com. i.h. e. mar loab: w.e. & d. chou, uce ought be e-
fpred.

M.III.

Nathán reproueth Dauid. II. Samuél.

Dauid repenteth. 286/1224

"Ch. fr. and fr.

uoureth "one afwel as another: make thy batel more strong
against the citre & de- stroy it, & encourage thou him.

26 ¶ And when the wife of Vriáh heard that her houfband Vriáh
was dead, the mourned for her houf band.

27 So when the mourning was past, Dauid sent & toke her into
his houfe, and the be- came his wife, and bare him a fonne: but
the thing that Dauid had done, "displea- sed the Lord.

CHAP. XII.

Dauid reproued by Nathán confideth his fume. 18 The childe chastised in adulterio, dyeth. 24 Salemán is borne. 26 Nathán is taken. 25 The citizens are grievously promised.

"His. our evil is the eyes of the Lord.

a Because Dauid lay now drowned in fume, the longing mottle of God, which fud forth not his to perish, waken his conscience by this furniture, and bringeth him to repentance

Or, wasfaring man. 40. fared.

"His. The auger of Dauid was gilded.

"His. is the childe of death. Exod. 22.1.

3. Sam. 16.12.

b For Dauid succeeded Saúl in his kingdom. c The Iewes understand this of Egláh and Michal, or of Kupáh and Michal. d That is, grew ter things the thefeder Gods loue and beto fate increase toward his, if by their ingratitude they flay him not. e Thou hast moth cruelly given him into the hands of Gods enemy.

1 Then the Lord sent Nathán vnto Dauid, who came to him, and said vnto him, There were two men in one citre, the one riche, and the other poore.

2 The riche man had exceeding many shepe and oxen:

3 But the poore had none at all, faue one little shepe which he had boght, & nouri- fbed vp: and it grewe vp with him, and with his children also, and did eat of his owne mortfels, & dranke of his owne cup, and slept in his bofome, and was vnto him as his daughter.

4 Now there came a stranger vnto the riche má, who refused to take of his owne shepe, and of his owne oxen to drefle for the stranger that was come vnto him, but toke the poore man shepe, and dressed it for the man that was come to him.

5 The "Dauíd was exceeding wrothe with the má, and said to Nathán. As the Lord liueth, the man that hathe done this thing, "shal surely dye,

6 And he shal restore the labe "foure folde, because he did this thing, and had no pi- tie thereof.

7 Then Nathán said to Dauíd, Thou art the man. Thus fayth the Lord God of Israel, "I anointed thee King ouer Israel, and deliuered thee out of the hand of Saúl,

8 And gaue thee thy lords h houfe, and thy lords "wives into thy bofome, and gaue thee the houfe of Israel, and of Iudáh, & wolde moreouer (if that had bene to little) haue giuen thee "fuche and fuche things.

9 Wherefore hast thou despised the com- mandement of the Lord, to do evil in his fight: thou hast killed Vriáh the Hittite with the fworde, and hast taken his wife to be thy wife, and hast slaine him with the fworde of the "children of Ammón.

10 Now therefore the fworde shal neuer departe from thine houfe, because thou hast despised me, and taken the wife of Vriáh the Hittite to be thy wife.

11 Thus faith the Lord, Beholde, I wil raise

vp evil against thee out of thine owne houfe, and wil "take thy wives before thi- ne eyes, & giue them vnto thy neighbour, and he shal lye with thy wives in the fight of this f fune.

Deu 18.30. chap. 16.22.

f Meaning, o- nonly, at at none dayst.

12 For thou didest it secretly: but I wil do this thing before all Israel, and before the fune.

13 Then Daud said vnto Nathán, "I haue finned against y Lord. And Nathán said vnto Daud, The Lord also hathe s put away thy finne, thou shalt not dye.

14 Howbeit because by this dede thou hast caused the enemies of the Lord to blaf- pheme, the childe that is borne vnto thee shal surely dye.

15 ¶ So Nathán departed vnto his houfe: and the Lord stroke the childe that V-riahs wife bare vnto Daud, and it was ficke.

16 Daud therefore besoght God for the childe, and fasted and went in, and laye all night vpon the earth.

17 Then the Elders of his houfe arose to come vnto him, and to cause him to rise from the ground: but he wolde not, ne- ther did he eat wheat with them.

18 So on the seventh day the childe dyed: & the seruants of Daud feared to tel him that the childe was dead: for their said, Be- holde, while the childe was aliue, we spake vnto him, and he wolde not hearken vnto our voyce: how then shal we say vnto him, The childe is dead, "to vex him more?

19 But when Daud sawe that his seruants whispered, Daud perceived that y childe was dead: therefore Daud said vnto his seruats, Is the childe dead? And they said, He is dead.

20 Then Daud arose from the earth, & washed and anointed him selfe, and chan- ged his apparel, and came into the houfe of the Lord, and worshiped, & afterward came to his owne houfe, and bade that their shulde set bread before him, and he did eat.

21 Then said "his seruats vnto him, What thing is this, that thou hast done thou didest fast and wepe for the childe, while

it was aliue, but whe the childe was dead, thou didest rise vp,
and eat meat.

22 And he said, While the childe was yet aliue, I fasted, and
wept: for I said, Who can tel whether God wil haue mereie on
me, that the childe may liue?

23 But now being dead, wherefore shulde I now fast? Can I
bring him againe ante more? I shal go to him, but he shal not
re- turne to me.

24 ¶ And Daud comforted Bath-sheba his wife, and went in
vnto her, and lay with her, "and she bare a fonne, " & he called
his name Salomón: also y Lord loued hi.

Enlef. 47.22.

g For the Lord icketh but y y fionce wolde turn: to him.

h In laying, that the Lord hathe appoin- ted a wicked man to
reigne outer his peo- ple.

1 To wh, to his prince midber.

k Thinking by his infid pres- er that God wolde haue re- bored
his childe, but God had o- ther wife de- termined.

"Ebe de he wil de him filfe evil.

I shewing that our lamenta- tions oght not to be excels- ne, but
mode- rate: and y we moth praise God in all his dosings.

m As they y considered not that God gran- seth maine things
to the fobbes & tea- res of y futhe- ful.

n By this con- fideration apparised him fortune.

Mat. 1.4. n To wit, the Lord, 1. Cure. 2.6.

25 *Therefore

Ammons incest.

I. Samuël.

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p To call him Salomon q Meaning, David 1 Chro 22 p Q is the
chief citic

p That is the chief citic, & wh re all the christs are, is as good
as to- ken ngle we have be called up it

2 Chro. 20. 2. f That is, the store pounds after ½ a high of the
comune talent

1 Signifying, ½ of that were malicious con- mit of God, so he
put them in cruel death.

3 Tamár was Abfalos sister both by father & mother, and
Ammons only by father b And there- fore kept in her fathers
house, as vir- gins were ac- customed.

4 Here we se cant there is no enterprise so wickens, & can
lacke cod- fe to further it

d Meaning, so- me delicate & donate meat

25 For the Lord had sent by Nathán the p Prophet: therefore 9*
he called his na- me Icdidiáh, because the Lord loved him. 26
¶ Then Ioáb foght against Rabbáh of the children of Ammón,
and toke the c- tic of the kingdome.

27 Therefore Ioáb sent messengers to Da- uid, saying I have
foght against Rabbáh, and have taken the citre of 9 wacets.

28 Now therefore gather the rest of the people together, and
besiege the citre, that thou maieft take it, lest "the victorie be
attributed to me.

29 So David gathered all the people toge- ther, and went
against Rabbáh, and belie- ged it, and toke it.

30 *And he toke their Kings crowne from his head, (which
wayed a talent of golde, with precious stones) & it was set on
Da- uids head: and he broght away the spoile of the citre in
exceeding great abundance.

31 And he caryed away the people that was therein, and put
them vnder 1 fawes, and vnder yron, barowes, and vnder axes
of yron, and cast them into the tyle kylne: e- uen thus did he

with all the cities of the children of Ammón. Then David and all the people returned vnto Ictufalem.

CHAP. XIII.

24 Ammón Dauds feme defileth his sister Tamár. 29 Tamár is comforted by her brother Abfalom. 29 Abfalom therefore killeth Ammón.

1 Now after this so it was, that Abfa- lóm the feme of David hauing a faue sister, whose name was a Tamár, Amnón the feme of David loued her.

2 And Amnón was so fore vexed, that he fel sicke for his sister Tamár: for she was a b virgin, & it femed harde to Amnón to do any thing to her.

3 But Amnón had a friend called Iona- dáb, the feme of Shimeáh Dauds bro- ther: and Ionadáb was a very subtile man.

4 Who said vnto him, Why art thou the Kings feme so leane fió day to day? wilt thou not tel me? Then Amnón answered him, I loue Tamár my brother Abfalos sister.

5 And Ionadáb said vnto him, 'Lye downe on thy bed, and make thy selfe sicke: and whenthey father shal come to se thee, say vnto him, I pray thee, let my sister Ta- már come, and giue me meat, and let her diesffe meat in my sight, that I may se it, and eat it of her hand.

6 ¶ So Amnón laye downe, & made him selfe sicke: and when the King came to se him, Amnón said vnto the King, I pray thee, let Tamár my sister come, & make me a couple of 4 cakes in my sight, that I may rectue meat at her b... 1.

7 Then David sent home a Tamár, say- ing, Go now to thy brother Amnós hou-

se, and diesffe him meat.

8 ¶ So Tamár went to her brother Am- nons house, and he laye downe: and she toke 'flour, and knead it, and made cakes in his sight, and did bake the cakes.

9 And she toke a panne, & a powred them out before him, but he wolde not eat. The Amnón said, Cause ye euery man to go out from 1 me: so euery man went out fió him.

10 Then Amnón said vnto Tamár, Bring the meat into the chamber, that I may eat of thine hand. And Tamár toke the cakes which she had made, and broght them in- to the chamber to Amnón her brother.

11 And when she had set them before him to eat, he toke her, and said vnto her, Co- me, lye with me, my sister.

12 But she answered him, Naye, my bro- ther, do not force me: for no suche thing * oght to be done in Ifraél: commit not this folie.

13 And I, whether shal I cause my shame to go: and thou shalt be as one s of the fooles in Ifraél: now therefore, I pray thee, speake to the King, for he wil not denye me vnto thee.

14 Howbeit he wolde not heaiké vnto her voyce, but being stronger then she, forced her, and lay with her.

15 Then Amnón hated her exceedingly, so that the hated wherewith he hated her, was greater then the loue, wherewith he had loued her: and Amnón said vnto her, Vp, get thee hence

16 And she answered him, 'There is no cause this euil (to put me away) is greater then the other that thou didest vnto me: but he wolde not heare her,

17 But called his 'seruant that serued him, and said, Put this woman now out from me, and locke the dore after her.

18 (And she had a garment of b diuers coulers vpon her: for with suche garmets were the Kings daughters that were virgins, appareled) Then his seruant broght her out, and locked the dore after her.

19 And Tamár put asthes on her head & rent the garment of diuers coulers which was on her, and layed her hand on her head, & went her way crying.

20 And Abfalom her brother said vnto her, Hath Amnón thy brother bene with thee: Now yet be 1 styl, my sister: he is thy

brother: let not this thing grieve thine heart. So Tamár remained desolate in her brother Abfaloms house.

21 ¶ But when King David heard all these things, he was very wrothe.

22 And Abfalom said vnto his brother Amnón nether good not bad: for Abfalóm hated Amnón, because he had forced his sister Tamár.

N.i.

Amnón flayne.

II. Samuél.

The widowes parable.

We, in the plai- ne of U r, is k To wit, to a banker, thin- king
thereby to fulfil his wicked purpo-

The life.

I Pretending to the King, I Amnón was made dears veto him.

m Sathe is the pride of the wicked ma- fers, that in all their
wic- ked commu- demines they Akinhe to be obeyed.

n Lamencing, at he that felt the wrath of God upon his house,
Chap. 11,10.

The heraufi was put in A1. falme mone.

We, take it to be set, We, but.

We, are after an adore.

o That only Amnón is dead.

p For Mas- cháh his mo- ther was the daughter of this Talmai,
Chap 2.1

23 ¶ And after the time of two yeres, Ab- falóm had
fhepefherers in Baal-hazór, which is beside Ephráim, and k
Abfalóm called all the Kings fonnes.

24 And Abfalóm came to the King & laid, Beholde now, thy
feruant harhe fhepefhe- rers: I pray thee, that the King with his
feruants wolde go with thy feruant.

25 But the King answered Abfalóm, Naye my sonne, I pray thee, let vs not go all, lest we be changeable vnto thee. Yet Abfalóm laye fore vpon him: howbeit he wolde not go, but "thanked him.

26 Thé said Abfalóm, But, I pray thee, shal not my brother 1 Amnón go with vs And the King answered him, Why shulde he go with thee?

27 But Abfalóm was instant vpon him, and he sent Amnón with him, & all the Kings children.

28 ¶ Now had Abfalóm commanded his seruants, saying, Marke now when Amnós heart is merry with wine, and when I say vnto you, Smite Amnón, kil him, feare not, for haue not a I commanded you be bolde therefore, and play the men.

29 And the seruants of Abfalóm did vnto Amnón, as Abfalóm had commanded: & all the Kings sonnes arose, and euery man gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tidings came to Dauid, saying, Abfalóm hath slayne all the Kings sonnes, and there is not one of them left.

31 Then the King arose, and tare his garments, and lay on the a ground, and all his seruants stood by with their clothes rent.

32 And Ionadáb the sonne of Shimcáh Dauid's brother answered and said, Let not my lord suppose that they have slayne all the young men the Kings sonnes: for Amnón only is dead, "because Abfalóm had reported so, since he forced his sister Tamár.

33 Now therefore let not my lord y King take y thing so grievously, to thinke that all the Kings sonnes are dead: for Am- nón only is dead.

34 ¶ Then Abfalóm fled: & the young man that kept the watche, lift vp his eyes, and looked, & beholde, there came much people by the way of the hill side 'behinde him.

35 And Ionadáb said vnto the King, Be- holde, the Kings sonnes come: as thy seru- ant said, as so it is.

36 And as soon as he had left speakinge, be- holde, the Kings sonnes came, and lift vp their voyces, and wept: and the King also and all his seruants wept exceedingly fore.

37 But Abfalóm fled away, and went to Talmai the sonne of Ammihúr King of

Geshúr: and Dauid mourned for his sonne euery day.

38 So Abfalóm fled, and went to Geshúr, & was there thre yeres.

39 And King Daudid 'defired to go for the vnto Abfalóm,
becaufe he was pacified concerning Amnón, feing he was
dead.

CHAP. XIII.

1 Abfalóm is reconciled to his father by the subteltie of Ioab.
24 Abfalóm may not ft the Kings face 25 The beautie of
Abfalóm. 26 He cauffeth Ioabs come to he burnt, and is
brought to his fathers prefince.

1 Then Ioab the fonne of Zeruiah per- ceiued, that the Kings a
heart was towarde Abfalóm,

2 And Ioáb fent to Tekóah, and brought thence a 'fubtile
woman, & laid vnto her, I pray thee, faine thy felfe to mourn,
and now put on mourning apparel, & a anoint not thy felfe
with oyle: but be as a woman that had now long time mourned
for the dead.

3 And come to the King, and fpeake of this maner vnto him
(for Ioáb "taught her whar fhe fhulde fay)

4 ¶ Then the woman of Tekóah fpake vnto the King, and fell
downe on her face to the ground, & did obeifance, and laid,
"Helpe, ó King.

5 Then the King laid vnto her, What ay- leth thee? And fhe
anfwered, I am in dede a "widowe, and mine houfband is dead:

6 And thine hádmayd had two 'fonnes, & tney two
ftrouetogether in the field: (and there was none to parte them)
fo the one fmote the other, and flewe him.

7 And beholde, the whole familie is rifen againft thine
hádmayd, & thei faid, De- luet him that fmote his brother, that
we may kil him for the a foule of his bro- ther whome he
flewe, that we may deft: oy the heire alfo: fo they fhall quincfe
my fpackle which is left, and fhall not leaue to mine houfband
nether name no: pofteritie vpon the earth.

8 And the King faid vnto the woman, Go to thine houle, and I
wil giue a charge for thee.

9 Then the woman of Tekóah faid vnto the King, My lord, ó
King, this 'trefpaffe be on me, and on my fathers houle, & the
King and his throne be' gileles.

10 And y King faid, Bring him to me that fpakeh againft thee,
and he fhall touche thee nomore.

11 Then faid fhe, I pray thee, let the King remember the Lord
thy God, that thou wol deft not fufter many reuëgers of blood
to deft oy, left the i flaye my fone. And he answered, As the
Lord lhueth, there fhall not one heere of thy fonne fall to y
earth.

12 Then the woman faid, I pray thee, let thine hádmaid fpake
a worde to my lord the

a That y King fmourned him.

We, wife.

b In token of mourning: for thei vf: d a- mincing to fa- me
cheareful.

"Ele, put worde to her mouth.

"Ele, I see.

"Ele a widowe woman.

c Under this parable she defcribed the death of Am- the by
Abfal- him.

d Becauffe the hathe f: yop his brother, he oght to be flayne
accor- ding to the Laws, Gen 9, d exod 11,12.

e As touching the breathe of y Laws is pu- fifierth blood, let
me heare the blame We, immerse.

f So rare that thei fhall not ruunge the blood, which are many
number.

Abfaloms returne.

II. Samuël. Abfaloms ambicion.

g Why doeth then gnecon- trary forence in thy fume Abfalom?
or, accept.

h God hath pended water (as fan- ta- ren) to free the oft times,
whome man andgeth wor- thy death For I thought thry o oldt ail
that mine heir.

“The soft

h Is of great wifdome to dicerne right from wrong

I Helt not then done this by counsel of Ioab?

m By speaking rather in a pa- rable the pla- nely. Or, none can
be right from the King

n I have gril- ed thy re- quest.

“The life said.

o Courting hereby his af- faction, and showing some pacte of
mit- er to please people.

the King. And he said, Say on.

13 Then the woman said, Wherefore then halt thou & thought
fuche a thing againft the people of God? or why doeth y King,
as one which is fautie, fpeake this thing, that he wil not bring
againie his banifhed?

14 For we maft nedes dye, & we are as wa- ter fplit on the
grounde, which can not be gathered vp againie: nether doeth
God fpare anie perfone, yet doeth he appoint meanes, not to
caft out from him him that is expelled.

15 Now therefore that I am come to fpeake of this thing vnto my lord the King, the cause is that the people haue made me afraide: threfore thine handmaid said, Now wil I fpeake vnto y King: it may be that the King wil performe the requaft of his handmaid.

16 For the King wil heare, to deliuer his handmaid out of the hand of the man that wolde deftroye me, and alfo my fonne from the inheritance of God.

17 Therefore thine handmaid said, The worde of my lord the King fhall nowe be “comfortable: for my lord the King is euen as an Angel of God in hearing of good & bad: therefore the Lord thy God be with thee.

18 Then the King answered, and faid vnto the woman, Hide not from me, I pray thee, the thing that I fhall afke thee. And y woman faid, Let my lord y King now fpeake.

19 And the King faid, Is not the hand of Ioab with thee in all this? Then the woman answered, & faid, As thy foul liueh, my lord the King, I wil not turne to the right hand nor to the left from ought that my lord the King hath fpoken: for euen thy feruant Ioab bade me, & the put all thefe wordes in y mouth of thine handmaid.

20 For to the intent that I fhould change the forme of fpeache, thy feruant Ioab hath done this thing: but my lord is

wife according to the wifdome of an Angel of God to vnderftand all things that are in the earth.

21 ¶ And y King faid vnto Ioab, Beholde now, I haue done this thing: go then, & bring the yong man Abfalom againe.

22 And Ioab fel to the grounde on his face, and bowed him felfe, and “thanked the King. Then Ioab faid, This day thy feruant knoweth, that I haue founde grace in thy fight, my lord the King, in that the King hath fulfilled the requaft of his feruant.

23 ¶ And Ioab arofe, and went to Gethur, and broght Abfalom to Ierufalem.

24 And the King faid, Let him turne to his owne houfe, and not fe my face. So Abfalom turned to his owne houfe, and fawne not the Kings face.

25 Now in all Ifrael there was none to be fo muche praifed for beautie as Abfalom: from the fole of his foote euen to the top of his head there was no blemifh in him.

26 And whe he polled his head, (for at euerie yeres end he polled it: becaufe it was to heauy for him, therefore he polled it) he weighed the here of his head at two hundieth fheckels by the Kings weight.

27 And Abfalom had the fonnes, and one daughter named Tamar, which was a fai- re woman to loke vpon.

28 ¶ So Abfalom dwelt y fpace of two yeres in Ierufalem, & fawne not the Kings face.

29 Therefore Abfalom fent for Ioab to fend him to the King, but he wolde not come to him: and when he fent againe, he wolde not come.

30 Therefore he faid vnto his feruants, Be- holde, Ioab harhe a field by my place, & hathe baily the: ein: go, & fet it on fire: & Abfaloms feruants fet the field on fire.

31 Then Ioab arofe, and came to Abfalom vnto his houfe, and faid vnto him, Whe- refore haue thy feruants burnt my field with fire?

32 And Abfalom answered Ioab, Beholde, I fent for thee, faying, Come thou hither, and I wil fend thee to the King for to fay, Wherefore am I come from Gethur? It had bene better for me to haue bene there ftill: now there fore let me fe y Kings face: and if there be anie trespaft in me, let him kil me.

33 Then Ioab came to the King, and tolde him: and he called for Abfalom, who ca- me to the King, and bowed him felfe to the ground on his face before the King, and the King kified Abfalom.

CHAP. XV.

The prallifes of Abfalom to afire to the kingdoms. 34 Daund and his flet. 35 Daunds prayer. 36 Hu- fius is fent to Abfalom to difumer his counfil.

1 A Fter this, Abfalom “prepared him charets and hofes, and fitte men to ” runne before him.

2 And Abfalom rofe vp early, and ftode hard by the entring in of the gate: & eue- rie ma that had anie matter, & came to y King for iudgement, him did Abfalom call vnto him, and faid, Of what citte art thou: And he answered, Thy feruant is of one of the tribes of Ifrael.

3 The Abfalom faid vnto him, Se, thy mat- ters are good & righteous, but there is no man deputed of the King to heare thee.

4 Abfalom faid mo: eouer, Oh y I were made iudge in the land, that euerre man w ha: he anie matter or controuerfic, might come to me, that I might do him iuftite.

5 And when anie man came nere to him, and did him obeisance, he put forthe his hand, and toke him, and kifed him.

N.ii.

y Which weighed d I 4 ouees after halfe an oue the fbekel.

Or, poffin. q The wicked are impacient to their affe- ftions, &
spare no vstewial meanes to ch- puffe them.

If I haue of- fended by re- winging my fifties difho- nour: thus
the wicked iuftite them felons to their enil

No wade him n Which were as a garde to fet: orne his fate

Or, onerence fe.

h That is, on- ting of what citie or place he was

e That hy flanter, fute- ne, and fae promifes the wicked fons
preferment

Dauid fleeth.

II, Samuél.

The Arke returneth.

d by sailing them from his father to him felfie e Counting from
the time that the Ifrae life's had af hed a King of Samuél.

f by affring a peace offering, & was law- ful to do in a use
place

g And byd to his feath in He b/he.

"Elo went and tourefed

h Whofe hear he fawc that Satan had fo pelfiff, that he welde
tex- na no mifchief vantified

"Elo thaft

"Elo at his force.

"Or, hany i To wit, fri Ierufalém

h Theft were as the Kings garde, or as fo- me write, his
counselers.

i Who, as fo me write, was the Kings fo- ne of Gath

th Meaning, them of his fa mille n God require ther thy frid-
ship and fide- lize.

6 And on this maner did Abfalóm to all Ifraél, that came to the
King for judge- ment: fo Abfalóm 4 ftale the hearers of the
men of Ifraél.

7 ¶ And after 5 fortie yeres, Abfalóm faid vnto the King, I pray
thee, let me go to Hebrón, and rendre my vowe which I ha- ue
vowed vnto the Lord.

8 For thy feruant vowed a vowe when I re- mained in Gefhár,
in Arám, faying, If the Lord fhall bring me againe in dede to Ie-
rufalém, I wil 7 ferue the Lord.

9 And the King faid vnto him, Go in pea- ce, So he arofe, and
went to Hebrón.

10 ¶ Then Abfalóm fent fpies throughout all the tribes of
Ifraél, faying, When ye heare the founde of the trumpet, ye
fhall fay, Abfalóm reigneth in Hebrón.

11 ¶ And with Abfalóm went two hundredth men out of
Ierufalém, that were 2 called: and they wét in their fimplicite,
knowing nothing.

12 Also Abfalóm fent for Ahithóphel the Gilonite Dauids
counfeler, from his citie Gilóh, while he offred facrifices: and

the treafon was great: for the people" enci- cafed ftill with Abfalóm.

13 ¶ Then came a meffenger to Daudid, faying, The hearts of the men of Ifraél are turned after Abfalóm.

14 Then Daudid faid vnto all his feruants that were with him at Ierufalém, Vp, and let vs flee: for we fhall not efcape fró 5 Abfalóm: make fpede to departe, left he come fodenly and take vs, & bring euil vpó vs, and fmite the citie with the edge of the fworde.

15 And the Kings feruants faid vnto him, Beholde, thy feruáts are ready to do accor- ding to all that my lord the King fhall "appoint.

16 So the King departed and all his houfe- holde " after him, and the King left ten concubines to kepe the houfe.

17 And the King went forth and all the people after him, and taryed in a place 1 fárre of.

18 And all his feruáts went about him, and all the 2 Cherethites and all the Pele- thites and all 3 Gittites, euen fixe hádreth men which were come after him fró Gath, went before the King.

19 Then faid the King to 1 Itraí the Git- tite, Wherefore comest thou alfo with vs 2 Returne and abide with the King, for thou art a ftranger: depatethou therefo- re to thy place.

20 Thou cameft yefterday, and fhulde I caufe thee to wander to day and go with vs 1 wil go whither I can: therefore retur- ne thou; and cary againe thy m brethren: mercie and 2 trueth be with thee.

21 And Itraí anfweted the King, and faid,

As the Lord liueth, & as my lord the King liueth, in what place my lord the King fhall be, whether in death or life, euen there furely wil thy feruant be.

22 Then Dauid faid to Itraí, Come, & go forwarde. And Itraí the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loude voyce, and 4 all the people went forward, but the King paffed ouer the brooke Kidión: and all the people wét ouer towarde the way of the wilderness.

24 ¶ And lo, Zadók alfo was there, and all the Leuites with hym, 5 bearing the Arke of the couenant of God: & they fet downe 6 Arke of God, and Abiathár wét 4 vp vntil the people were all come out of the citie.

25 Then the King faid vnto Zadók, Carie the Arke of God againe into the citie: if I fhall finde fauour in the eyes of the Lord, he wil bring me againe, & fhewe me bethe it, and the Tabernacle thereof.

26 But if he thus fay, I haue no deliite in thee, beholde, 7 here am I, let him do to me as femeth good in his eyes.

27 The King faid againe vnto Zadók the Priest, Art not thou a
8 S:er 9 returne into the citie in peace, & your two fonnes with
you: to wit, Ahimáaz thy fonne, and Iona- thán the fonne of
Abiathár.

28 Beholde, I wil tarie in the fieldes of the wilderness, vntil
there come fome worde from you to be tolde me.

29 Zadók therefore and Abiathár caryed the Arke of God
againe to Ierufalém, and they taried there.

30 And Dauid went vp the mount of oliues and wept as he
went vp, and had his head f couered, and wét barefooted: and
all the people ffiat was with him, had euerie man his head
couered, and as they went vp, they wept.

31 Then one tolde Dauid, faying, Ahithó- phel is one of them
that haue confpired with Abfalóm: and Dauid faid, ó Lord, I
pray thee, turne the 2 counfel of Ahi- thóphel into foolifhnes.

32 ¶ Thrn Dauid came to the toppe of the mount where he
worfhiped God: and be- holde, Hufhai the Archite came
against him with his coare torne, & hauing earth vpon his
head.

33 Vnto whome Dauid faid, If thou go with me, thou fhalt be a burthen vnto me.

34 But if thou returne to the cutie, and fay vnto Abfalóm, I wil be thy 2 feruant, o King, (as I haue bene in time pafst thy fathers feruant, fo wil I now be thy feruant) then thou maieft bring me the counfel of Ahithóphel to noght.

35 And haft thou not there with thee Za- dók and Abiathár: the Priest 2 therefore whatfocuer

o To wit, the fix hundredth men.

p Which was the charge of the Kohath- tes, Nomb 4, 5 6 To stand by the Arke.

Or, his tabernacle

7 The faith ful in all their afflictions they we them fell- ner obedient to God's wil. 1 Sam 3, 8

f With affhes & duft in fig- ne of fortowe

8 The counfel of the crafty worldelings doeth more herme the the open force of the enemies.

9 Thogh Hu- fhai diffem- bled here at the Kings re- que: 10 yet may be soeueie this expile to ex- ce: one diffi- malaction.

Shimei curfeth Dauid.

II. Samuel. Hufháí dissembleth. 1291/1224

whatsoever thou shalt heare out of the Kings house, thou shalt shewe to Zadók and Abiathái the Priests.

36 Beholde, there are with them their two sonnes: Ahimáaz Zadoks sonne, and Ionathán Abiathars sonne: by them also shal ye send me euerie thing that ye can heare.

37 So Hufháí Dauds friend went into the citte: and Abfalóm came into Ierufalém.

CHAP. XVI.

1 The infidelitie of Zibá. 2 Shimei curfeth Daud. 10 Hufháí cometh to Abfalóm. 21 The counfel of Ahithóphél for the concubines.

a Which was the nil of olives, Chap 19, 1a.

Q. 62. 1400.

b Commonly there are no voter teamors than they, w vader pretence of friendship accuse others.

Eis 1 wu'fi'.

a Which was a citte in the tribe of Ben-mpin

4 That is, to-inde about him

“Eis, man of blood “Eis, man of Bri'di

6 Reproching him as though by his means Ith witheth it Aboly
were flame

1 Sam 24, 21. © chap 1, 2.

f Daudid fels this was the judgement of God for his sonne, &
therefor: humbleth him citte to his cod

1 When Daudid was a litle past the toppe of the hill, Beholde,
Zibá the seruant of Mephibó sheth met him with a couple of
asses falded, and vpon them two hundredth cakes of bread,
and one hundredth bunfhes of raisins, & an hundredth of dry-
ed figges, and a bottel of wine.

2 And king faid vnto Zibá, What meanest thou by these: And
Zibá faid, They be asses for the Kings houtholde to ride on,
and bread and dried figges for the yong men to eat, and wine,
that the faint may drincke in the wildernes.

3 And the King faid, But where is thy masters sonne? The Zibá
answered the King, Beholde, he remaineth in Ierufalém: for he
faid, This day shal the house of Ifraél restore me the kingdome
of my father.

4 Then faid the King to Zibá, Beholde, thine are all that
pertened vnto Mephibó-sheth. And Zibá faid, “I befeche thee,
let me finde grace in thy sight, my lord, ô King.

5 And when King Daud came to a Bahurim, beholde, thence came out a man of the familie of the house of Saúl, named Shimei the sonne of Gerá: and he came out, and cursed.

6 And he cast stones at Daud, and at all the seruants of King Daud: and all the people, and all the men of warre were on his right hand, and on his left.

7 And thus faid Shimei when he cursed, Come forthe, come forthe thou “murthe-rer, and” wicked man.

8 The Lord hathe broght vpon thee all the blood of the house of Saúl, in whose stead thou hast reigned: and the Lord hathe delivered the kingdome into the hand of Abfalóm thy sonne: and beholde, thou art taken in thy wickednes, because thou art a murtherer.

9 Then faid Abifháí the sonne of Zeruiah vnto the King, Why doeth this dead dogge cursé my lord the King? let me go, I pray thee, and take away his head.

10 But the King faid, What haue I to do with you, ye sonnes of Zeruiah: for he curseth, euen becausé the Lord hathe bidden him cursé Daud: who darte then

say, Wherefore hast thou done so?

11 And Daud faid to Abifháí, & to all his seruants, Beholde, my sonne w came out of mine owne bowels, fekeeth my life:

then how much more now may this sonne of Iemini? Suffre him to cursé: for the Lord hathe bidden him.

12 It may be that the Lord wil loke on mine affliction, and do me good for his cursing this day.

13 And as Daud and his men went by the way, Shimei went by the side of the moûtaine ouei against him, and cursed as he went, and th: ewe stones against him, and cast duft.

14 Then came king & all the people that were with him weary, and refreshed them selues there.

15 And Abfalóm, and all the people, the men of Ifraél came to Ierufalém, & Ahithóphél with him.

16 And when Hufháí the Archite Dauds friend was come vnto Abfalóm, Hufháí faid vnto Abfalóm, “God faue the King, God faue the King.

17 Then Abfalóm faid to Hufháí, Is this thy kindenes to thy friend? Why wentest thou not with thy friend?

18 Hufháí then answered vnto Abfalóm, Nay, but whome the Lord, & this people, and all the men of Ifraél chuse, his wil I be, and with him wil I dwell.

19 And “moreouer vnto whome shal I do seruice not to his sonne as I ferued before thy father, so wil I before thee.

20 Then spake Abfalóm to Ahithóphél, Giue counfel what we shal do.

21 And Ahithóphél faid vnto Abfalóm, Go in to thy fathers cocubines, which he hathe left to kepe the house: and when all Ifraél shal heare, that thou ait abhorred of thy father, the hands of all that are with thee, shalbe strong.

22 So they spred Abfalóm a tent vpon the top of the house, and Abfalóm went in to his fathers concubines in the sight of all Ifraél.

23 And the counfel of Ahithóphél which he counfeled in those dayes, was like as one had asked counfel at the oracle of God: so was all the coufel of Ahithóphél bothe with Daud and with Abfalóm.

CHAP. XVII.

7 Ahithóphél counfel is ourther men by Hufháí 24 The Lord had so ordained. 19 The Pres. is sonnes are had in the west. 22 Daud goeth ouer Ierdán. 23 Ahithóphél hangeth him selfe. 27 Thee bring vitails to Daud

1 Moreover Ahithóphél faid to Abfalóm, Let me chuse out now twelve thou and men, and I wil vp and follow after Daud this night,

2 And I wil come vpo him: for he is weary, N.iii.

Or, my tearee, g Meaning, g the Lord wil send effort to his
when they are oppressed.

h To wit, at Bahurim

“Eis Let the King line

i Meaning, Da uid.

“Eis the feildy time.

k Suspecting g change of the kingdome, and so his owne
ouethrowne, he gmethe fische counfel as might mohe hindre his
fathers reconciliation and also declare to the people g Abfalóm
was in huen autors tie

l It was so ex-famed for the fucceffe they zeol.

a The wicked are so gredy by exercise their malice, that they
lea-ue none occa-fion, that may further the fume.

Hushais counsel.

II. Samuel.

Ahithóphēl hanged.

b. Meaning David.

"The war right is the spur of Abfalom.

"The what is to his mother.

10. green fuchs. counsel.

11. Hushais the- week him fel- le faithful to David, in that he reproach this wicked counsel and purpose. "On, very all-night.

"The... have a brother, or not- ner. "She, well.

10. a will of- get, with him.

a. by, unmixed.

d. That coun- sel which de- med good at the first to Abfalom, vers. 4. e. For by the counsel of Hus- hais he went to the house where he was duly byed.

and weake handed; so I will share him, and all the people that are with him, shall flee, and I will smite the King onely.

3. And I will bring against all the people vn- to thee, and when all shall returne, (b the man whome thou fckest being fliaine) all the people shall be in peace.

4. And the saying "pleafed Abfalom wel, and all the Elders of Israel.

5. The said Abfalom, Call now Hushais the Archite also, and let vs heare likewise "what he sayeth.

6. So when Hushais came to Abfalom, Ab- falom spake vnto him, saying, Ahithó- phel hathe spoken thus: shall we do

after his saying, or noteth thou?

7. Hushais then answered vnto Abfalom, The counsel that Ahithóphēl hathe giue, is not "good at this time".
8. For, said Hushais, thou knowest thy father, and his men, that they be strong me, and are chafed in minde as a beare robbed of her whelpes in the field: also thy father is a valiant warrior, and wil not lodge with the people.
9. Beholde, he is hid now in some cause, or in some place: and though some of them be ouer:thrown at the first, yet the people shall heare, and say, The people that follow Abfalom, be "ouer:thrown.
10. Then he also that is valiant whose heart is as the heart of a lion, shall "shrinke and faint: for all Israel knoweth, that thy father is valiant, and they which be with him, showte men.
11. Therefore my counsel is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the sand of the sea in number, and that thou go to battel in thine own: persone.
12. So shall we come vpo him in some place, where we shall finde him, and we wil vpo him as the dewe falleth on the ground: and of all the men that are with him, we wil not leauehim one.

13. Moreouer if he be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and we wil drawent into the riuer, vntil there he not one smale stone found there.

14. Then Abfalom and all the men of If- rael said, The counsel of Hushais the Ar- chite is better, then the counsel of Ahithó- phel: for the Lord had determined to destroy the good counsel of Ahithóphēl, that the Lord might bring cuil vpon Abfalom.

15. Then said Hushais vnto Zadok and to Abiathá: the Priests, Of this and that ma- ner did Ahithóphēl and the Elders of If- rael counsel Abfalom: and thus and thus haue I counseled.

16. Now therefore send quickly, and shewe

David, saying, Tary not this night in the fieldes of the wilderness, but rather get thee out, least the King be deuoured & all the people that are with him.

17. Now Ionathán and Ahimáaz abode by En-rogél: (for they might not be sent to come into the citie) and a maid went, and tolde them, and they went and shew- ed King David.

18. Nevertheless a yong man sawe them, and tolde it to Abfalom, therefore they both departed quickly, & came to a man house in Bahurim, who had a well in his court, into the which they went down.

19. And the wife toke and spred a cou- ring ouer the welles mouthe, and spred grounde corne thereon, that the thing shulde not be known.
20. And when Abfaloms seruants came to the wife into the house, they said, Where is Ahimáaz and Ionathán? And the wo- man answered them, They be gone ouer the broke of water. And when they had fought them, and colde not finde them, they returned to Ierusalém.
21. And assone as they were departed, the other came out of the well, and went and tolde King David, and said vnto him, Vp, and get you, quyckly ouer the water: for "suche counsel hathe Ahithóphēl giuen against you.
22. Then David arose, and all the people that were with him, and they went ouer Iordén! vntil the dawning of the day, so that there lacked not one of them, that was not come ouer Iordén.
23. Now whe Ahithóphēl sawe that his co- unsel was not followed, he saddled his asse, and arose, and he went home vnto his ci- tie, and put his housholde in ordre, and whanged him selfe, and dyed, and was bu- ryed in his fathers graue.
24. Then David came to Mahanaim. And Abfalom passed ouer Iordén, he, and all the men of Israel with him.

25. And Abfalom made Amafa captaine of the hoste in the stead of Ioab: which Amafa was a mans sonne named Ithrá an Israelite, that wet in to Abigál the daughter of Naháth, sister to Zeruiah Iobabs mother.

26. So Israel and Abfalom pitched in the land of Gileád.

27. And when David was come to Mahanaim, Shobi the sonne of Naháth out of Rabbah of the children of Ammón, and Machir the sonne of Ammiel out of Lo-dehár, and Barzelái the Gileadite out of Rogél

28. "Brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and parched corn, & beans, and lentils, and parched corn.

f. That is, over Jordan.

10. the well of Rogél.

g. Meaning, the message from these fathers.

h. Thus God sendeth the cure to him in their greatest dangers.

i. The Chaldee text readeth, now they have passed the Jordan.

k. To wit, to pursue thee with all haste.

l. They travelled all night, by morning had all their companies passed over.

m. Gods is the vengeance e- ue in this life is poured on them,
which are enemies, testimony, or persecutors of his Church.

n. Who was also called a shái David's father.

o God sheweth his felle me the liberals to his, when they se-
me to be wret- ly destitute.

29. And

Dauids victorie.

II. Samuél. Abfalóm. slaine. 144

19 And they broght hony, and butter, and shepe, and chese of kine for Daudid and for the people that were with him, to eat: for they said, The people is hungry, & weary, and thirsty in the wilderness.

CHAP. XVIII.

2 Daudid denideth his armies into thro partes. 3 Abfalóm is hanged slaine, and cast in a pit 4 David lamenteth the death of Abfalóm.

a For certain of 5 Ruben- tes, Gaudies, & of the naive tribe, colde not bare the mildness of 6 sone agnith 7 father, & the relore inyoed with Daudid

TThen Daudid 8 nobred the people that were with him, & set ouer them cap- taines of thousand and captaines of hun- dreds.

3 And Daudid sent forth the third parte of the people under the hand of Iráb, and the third parte under the hand of Abishái Ioabs brother the sonne of Zeruiah: and the other third parte under the hand of It- rái the Gittite. & the King said vnto the people, I wil go with you my selfe also.

3 But the people answered, Thou shalt not go for the: for if we flee away, they wil not regarde vs, nether wil they passe for vs, thogh halfe of vs were slaine: but thou 5 art now woth te

thousand of vs: there- fore now it is better that thou succour vs
out of the citie.

b Signifying, 7 a good go- nerour: 8 the to be so dear veto his
pro- ple, that they wil rather look their lines, he 9 oghe shulde
owns vnto hi.

4 Then the King said vnto them, What semeth you best, that I
wil do. So 9 King stode by the gate side, and all the people
came out by hundreds and by thousands.

5 And the King commanded Ioáb and A- bishái, and Itrái,
saying, Encreate the yong man Abfalóm gently for my sake,
and all the people hearde when the King gave all the captaines
charge concerning Abfa- lóm.

6 So the people went out into the field to meete Ifraél, & the
battel was in 7 wood of Ephraim:

7 Where the people of Ifraél were slaine before the seruants of
Dauíd: so there was a great slaughter that day, eness of twentie
thousand.

8 9 For the battel was skatred ouer all the country: and the
wood deuoured mucche more people that day, then did the
sworde.

9 10 Now Abfalóm met the seruants of Da- uid, and Abfalóm
rode vpon a mule, and the mule came under a great thicke oke:

and his head caught holde of the oke, and he was taken vp 11
between the heauen and the earthe: & the mule that was under
him went away.

10 And one that sawe it, rolde Ioáb, saying, Beholde, I sawe
Abfalóm hanged in an oke.

11 Then Ioáb said vnto the man that rolde him, And hast thou
in dede fene: why then didest not thou there smite him to the
ground, and I wolde haue giuen thee ten 12 13 elele of siluer,
and a girdle?

12 Then the man said vnto Ioáb, Thogh I shulde "receiue a
thousand shekels of si- uer in mine had, yet wolde I not lay
mine had vpon the Kings sonne: for in our hea- ring the King
charged thee, and Abishái, & Itrái, saying, Beware, lest ante
touche the yong man Abfalóm.

13 If I had done it, it had bene the "danger of my life: for
nothing can be hid fro the King: yea, 14 thy selfe woldeest
haue bene against me.

14 Then said Ioáb, I wil not thus tary with thee. And he toke
thre darces in his hand, & thrust them" through Abfalóm,
while he was yet aliue in the middes of the oke.

15 And ten seruats that bare Ioabs armour, compassed about
and smore Abfalóm, and slewe him.

16 Then Ioáb 17 blewe the trumpet, and the people returned from pursuing after If- raél: for Ioáb helde backe the people.

17 And they toke Abfalóm, and cast him into a great pit in the wood, and layed a mighty great heape of stones vpon him: and all Ifraél sled eute: in one to his tent.

18 Now Abfalóm in his life time had take and reared him vp a piller, which is in the "Kings dale: for he said, I haue no sonne to kepe my name in remembrance. & he called 19 piller after his owne name, and it is called vnto this day, Abfaloms place.

19 20 Then said Ahimáaz the sonne of Za- dók, I pray thee, let me runne, and beare the King tidings that the Lord hathe" deliuered him out of the hand of his ene- mies.

20 And Ioáb said vnto him, Thou shalt not be 21 messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the Kings some is dead.

21 The said Ioáb to Cushí, Go, tel the Kig, what thou hast fene. And Cushí bowed him selfe vnto Ioáb, and ran.

22 The said Ahimáaz the sonne of Zadók agame to Ioáb, What, I pray thee, if I also runne after Cushí? And Ioáb said, Whe efore now wilt thou runne, my son- ne, sing that thou hast no tidings to bring?

23 Yet what if I runne? Then he said vnto him, Róine. So
Ahimáaz: anne by the way of the plaine, and ouerwent Cushí.

24 Now Dauid fate between 25 two 26 gates, And the
watcheman went to the toppe of the gate vpon the wall, & lift
vp his eyes, and sawe, and beholde, a man came tuning alone.

25 And the watcheman cryed, & tol le the King And the King
said If he be alone, "he bringeth tidings. And he came apate,
and di: we nere.

e So called because 2 E- phraimites (as some say) fed ch: is
eartel bryade sorden in thos wood.

f This is a ter- rible example of God's ven- gence against them
that are rebels or dif- obedient to their parents

Gen 23, 25

N.iii.

Dauids affection.

II. Samuel.

Dauids returne.

26 And the watcheman fawc an other man running, and the
watcheman called vnto the porter, and faid, Beholde, another
man runneth alone. And the King faid, He also bringeth
tidings. 27 And the watcheman faid, "Me thinketh the running

of the fo:moft u like the running of Ahimaz the fonne of Zadok. Then the King faid, He is a good man, & commeth with good tidings. 28 And Ahimaz called, and faid vnto the King, Peace be with thee: and he fel downe to the earth vpon his face before King, and faid, Bleffed be the Lord thy God, who hath 'thur vp the men that lift vp their hands against my lord the King. 29 And the King faid, Is the yong man Abfalom fafe? And Ahimaz answered, Whe Ioab fent the Kings fferuant, and we thy feruat, I fawe a great tumulte, but I knewe not what. 30 And the King faid vnto him, Turne a-fide, c' stand here. fo he turned afide and fode ftill. 31 And beholde, Cufhi came, and Cufhi faid, "Tidings, my lord the King: for the Lord hath deliuered thee this day out of the hand of all that rofe against thee. 31 Then the King faid vnto Cufhi, Is the yong man Abfalom fafe? And Cufhi answered, The enemies of my lord King, & all that rise agaist thee to do tice hurt, be as that yong man is. 33 And the King was 'moued, and went vp to the chamber: ouer the gate, and wept: & as he went, thus he faid, O my fonne Abfalom, my fonne, my fonne Abfalom: wolde God I had dyed for thee, o Abfalom, my fonne, my fonne.

CHAP. XIX. 7 Ioab encourages the Kjong d' Daudid is reffered 21 Shi mei 21 pardoned 24. Mophibifeth meeteth the Kjong. 29 'Barr glui departeth 41 Ifrail ftrineth with Iudab. And it was tolde Ioab, Beholde, the King wepeth and mourneth for Abfalom. 2 Therefore the "victorie of that day was turned into mourning to all the people: for the people heard fay that day,

The King furtoweth for his fonne. 3 And the people wet that day into the ci-tie 'secretly, as people confounded hide them felues when they flee in battel. 4 So the King hid his face, and the King cryed with a lowde voyce, My fonne Ab-falom, Abfalom my fonne, my fonne. 5 Then Ioab came into the houfe to the King & faid, Thou haft flamed this day the faces of all thy feruats, which this day haue faued thy life, and the liues of thy fonnnes and of thy daughters, and the liues of thy wiues, and the liues of thy con-cubines,

6 In that thou loueft thine enemies, & ha-teft thy friendes: for thou haft declared this day, that thou regardest nether thy 'pinnces nor feruants: therefore this day I perceive, that if Abfalom had liued, and we all had dyed this day, that the it wolde haue" pleased thee wel.

7 Now thetetoie vp, come out, and fpeake "cofortably vnto thy fituats: for I fweare by the Lord, except thou come out, there wil not tary one man with thee this night: and that wil be worfe vnto thee, then all yeuill that fel on thee from thy youthe hetherto.

8 Then the King arofe, & fate in the 'gate: and they tolde vnto all the people, faying, Beholde, the King doeth fit in the gate: & all the people came before the King: for Ifrael had fled euerie man to his tent.

9 Then all the people were at a strife throughout all the tribes of Ifrael, fay-ing, The King faued vs out of the had of our enemies, & he deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Abfalom.

10 And Abfalom, whome we anointed ouer vs, is dead in battel: therefore why are ye fo flowe to bring the King againe?

11 But King Daud fent to Zadok and to Abirahár the Priests, faying, Speake vn-to the Elders of Iudáh and fay, Why are ye behind to bring King againe to his houfe, (for the faying of all Ifrael is come vnto the King, even to his houfe)

12 Ye are my brethren: my bones and my flesh are ye: wherefore then are ye the last that bring the King againe?

13 Alfo fay ye to Amafa, Art thou not my bone and my flesh: God do fo to me and more alfo, if thou be not captaine of the hofte to me for euer in f'toume of Ioab.

14 So he bowed the heartes of all the men of Iudáh, as of one man: therefore they fent to the King, faying, Returne thou with all thy feruants.

15 So the King returned, & came to Ior-dén. And Iudáh came to Gilgái, for to go to meete the King, & to conduct him ouer Iordén.

16 And a Shimei f' fonne of Gerá, the fonne of Iemmi, which was of Bahurim, hafted & came downe with the men of Iudáh to meete King Daud,

17 And a thoufand men of Beniamin with him, and Zibá the feruant of the houfe of Saúl, and his fifteen fonnes and twentie feruants with him: and they wet ouer Ior-dén before King.

18 And there wet ouer a bote to carie ouer the Kings houfholde, and to do him plea-fure. Then Shimei the fonne of Gerá fel before the King, when he was come ouer Iordén,

The opalates.

"She bear right to thine eyes"

"She is the heart of thy ftr-ness."

e Where the mofe refore of the people hanged.

d Euerie one blamed ano-ther f' frone who fholde firth bring him home.

e That they fholde repre-ue the negli-gence of f' al-cer, fong cue people were fo forward.

f By this poli-vie Daud flogut f' by wimng of the captaine, he fholde hane f' heartes of all the people.

g Who had be fore reuiled him, Chap. 16, 23

Chap. 16, 23

19 And

Shimei pardoned.

II. Samuel.

Barzillái. 145

Chap. 26, 27.

b For in his adversus he was his most cruel course, & now in his prosperine fe- &th by Batte- rie to crepe in- to favour. c By Ioseph he meaneth E- phr. 26, Manuf &th, and Iema min (whereof he was) becau- se these thre were vnder o- ne standard, Numb 1, 28

19 And said vnto y King, Let not my lord impure w wickednes vnto me, nor remem- ber the thing that thy seruant did w wickedly when my lord the King departed out of Ierusalém, that y King shulde take it to his heart.

20 For thy seruat doeth knowe, that I haue done amisse: therefore beholde, I am the first this day of all the house of Ioseph, that am come to go downe to meete my lord the King.

21 But Abishai the sonne of Zeruiah answered, and said, Shal not Shimei dye for this, because he cursed the Lords anointed?

22 And Daud said, What haue I to do with you, ye sonnes of Zeruiah, that this day ye shulde be aduersaries vnto me shal there anie man dye this day in Israel: for do not I knowe, that I am this day King ouer Is- rael?

23 Therefore the King said vnto Shimei, Thou shalt not dye, and the King sware vnto him.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the King, and had nether washed his feete, nor dressed his bearde, nor washed his clothes from the time the King departed, vntil he returned in peace.

25 And when he was come to Ierusalém, & met the King, the King said vnto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord the King, my seruant discecued me: for thy seruant said, I wolde haue mine asse sadled to ride the- reon for to go with the King, because thy seruant is lame.

27 And he hath a accused thy seruant vn- to my lord the King: but my lord y King is as an Angel of God: do therefore thy pleasure.

28 For all my fathers house were a but dead men before my lord the King, yet didest thou set thy seruant among them y did eat at thine owne table: what right therefore haue I yet to ciye anie more vnto the King?

29 And the King said vnto him, Why spea- kest thou anie more of thy matters: I haue said, Thou, and Ziba denide the lands.

30 And Mephibosheth said vnto y King, Yea, let him take all, seing my lord the King is come home in peace.

31 ¶ Then Barzillái the Gileadite came downe from Rogelim, and went ouer Ior- dén with the King, to conduct him ouer Iordén.

32 Now Barzillái was a very aged man, eni- fourefore yere olde, and he had prouddled the King of sustenance, while he lay at Mahanáim: for he was a man of very great substance.

33 And the King said vnto Barzillái, Come ouer with me, & I wil seede thee with me in Ierusalém.

34 And Barzillái said vnto y King, "How long haue I to lyue, that I shulde go vp with the King to Ierusalém?" She has many dates are the years of my life

35 I am this day sourefore yere olde: and ca I discern betwene good or euil: Hath thy seruant anie taste in that I eat or in y I dinke: Can I heare anie more the voice of singing men and women? wherefore then shulde thy seruant be anie more a "burthen vnto my lord the King?

36 Thy seruant wil go a little way ouer Ior- dén with the King, and why wil the King retomence it me with such a reward?

37 I pray thee, let thy seruant tuine backe againc, that I may dye in mine owne ci- tre, and be buried in the graue of my father and of my mother: but beholde thy seruat p Chindhám,

let him go with my lord the King, & do to him what shal please thee.

38 And the King answered, Chihám shal go with me, and I wil do to him that thou shalt be content with: & whatsoever thou shalt require of me, that wil I do for thee.

39 So all the people went ouer Iordén: and the King passed ouer: and the King kissed Barzillái, and blessed him, and he retur- ned vnto his owne place.

40 ¶ Then the King went to Gilgál, and Chihám went with him, and all the peo- ple of Iudáh conducted the King, and also haise the people of Israel.

41 And beholde, all the men of Israel came to the King, & said vnto the King, Why haue our brethren the men of Iudáh stolen thee away, and haue brought the King and his housholde, and all Dauds men with him ouer Iordén?

42 And all the men of Iudáh answered the men of Israel, Because the King is nere of kin to vs: and wherefore now be ye angry for this matter? haue we eat e of the Kings cost, or haue we taken anie bribes?

43 And the men of Israel answered the me of Iudáh, and said, We haue ten partes in the King, and haue also more regla to Da- uid then ye, Why then did ye despise vs, that our aduise shulde not be first had in restoring our King? And the wordes

of the men of Iudáh were fearcer then the wordes of the men
of Israel.

CHAP. XX.

1 Shéba raiseith Israel against Daud in Iudá killeth Amosa
craterously 22 The head of Shéba is deline- red in Iudá. 23
Dauds chief officers.

1 Then there was come thither a wic- ked man (named Shéba
the sonne of Bichri, a man of Iemini) and he blew the trumpet,
and said, We haue no parte in

O.1.

o He choghe at not meete to recruie bene- fites of him to
whome he was not able to do seruante agame.

p My sonne

or, had him fore well

q Where the tribe of Iudáh erryed to re- ceine him

r Which had taken parte of the King.

f Towards Ier- usalém.

or, haue we we first furee re- being home the King's rest 22

Shebas rebellion.

II. Samuël.

Shebá beheaded. 296/1224

b As thei of Iudáh fay e He thoghe by speaking conspicuously of the King, to there y people rather to fodi- ction.

d. Fró Gilgál, which was or- re Iordén

Chap 16,22.

a Who was his chief captains in Ioabs rou- me, Chap 19,11

f Ether them which had be- ne voder Ioáb, or Daidó mé Chap 8,19.

g Which was his coat, that he visé to weare to the warres

"The peace.

"The decided on his fire"

h He fòde by Amafá at Ioabs appoin- cement.

i Venn she ci- ne Abél, which was here to Bethmaacháh.

b Daid, nether haue we inheritance in y fonne c of Ifsá: euery man to his tents, o Ifraél.

So euéry man of Ifraél went from Daid and followed Shéba the fonne of Bichri: but the men of Iudáh claue faît vnto their King, from 4 Iordén euen to Ierufalém.

When Daudid then came to his houfe to Ierufalém, the King toke the ten wo- men hu* concubines, that he had leît behinde him to kepe the houfe, & put them in warde, and fed them, but lay no more with them: but they were enclofed vnto y day of their death, liuing in widowhode.

¶ The faid the King to 2 Amafá, Affem- ble me the mé of Iudáh within thre daies, and he thou here present.

5 So Amafá wêt to affemble Iudáh, but he taried longer then the time which he had appointed him.

6 Then Daudid faid to Abifháí, Now fhall Shéba the fonne of Bichri do vs more harme the did Abfalóm: take thou therefore thy f lords feruants and followe after him, leît he get him walled cities, & efcape vs.

7 And there went out after him Ioabs mé, and the* Cherethites and the Pelethites, and all the mightie men: & the departed out of Ierufalém, to followe after Shéba the fonne of Bichri.

8 Whê thei were at the great ftone, which is in Gibeón, Amafá went befare them, & Ioabs e garment, that he had put on, was girded vnto him, & vpon it was a fworde girded, which hanged on his loines in the fheath, & as he went, it vfed to falle out.

9 And Ioáb faid to Amafá, Art thou m "health, my brother? & Ioáb toke Amafá by the beard with y right hâd to kiffe him.

10 But Amafá toke no hede to the fworde that was in Ioabs hand: for therewith he fmote him in the hft rib, and fhed out his bowels to the grounde, & "fmote him not the feconde time: fo he dyed, then Ioáb & Abifháí his brother followed after Shéba the fonne of Bichri.

11 And one of Ioabs men b ftode by him, & faid, He that fauoreth Ioáb, & he that is of Dauids parte, let him go after Ioáb.

12 And Amafá wallowed in blood in the middles of the way: & when the man fawe that all the people ftode ftill, he removed Amafá out of the way into y field, & caît a cloth vpon him, becaufe he fawe that euery one that came by him, ftode ftill.

13 ¶ When he was removed out of the way, cuery man went after Ioáb, to followe af- ter Shéba the fonne of Bichri.

14 And he went through all the tribes of Ilfaél vnto Abél, and 2 Bethmaacháh and all places of Berim: and thei garhe:ed togethe, and went alfo afcee him.

15 So thei came, and befeged him in Abél,

nerre to Bethmaacháh: and thei caît vp a mount againft the citie, & the people the- se of ftode on the ramper, and all the peo- ple that was with Ioáb, 2 deftroyed and caît downe the wall.

16 Then cryed a wife woman out of the ci- tie, Heare, heare, I pray you, fay vnto Io- áb, Come thou hither, that I may speake with thee.

17 And when he came nere vnto her, the womá laid, Art thou Ioáb: And he anfw- ted, Yea. And she laid to him, Heare the wordes of thine handmayd. And he an- fwered, I do heare.

18 Then she spake thus, 1 Thei spake in the olde time, faying, Thei shulde affe of A- bél. and so haue thei continued.

19 I am = one of them, that are peaceable or faithful in Iffaél: and thou goest about to destroye a citie, and a mother in Iffaél: why wilt thou deuoure the inheritance of the Lord?

20 And Ioáb answered, & laid, God forbid, God forbid it me, that I shulde deuoure, or destroye it.

21 The matter is not so, but a má of moût Ephráim (Shéba the sonne of Bichri by name) hathe lift vp his hand against the King, euen against Daid: destuer vs him onefy, & I wil departe from the citie. And the woman laid vnto Ioáb, Beholde, his head shai be thrown to thee ouer the wall.

22 Then the woman went vnto all the peo- ple with her wifdome, and thei cut of the head of Shéba the sonne of Bichri, & caît it to Ioáb: then he blewe the trumpet, and "thei retired from the citie, euery man to his tent: and Ioáb returned to Ierufalém vnto the King.

23 ¶ The Ioáb was ouer all the hofte of If- raél, and Banatáh
the fonne of Iehoiadá ouer the Cherethites & ouer y Pelethites,

24 And Adorám ouer the tribute, and Io- fhaphát the fonne of
Ahilúd the recoder,

25 And Sheiá was fcribe, and Zadók and Abiathár the Priéfts,

26 And alfo Irá the Iaurite was chief about Daud.

b That it, he went about to overthrowe it.

1 the fheweth this the olde cultome was not to deftroie a citie,
before peace was of- fted, Deut. 20, 11 m She fpea- beth in the
na- me of y citie.

n Hearing his faute rolde hi, he gave place to reafon and
required onefy him that was autor of the reeaſon.

"The thei were fcaered

Chap 8,16.

o Ether in dig- nitie, or fami- liarute.

CHAP. XXI.

1 Thre deare yeres 2 The vengeance of the fomes of Sa- úl
ligheeth on his feui fiones, which are haged 11 Feure great
hastels, which Daud had againft the 'Philíft me

1 Then there was a famine in the daies of Daud, thre yeres
"together: and Daud" affed counfel of the Lord, & the Lord
anfwered, 11 n for Saúl, and for his bloodie houfe, becaufe he
flewe the a Gi beonites.

2 Then the King called the Gibeonites, & laid vnto the (Now
the Gibeonites were not of the children of Iffaél, but a rem-
nant of the Amorites, vnto whome the children of Iffaél had
fworne: but Saúl

"Ridgere after one "She fight the four of the Lord

a Thinking to gearfe y peo- ple, becaufe theie were not of the
ftode of Abrahám- lufh p. 29.

foght

Sauls fones.

II. Samuel. Dauds victories. 1426

b Wherewith may your wash be ap- pealed, if you may pray to
God to remo us this plague from his peo- ple

c. Save only of Sauls Rocke

d. Of Sauls himself.

e To pacifie & Lord.

1. Sam. 19, 20.

f Here Michal is named for Merds Adriels wife as appea- reth
1 Sam 18, 19. for Michal was the wife of Palicel, 2 Sam 25-44,
& 2. in my had chil- dish Sam 6, 23 "the f." g Which was in
the monach Abib or Nifan, which count- neth purse of Marche
and purse of April, h To make her a titi, where so she prayed to
God to rume away his wash 1 Because drought was f cavile of
this famine, God by fending of come shewed f he was pacif-
fied. 2 Or, 19.

1. Sam. 31, 30.

foght to flaye the for his zeale toward the children of Ifrael and
Iudah)

3 And Daud faid vnto the Gibeonites, b What fhall I do for you,
and wherewith fhall I make the atonement, that ye may bleffe
the inheritance of the Lords

4 The Gibeonites then answered him, We wil haue no filuer
nor gold of Saul not of his houfe, nether for vs fhalt thou kil e
anie man in Ifrael. And he faid, What ye fhall fay, that wil I do
for you.

5 Then they answered the King, The man that confumed vs
and that imagined euil against vs, fo that we are destroyed
from remaining in anie coffe of Ifrael,

6 Let feuen men of his f fones be deli- uered vnto vs, and we
wil hang them vp vnto the Lord in Gibeah of Saul, the Lords

chofen. And the King faid, I wil glue them.

7 But the King had compaffin on Mephib- ofteh the fone of Ionathan the fonne of Saul, becaufe of the Lords othe, that was between them, even between Daud and Ionathan the fonne of Saul.

8 But the King toke the two fones of Riz- pah the daughter of Aiah, whome fhe bare vnto Saul, even Armoni & Mephibofteh and the fine fones of Michal, the daugh- ter of Saul, whome fhe bare to Abit e the fonne of Barzilai the Meholathite.

9 And he deliuered them vnto the hands of the Gibeonites, which haged them in the moutaine before the Lord: fo they "dyed all fuen together, and they were flaine in the time of narueft: in the firft doyes, & in the beginning of barly harueft.

10 Then Rizpah the daughter of Aiah to- ke f fackcloth & hanged it vp for he: vpo the rocke, from the beginning of harueft, vntil water dropped vpon them from the heauen, and fuffred nether the birdes of the aire to light on them by day, nor beaftes of the field by night.

11 And it was tolde Daud, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Daud went and toke the bones of Saul and the bones of Ionathan his fonne from the citizens of Iabeh Gilead, which

had follen them from the ftrete of Beth- fnan, where the Philistims had handged them, when the Philistims had flaine Saul in Gilboa.

13 So he bioght thence the bones of Saul and the bones of Jonathan his fonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Jonathan his fonne buried they in the countri of Beniamin in Zelah, in the grace of Kish his father: and when they had performed all that the King had commanded, God

was then appeafed with the land.

15 Again the Philistims had wtre with Ifrael: and Daud went downe, and his fruants with him, and they fogne a- gainst the Philistims, and Daud fanned.

16 Th.n Ifht benob which was of the fon- nes of Haraphah (the head of whofe fp are wayel thre hundreth a fhekels of braffe) eue he being girded with a newe fword, thought to haue flaine Daud.

17 But Abifhat the fonne of Zeruah fuc- coured him, and fmote the Philistim, and killed him. Then Dauds men fware vn- to him, faying, Thou fhalt go no more out with vs to battel, left thou quenche the light of Ifrael.

18 And after this also there was a battel with the Philistims at Gob, then Sib- bechal the Hufhathite flewe Saph, which was one of the fones of Haraphah.

19 And there was yet another battel in Gob with the Philistims, where Elhanah the sonne of Jaare-oregim, a Bethlehemite flewe Goliath the Gittite: the faffe of whose speare was like a weauers be- ame.

20 Afterwarde there was also a battel in Gath, where was a man of a great stature, and had on euery hand fix fingers, and on euery foote fix toes, some and twentie in number: who was also the sonne of Ha- raphah.

21 And when he reuiled Ifrael, Jonathan the sonne of Shima the brother of Da- uid flewe him.

22 These foure were borne to Haraphah in Gath, and dyed by the hand of Daud and by the hands of his frunts.

CHAP. XXII.

1 Daud after his victories praifeth God. 2 The anger of God toward the wicked. 3 He prophesieth of the resection of the Iewes, and vocation of the Gentiles.

1 And Daud spake the wordes of this song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

2 And he faid, The Lord is my rocke and my fortereffe, and he that deliuereth me.

3 God is my strength, in him wil I trust: my flued, and the hope of my saluacion, my hie towre and my refuge: my fauour, thou hast saved me from violence.

4 I wil call on the Lord, who is worthy to be praised, for that I be safe from mine enemies.

5 For the pangs of death have compassed me: the floods of vngodlines have made me as: aide.

6 The sorowes of the grace compassed me about: the flames of death ouer took me.

7 For whereof I was infected in mine iniquities, there the plague of God hath visited the land

8 That is, of the care of G. Ifra. in Whence a man is to have pained the quarrel.

9 For the glory and wealth of the colony Bandeh in the prison: to a man of the goily magistrate called Ge-ner, and Zaph at called Zip- pah: Chro 20,

10 That is, Lab- ini the brother of Go- liath, whom David slew, 1 Chro 20, 5

1. Sam. 18, p.

a In token of the wonderful benefits, that he received of God

2. Ifal 18, 2. b By the di- ucifers of the in cof: it hie names, he
fhe- wish how his faith was ftrengh and in all tete- ction

3. Or, 1000 c As Daud (who was the figure of Clerif) was by
Gods power deliuered fob all daughers: fo C' riff and his
Chiceli fhal cuccom mo- le ge noned f- g: is retone- and
death

O.ii.

Dauids fong.

II. Samuel.

7 But in my tribulation did I call upon the Lord, and crye to
my God, & he did hear my voice out of his temple, & my crye
did enter into his eares.

8 Then the earth trembled and quaked: the fundacions of the
heauens moued, and fhoke, becaufe he was angry.

9 d Smoke went out at his noftrels, and co-fuming a fire out of
his mouth: coles were kindled thereat.

10 He f bowed the heauens alfo, and came downe, and
darkenes was vnder his feete. 11 And he rode vpon a Cherib
and did flye, and he was fene vpon the wings of the winde.

12 And he made darknes a tabernacle rounde about him, even
the gatherings of waters, and the cloudes of the aire.

13 At the brightness of his prefence h the coles of fire were
kindled.

14 The Lord thundred from heauen, & the moſte hye gaue his
voyce.

15 He ſhot arrowes alfo, and ſcatred them: to wit, lightning,
and deſtroyed them.

16 The i channels alfo of the fea appeared, even the fundacions
of the worlde were difcouered by the rebuking of the Lord,
and at the blaſt of the breath of his noſtreles.

17 He ſent from aboue, and toke me: he drew me out of manie
waters.

18 He deliuered me from my ſtrong enemy, and from the that
hated me: for they were to ſtrong for me.

19 They k preuented me in the day of my calamitie, but the
Lord was my ſtay,

20 And brought me forth into a large place: he deliuered me,
becauſe he fauored me.

21 The Lord rewarded me according to my 1 rightcouſnes:
according to the putenes of mine hands he recompenced me.

22 For I kept the wayes of the Lord, and did not m wickedly
againft m God.

23 For all his lawes were before me, and his ftatutes: I did not
depaite thei efom.

24 I was vpright alfo towarde him, and haue kept me from my
wickednes.

25 Therefore the Lord did rewarde me, according to my
rightcoufnes, according to my putenes before his eyes.

26 With y godlie thou wilt fhewe thy felfe godlie: with the
vpright man thou wilt fhewe thy felfe vpright.

27 With the pure thou wilt fhewe thy felfe pure, and with the a
frowarde thou wilt fhewe thy felfe frowarde.

28 Thus thou wilt faue the poore people: but thine eyes are
vpon the hautie to huble them.

29 Surely thou art my light, o Lord: and the Lord wil lighten
my dark:nes.

30 For by thee haue I broken through an

hofte, and by my God haue I leaped ouer a wail.

31 The way of God is • vncorrupt: the worde of the Lord is
tryed in the fire: the is a fhield to all that truft in him.

32 For who is God besides the Lord? and who is mighty, faue
our God?

33 God is my ftrengh in battel, and maketh my way vpright.

34 He maketh my feete like p hinde feete, and hathe fet me
vpon mine hte places.

35 He teacheth mine hands to fight, fo that a bowe of ' brafle is
broken with mine armes.

36 Thou haft alfo giuen me the fhield of thy faluacion, and thy
louing kindenes hathe caufed me to moieafe.

37 Thou haft enlarged my fteppes vnder me, and mine heeles
haue not flid.

38 I haue purfued mine enemies and deftroyed them, and haue
not turned againe vntil I had confumed them.

39 Yea, I haue confumed them and thruft them through, and
they fhall not arife, but fhall fall vnder my feete.

40 For thou haft a girded me with power to battel, and them
that arofe againft me, haft thou fubdued vnder me.

41 And thou haft giuen me the neckes of mine enemies, that I
might deftroy them that hate me.

42 They looked about, but there was none to faue them, even
vnto the ' Lord, but he answered them not.

43 Then did I beate the as fmall as the duft of the earth: I did tread thim flat as the clay of the ftreete, and did fpread them abroad.

44 Thou haft alfo deliuered me from the confessions of my ' people: thou haft preferred me to be the head ouer nacions: the people which I knewe not, do ferue me.

45 Strangers ' fhall be in fubiectiō to me: aflone as they heare, they fhall obey me.

46 Strangers fhall fhinke away, and feare in their prtuaie chambers.

47 Let the Lord liue, a and bleffed by my ftrength: and God, even the force of my faluacion be exalted.

48 It is God that giueth me power to reuēge me, and fubdue the people vnder me,

49 And refcueth me from mine enemies: (y alfo haft lift me vp from them that rofe againft me, thou haft deliuered me from the cruel man.

50 Therefore I wil praife thee, o Lord, among the nacions, and wil fing vnto thy Name)

51 H. is the tovere of faluacio for his King, and fh. with mercy to his Anointed, even to Dauid, and to his feede ' fo: euer.

CHAP XXIII.

1 The laft wordes of Daud. 2 The wicked fhalbe pluck

Dauids worthies.

II. Samuél.

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plucky up as thornes. The names and facts of his mighty men
He desired water and wode not drinke it.

1 Hefe also be the last wordes of Daud, Daud the sonne of
Ishai faith, euen the man who was set up on his, the Anointed
of the God of Laakob, and the swete singer of Ishael faith, 2
The Spirit of the Lord spake by me, and his worde was in my
tongue. 3 The God of Ishael spake to me, yth egth of Ishael
said, Thou shale beare rule ouer me, being just, and ruling in
the feare of God. 4 Euen as the morning light when y sunne
riseth, the morning, I say, without clouds, so shal mine house
be, and not as the grass of the earth by the bright raine. 5 For
so shal not mine house be with God: for he hathe made with
me an euerlating couenat, perfit in all points, and sure:
therefore all mine health and whole desire us, that he wil not
make it growe so. 6 But the wicked shal be euerie one as
thornes chutst away, becaufe: they can not be taken with
hands. 7 But the man that shal touche them, must be defended
with yron, or with the shaft of a speare. & they shal be burnt

with fire in the same place. 8 Thefe be the names of the mighty men whome Dauid had. He that fate in y seate of wisdom being chief of the princes, was Adino of Ezni, he slewe eight hundredth at one time. 9 And after him was Eleazar the sonne of Dodo, the sonne of Ahohi, one of the thre worthies with Dauid, when thes defied y Philistims gathered there to battel, when the men of Ishael were gone up. 10 He arose and smote the Philistims until his hand was weary, and his hand a claue vnto the fwoode: and the Lord gaue great victorie the same day, and the people returned after him onely to spoile. 11 After him was Shammah the sonne of Age the Hararite: for y Philistims assembled at a towne, where was a piece of a field ful of lentils, and the people sled fro the Philistims. 12 But he stode in the middes of the field, and defended it, and slewe the Philistims: so the Lord gaue great victorie. 13 Afterward thre of the thirty captaines went downe, and came to Dauid in the haruest time vnto the caue of Adullam, & the hote of the Philistims pitched in the valley of Rephaim. 14 And Dauid watch in an holde, and the garison of the Philistims was then in Beth-lehem. 15 And Dauid longed, and said, Oh, that on wode gue me to drinke of the water of the well of Beth-lehem, which is by the gate. 16 Thefe also be the last wordes of Dauid, Dauid the sonne of Ishai faith, euen the man who was set up on his, the Anointed of the God of Laakob, and the swete singer of Ishael faith, 17 The Spirit of the Lord spake by me, and his worde was in my tongue. 18 The God of Ishael

spake to me, yth egth of Ishael said, Thou shale beare rule ouer me, being just, and ruling in the feare of God. 19 Euen as the morning light when y sunne riseth, the morning, I say, without clouds, so shal mine house be, and not as the grass of the earth by the bright raine. 20 For so shal not mine house be with God: for he hathe made with me an euerlating couenat, perfit in all points, and sure: therefore all mine health and whole desire us, that he wil not make it growe so. 21 But the wicked shal be euerie one as thornes chutst away, becaufe: they can not be taken with hands. 22 But the man that shal touche them, must be defended with yron, or with the shaft of a speare. & they shal be burnt with fire in the same place. 23 Thefe be the names of the mighty men whome Dauid had. He that fate in y seate of wisdom being chief of the princes, was Adino of Ezni, he slewe eight hundredth at one time. 24 And after him was Eleazar the sonne of Dodo, the sonne of Ahohi, one of the thre worthies with Dauid, when thes defied y Philistims gathered there to battel, when the men of Ishael were gone up. 25 He arose and smote the Philistims until his hand was weary, and his hand a claue vnto the fwoode: and the Lord gaue great victorie the same day, and the people returned after him onely to spoile. 26 Afterward thre of the thirty captaines went downe, and came to Dauid in the haruest time vnto the caue of Adullam, & the hote of the Philistims pitched in the valley of Rephaim. 27 And Dauid watch in an holde, and the garison of the Philistims was then in Beth-lehem. 28 And Dauid longed,

and said, Oh, that on wode gue me to drinke of the water of the well of Beth-lehem, which is by the gate. 29 Theft the thre mighty brake into the hoste of the Philistims, and drewe water out of the well of Beth-lehem that was by the gate, and toke & broght it to Daud, who wolde not drinke thereof, but powred it for an offering vnto the Lord, 30 And said, O Lord, be it far from me, that I shulde do this. Is not this blood of the men that wet in jeopardy of their liue: therefore he wolde not drinke it. These things did these thre mighty men. 31 And Abishai the brother of Ioab, the sonne of Zeruah, was chief among y thre, and he lifted up his speare against thre hundredth, and slewe them, and he had the name among the thre. 32 For he was moste excellent of the thre, and was their captaine, but he attened not vnto the first thre. 33 And Benaiah the sonne of Ichoiada the sonne of a valiant man, which had done many actes, or was of Kabzeel, slewe two strong men of Moab: he went downe also, and slewe alion in the middes of a pit in the time of showe. 34 And he slewe an Egyptian a ma of great stature, and the Egyptian had a speare in his hand: but he went downe to him with a stafe, and plucked the speare out of the Egyptias hand, & slewe him with his owne speare. 35 These things did Benaiah the sonne of Ichoiada, & had the name amog the thre worthies. 36 He was honorable among m thirty, but he attened not to the first thre: and Daud made him of his counsel. 37 Asahel the brother of Ioab was one of the thirty: Elhanan the sonne of Dodo of Beth-lehem: 38 Shammah the

Harodite: Eliká the Harodite: 39 Helez the Paltite: Isa the sonne of Ikkeh the Tekoite: 40 Abiézer the Anethothite: Mebunnái y Hufathite: 41 Zalmón an Ahohite: Maharái the Netophathite: 42 Hélob the sonne of Baanáah a Netophathite: Ittái the sonne of Ribái of Gibeah of the children of Benjamin. 43 Benaiáh the Pirathonite: Hiddái of the riuer of Gaash: 44 Abi álbón the Aibathite: Azmáueth the Barbumite: 45 Elihabá the Shaalbonite of the sonnes of Iashén, Ionathán: 46 Shammah the Haraitite: Ahiám the sonne of Shatár the Haraitite: 47 Eliphélet the sonne of Ahaabái the sonne of Maachath: Eliám the sonne of Ahithó phel the Gionite:

O. iii.

The people nombred.

II. Samuél.

Dauids repentance.

35 Heziái the Carmelite: Paarái the Ar-bite:

36 Igál the fonne of Nathán of Zobáh: Bani the Gadite:

37 Zélk the Ammonite: Naharái the Be-erotherite, the armour
bearer of Ioáb the fonne of Zeiuiáh:

38 Irá the Ithuite Garéb the Ithuite:

39 Ví iáh the Hittite, o thirty and feuen in all.

CHAP. XXIII.

1 Daud causeth the people to be nombred. 20 Me ro-penteth,
and cho fath to fall into Gods hands 21 Se-wnate thoufand
peryth with the peftilence.

AND the wrath of the Lord was a a-gaine kindled againft
Ifraél, and b ne moued D.uid againft them, in that he faid,
Go,nomb: Ifraél and Iudáh.

For the King faid to Ioáb the captaine of the hofte, which was
with him. Go fpe-dely now through all the tribes of Ifraél,
from Dan euen to Beer-fhéba and nom-ber ye the people, that I
may knowe the c number of the people.

And Ioáb faid vnto the King, The Lord thy Gad increafe the
people an hun treth fold: mo then they be, and that the eyes of

my lord the King maye f: it: but why doeth my lord the King
defire this toing?

Notwithftanding the King-worede pie-uailed againft Ioáb &
againft the captai-nes of the hoft: therefor. Ioáb & the cap-
tines of the hofte w:nt out from the pre-f nce of the King, to
nomber the people of Ifraél.

And they paffed ouer Iordén, and pit-ched in Atoer at the right
fide of the citte that is in the middes of the valley of Gad and
towa 1 Izzér.

Then they cam: to Gileád, and to Tah-tim hodfth, fo they came
to Dan Iáan, & fo about to Zidón,

An le: me to the fortereffe of Ty-rus andi to all the cities of the
Hituits and of the Ca-uanires, and went toward the South of
Iudáh, euen to Beer-fhéba.

So when they had gone about all the Iád, they returned to
Ierufalém at the end of nine moneths and twentie dayes.

And Ioáb deliuered the nomber and funnie of the people vnto
the King: and there were in Ifraél d eight hédreth thou-fand
ftrong m n that drewe fwordes, and the men of Iudáh were e
fiue hundreth thoufand m:n:

The Dauids heart fmote him, after that he had nombred the
people: and Dauid faid vnto the Lord, I haue finned exce-

dingly in that I haue done: therefore now, Lord, I befeche thee, take away the uel-paffe of thy feruant: for I haue done very foolifhly.

And when Dauid was vp in the mor-

ning, the worde of the Lord came vnto the Prophet Gad Dauids Seer, faying,

Go, and fay vnto Dauid, Thus fay th the Lord, I offre thee things, chofe the which of them I fhall do vnto thee.

So Gad came to Dauid, and fhtwed hi, and faid vnto him, Wilt thou that s f: uen ye: es famine come vpon thee in thy land, or wilt thou ftee thre moneths before thine enemies, they following thee, or that there be thre daies peftilence in thy land: now a dusfe thee, and fe, what anfwer I fhall giue to him that fent me.

And Dauid faid vnto Gad, I am in a wonderful ftrate: let vs fall now into the hand of the Lord, (for his mercies are great) and let me not fall into the hád of man.

So the Lord fent a peftilence in Ifraél, from the morning euen to the time ap-pointed: and thre dyed of the people fió b Dan euen to Beer-fhéba feuentie thou-fand m:n.

And when the Angel ftretched out his hand vpon Ierufalém to deftrov it, the Lora 1 repéted of the cuil, and faid to the Angel

that destroyed the people. It is sufficient, 2 holde now thine hand And the Angel of the Lord was by the threfting place of Araunáh the Iebuifite.

And Daud fpake vnto the Lord (when he fawe the Angel that fmote the people) & faid, Beholde, I haue finned, yea, I haue done wicki dly: but the fe fhepe, whaz haue they k done 3 let tr: ne hand, f p: aye thee, be againft me & agaift my fachers houfe.

So Gad came th: fume day to Daud, and faid vnto him, Go vp, teare an alta: vnto the Lord in the threfting floore of Araunáh the Iebuifite.

And Daud (according to the faying of Gad) went vp, as the Lord had comman-ded.

And Araunáh lokked, and fawe the King and his feruants comming towarde him, and Araunáh went out, and bowed him felfobefore the King on his face to the grounde,

And 1 Araunáh faid, Wherefore is my lord the King come to his feruant? Then Daud answered, To bye the threfting floore of thee, for to buylde an altar vnto the Lord, that the plague may ceaf: fiom: the people.

Then Araunáh faid vnto Daud, Let my lord the King take and offer what frmeth him good in his eyes: beholde the oxen for

the burnt offering, and charets, and the instruments of the oxen
for wood.

All the fe things did Araunáh m: a a Kfg giue vnto the King: &
Araunáh faid vn-to the King, The Lord thy God be fauo-
rable vnto thee.

f Whome God had appointed for Dauid and his time

For 3 yeres of famine n reo paff for the GI boo: tes mer-
ernahis was f 4 yere, to the whol: tholde haue bene ad-ded
other 1-yeres more, 1 Chro 21,12.

b Yef the one fide of the co-metry: to f o-then:

1 Sam. 17, 18.

1 The Lord fpa rid this pl: ce, b emfe he had ehofen it to
buyld his temple there.

b Dauid fawe out f: uut cau-fe, why f: f: g: d f: peo-ple &
there-fore be offreth him folly to Go: re corre-ffions, as the
orely cause ad that exil.

1 Called alfo Grnam, 2 Chro, 21,30.

m That is, abft dandy, for as fome were, he was King of
Ierufalém be-fore Dauid wine f: townen

24 Then

a Thefe came to Daid and helped to re-flore him to his
kingdoms

a Before they were plagued with Fumine, Chap 21.1 b The
Lord permitted Fa-tan, as 1 Chro. 21,2

e Because he did this to 1:19 his po: a: 27 and fo to 1:20 the-
rem, it offeden God, e: 1:21 was law: 1:22 to Oh-ber f: people,
Boud. 20 12, Nomb 1,2

on, plor-

on, to the ur-ther fud or vly adubbed

20.20.

d Accordig to Inab: com: 1 for to all there were cleuen bid: eth
com-fand, 1 Chro 21,6

e Concluding voice: the the Ben: em: 1:20 of th y had but
(one: hun-dreth & 2:20-2: thoufand, 2 Chro 21,5

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24 The the King said vnto Araunah, Not so, but I wil by it of
thee at a price, & wil not offer burnt offring vnto the Lord my
God of that which doeth cost me nothig. So Daid boght the
threshing floore, and

the oxen for a fiftie shekels of filuer.

15 And Daud buylt there an altar vnto the Lord, and offred burnt offrings and peace offrings, & the Lord was appeased toward the land, & the plague ceased from Israel.

a Some writes, that every ref. be gone to, & make 6-10, or & afterwards he boght as much as came to 500 shekels, 1. Chron. 21, 24.

THE FIRST BOKE OF

the Kings.

THE ARGUMENT.

Because the children of God should be for no continual rest and quietnes in this worlde, the holy God seteth before our eyes in this boke the varretie and change of things, which came to the people of Israel from the death of Daud, Salomon and the rest of the Kings, vnto the death of Ahab, declaring how that threshing kingdoms, except they be preserved by Gods protection, (who then faworth them when his worde is truely set forth, verne esteemed, vice punished and concorde maintained) fail to decay and come to naught: as appeareth by the dinding of the kingdom under Roboham, and Ieroboham, which before were but all one people, and now by the infitte

punishment of God were made two, whereof Iudah and Benamim clave to Roboham: and this was called the kingdom of Iudah, and the other ten tribes holde with Ieroboham, and this was called the kingdom of Israel. The King of Iudah had his throne in Ierusalem, and the King of Israel in Samaria, after it was buyite by Amri Ahab's father. And because our Samour Christ according to the flesh should come of the flock of Daud, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iofaphat, who reigned over Iudah in Ierusalem, as Ahab did ever Israel in Samaria.

CHAP. I.

3 Abishag kypeth Daud in his extreme age. 1 Adoniah visurpeth the kingdom. 20 Salomon u anointed King. 20 Adoniah sleeth to the altar.

a He was about 70 yere olde, 1 Sam. 5, 6 b For his natural heate was worne away with cracels.

c Or, firne him.

e Which case was in the tribe of Iffachar.

d Rand, 1. Sam. 1st.

Ede. dater.

Ede, his worlde were with Ier.

Ow when King Dauid was a olde, and stricken in yeres, they couered him w clothes, but no b heate came vnto him.

Wherefore his seruats said vnto him, Let there be foght for my lord the King a yong virgin, and let her stand before the King, and cherish him: & let her lye in thy bosome, that my lord the King may get heate.

3 So they foght for a faire yong maid throughout all the coastes of Israel, and founde one Abishag a Shunammite, and broght her to the King.

4 And the maid was exceeding faire, & cherished the King, and minifred to him, but the King knew her not.

5 Then Adoniah the sonne of Haggith exalted him selfe, saying, I wil be King. And he gate him charets and horsemen, & a fifty men to runne before him.

6 And his father wolde not displease him fro his childehode, to say, Why hast thou done so? And he was a very goodly ma, & his mother bare him next after Abfalom.

7 And he toke counsel of Ioab the sonne of Zerunah, and of Abiathar the Priest: &

they e helped forward Adoniah.

8 But Zadok the Priest, and Benaiah the sonne of Iehorada, and Nathan the Prophet, & Shimei, & Rei, & y men of might w were with Daid, were not w Adoniiah.

9 Then Adoniiah sacrificed fupe & oxen, and fat cattel by the stone of Zohelath, which is by En-rogel, and called all his brethren the Kings sonnes, & all the men of Iudah the Kings seruants,

10 But Nathan the Prophet, & Benaiah, and the mighty men, and Salomon his brother he called not.

11 Wherefore Nathan spake vnto Bath-she ba the mother of Salomon, saying, Hast thou not heard, that Adoniiah the sonne of Haggith doeth reigne, and Daid our lord knoweth it not?

12 Now therefore come, I wil now giue thee counsel, how to faue thine owne a life, and the life of thy sonne Salomon.

13 Go, and get thee in vnto King Daid, & say vnto him, didest not thou, my lord, o King, sweare vnto thine hadmaid, sayig, Assuredly Salomon thy sonne shal reigne after me, and he shal sit vpon my throne? why is then Adoniiah King?

14 Beholde, while y yet talkest there with the King, I also wil come in after thee, & h confirme thy wordes.

15 So Bath-sheba went in vnto the King vnto y claber, & the King was very olde, and Abishag the Shunammite minifred

vnto the King. O.iii.

e They take his part & fol. lowed him.

Or, the financial.

f As the Cherebites & Pe fethites.

2 Sam. 3, 4.

g For Adoniiah wil destroy thee and thy sonne, if he reigne.

h By declaring fische clings, as may further the same.

Adoniāhs treafon.

I. Kings.

Salomón King. 302/1224

The King being worse with age, could not attend to affairs of the re-tims, & also Adoniāh had many flatterers which kept it from the King.

And so put to death as wished trans- greffers His facers

I Acknowled- ging him to be true & wor- thy King up- ported of God as the figure of his Chrif.

"She let the King Adoniāh I see."

in Meaning, I be right in fuehe affairs ent. eprise on- thing extepe he had con- tilted with the Lord.

n Moved by I Spirit of God to do, becu- fe he forefawe that Salomón fhoulde be I fi- gure of Chrift.

16 And Bath-fheba bowed and made ober- fance vnto the King. And the King laide, What is thy matter?

17 And fhe answered hi, My lord, thou fwa- reft by the Lord thy God vnto thine had- maid, faying, Affuredly Salomón thy fonne fhall reigne after me, and he fhall fit vpon my throne.

18 And beholde, now n Adoniāh King, & now, my lord, ó King, thou knoweft it not.

19 And he hath offered many oxen, and fat cattle, and fhepe, and hath called all the fonnes of the King, & Abiathar y Prift, & Ioab the captaine of the hoftes: but Salomón thy feruant hath he not hidden.

20 And thou, my lord, ó King, knoweft that the eyes of all Ifrael are on thee, that thou fhouldest tel them, who fhoulde fit on the throne of my lord the King after him.

21 Forels whe my lord the King fhall flepe with his fathers, I and my fonne Salomón fhall be reputed "vile.

22 And lo, while fhe yet talked with the King, Nathán alfo the Prophet came in.

23 And they tolde the King, faying, Beholde, Nathán the Prophet. And when he was come in to y King, he made

oberfan- ce before the King vpon his face to the grounde.

24 And Nathán said, My lord, ó King, haft thou said, Adoniāh
shal reigne after me, and he shal sit vpon my throne?

25 For he is gone downe this day, & hathe slaine many oxen,
and fat cattle and shipe, and hathe called all the King, sonnes,
& the captaines of the holte, & Abiathar the Priest and beholde,
they eat & drink before him, and say, "God saue King Ado-
niāh.

26 But me thy seruēt, and Zaḏók the Priest and Benaiāh the
sonne of Iehoiadá, and thy seruāt Salomón hathe he not cal-
led.

27 Is this thing done by my lord the King, & thou haft not
shewed it vnto thy seruāt, who shulde sit on the throne of
my lord the King after him?

28 Then King Daud answered, & said, Call me Bath sheba.
And she came into y Kings pefence, and stoode before the
King.

29 And the King sware, saying, As y Lord lueth, who hathe
redeemed my foule out of all aduerfitie,

30 That as I sware vnto thee by the Lord God of Ísrael,
saying, Assuredly Salo- món thy sonne shal reigne after me, and

he ſhal fit vpon my throne in my place, ſowil I certainly do this day.

31 Then Bath ſheba bowed her face to the earth, & did reuerēce vnto y Kig, & ſaid, God ſaue my lord King Daud for euer.

32 And King Daud ſaid, Call me Za- dók the Priſt, and Nathán the Prophet, and Benaiāh the ſonne of Iehoiadá. And they came before the King.

33 Then the King ſaid vnto them, Take with you the ſeruant of your lord, and cauſe Salomón my ſonne to ride vpon mine owne mule, & cary him downe to Gi- hón.

34 And let Zadoók the Priſt and Nathán the Prophet anoint him there King ouer Iſrael, and blow ye the trumpet, and ſay, God ſaue King Salomón.

35 Then come vp after him, that he may come and fit vpon my throne: and he ſhal be King in my ſteade: for I haue appointed him to be prince ouer Iſrael and ouer Iudah.

36 Then Benaiāh the ſonne of Iehoiadá answered the King, & ſaid, So be it, & the Lord God of my lord the King "ratifie it."

37 As the Lord hathe bene with my lord y King, ſo be he with Salomón, & exalt his throne aboue the throne of my lord King Daud.

38 So Zaḏók the Priſt, and Nathán the Prophet, and Benaiāh the ſonne of Ieho- iadá, and the Cherethites & the Pelethites wct downe, and cauſed Salomón to ride vpon King Daudis mule, and broght him to Gihón.

39 And Zaḏók the Priſt toke an herne of royle out of the Tabernacle, and anointed Salonón an 'tlet blow the trumpet, and all the people ſaid, God ſaue King Sa- lomón.

40 And all the people came vp after him, and the people piped with pipes & reioy- ced with great ioye, ſo that the earth "rag with the ſounde of them.

41 And Adoniāh and all the geſtes that were with him, heard it: (and they had made an end of eating) and when Ioab heard the ſounde of the trumpet, he ſaid, What meaneth this noſſe & vproſe in the citic?

42 And as he yet ſpake, beholde, Ionathán the ſonne of Abiathar the Priſt came: & Adoniāh ſaid, Come in: for y art "a wor- thy man, and bringeſt s good tidings.

43 And Ionathán anſwered, and ſaid to A- doniāh, Verely our lord King Daud ha- the made Salomón King.

44 And the King hathe ſent with him Za- dók the Priſt, and Nathán the Prophet, and Benaiāh the ſonne of Iehoiadá, and the Cherethites, and the Pelethites, and they haue cauſed him to ride vpon the Kings mule.

45 And Zadók the Priſt, and Nathán the Prophet haue anointed him King in Gi- hón: and they are gone vp fró thence with ioye, and the citic is moued: this is the noſſe

"She a man of power q He praifed Ionathán thin king to haue heard efforta- ble newer, but God wrought things efte- ry to his expe- dation, and fo did beat dow- ne his pride.

Salomons charge.

I. Kings.

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7 To falure him & to pray & praise God for him

He gave God shakes for the good success

Which Da- uid his father had boyle in floors of A- tamah.

a I am ready to dye, as all men must. b He sheweth how hard a thing is to gourne, and that none can do it well, except he obey God Deut. 19,9. left. 1,7. with wife

And without hypocrisie 2 Sam. 7,12. "He a man that not be one of the three from of the three 2 Sam. 2,27. 2 Sam. 20,16. d He shed his blood in time of peace, as if there had be- no warre.

noise that ye have heard.

46 And Salomón also siteth on the throne of the kingdome.

47 And moreover the Kings seruants came to bless our lord King Daud, saying, God make the name of Salomón more famous then thy name, & exalt his throne above thy throne: therefore the King worshipped vpon the bed.

48 And thus said the King also, Blessed be the Lord God of Israel, who hath made one to sit on my throne this day, euen in my sight.

49 Then all the gestes that were with Adonijáh, were as aired, and rose vp, & wene every man his waye.

50 And Adonijáh fearing the presence of Salomón, arose and went, and toke holde on the hornes of the altar.

51 And one tolde Salomón, sayig, Beholde, Adonijáh doeth feare King Salomón: for lo, he hath caught holde on the hornes of y altar, saying, Let King Salomón sweare vnto me this day, that he wil not slaye his seruant with the swords.

52 The Salomón said, If he wil shewe him solve a worthy man, there shall not an heere of him fall to the earth, but if wickednes be found in him, he shall dye.

53 The King Salomón sent, & thei broght him from the altar, and he came and did obtrance vnto King Salomón. And Sa-

lomón said vnto him, Go to thine house.

CHAP. II.

1 David exhorteth Salomón, and giveth charge at concerning
Ioiáh, Barzillái, and Shimei 10 The death of David. 17
Adonniáh of keth Abishag to wife 22 He n slayne. 31 Zadok
was placed in Abiathars resume.

1 Then the daies of David drewne that he shulde dye, and he
charged Salomón his sonne, saying,

2 I go the waie of all the earth: be strong therefore, and shewe
thy solve a man,

3 And take hede to y charge of the Lord thy God, to walke in
his waies, & kepe his starutes, & his comandements, & his
judg- emnets, & his testimonies, as it is written in the Lawe of
Moses, that thou maieest "proper in all that thou doest, and in
e- very thing whereunto thou tu: nest thee,

4 That the Lord may confirme his worde which he spake vnto
me, sayig, If thy son- nes take hede to their way, that they
walke before me in truerh, with all their hearts, and with all
their soules, "thou shalt not (said he) want one of thy posteritie
vpon the throne of Israel.

5 Thou knowest also what Ioiáh the sonne of Zeruiah did to
me, and what he did to the two captaines of the hostes of

Israel, vnto Abner the sonne of Ner, and vnto Amasa the sonne of Iethér: whome he shewe, and shed blood of battel in peace, and put the blood of warre vpon his girdle that was about his loynes, & in his shooes that were on his feete. He put the bloody swords vnto his shen- the.

6 Do therefore according to thy wisdom, and let thou not his hoare head go downe to the graue in peace.

7 But shewe kindenes vnto the sonnes of Barzillái the Gileadite, and let them be among them that eat at thy table: for so thei came to me when I fled from Absa- lóm thy brother.

8 And beholde, with thee shimei the sonne of Gera, the sonne of Iemmi, of Ba- huim, which cursed me with an horrible curse in y day when I went to Mahanáim: but he came downe to meete me at Ior- dén, and I sware to him by the Lord, saying, "I wil not slaye thee with the swords.

9 But thou shalt not count him innocent: for thou art a wife man, and knowest what thou ogheest to do vnto him: therefore shalt cause his hoare head to go downe to the graue with blood.

10 So David slept with his fathers, & was buryed in the citre of David.

11 And the daies which David reigned vpon Israel, were fourteen years: seuen yeres reigned he in Hebrón, and thirty & three yeres: reigned he in Leuialém.

12 The fate Salomón vpo the throne of David his father, and his kingdome was stablished mightily.

13 And Adoniiiáh the sonne of Haggith came to Bath-sheba the mother of Salomón: and she said, "Commett thou peaceably: And he said, Yea.

14 He said moreover, I haue a sute vnto thee. And she said. Say on.

15 Then he said, Thou knowest that the kingdome was min, and that all Israel set their faces on me, that I shulde reigne: howbeit the kingdome is turned away, & is my brothers: for it came to him by the Lord.

16 Now therefore I ask thee one request, "refuse me not. And she said vnto him, Say on.

17 And he said, Speake, I pray thee, vnto Salomón the King, (for he wil not say thee naye) that he giue me Abishag the Shunammite to wife.

18 And Bath-sheba said, Wel, I wil speak for thee vnto the King.

19 Bath-sheba therefore went vnto King Salomón, to speak vnto him for Adonii- áh: and the King rose to meete her, and "bowed him selfe vnto her, & fate downe on his throne: and he caused a seat to be set for the Kings mother, and she fate at his right hand.

20 Then she said, I desire a smale request of thee, say me not naye. Then the King said vnto her, Ask on my mother: for I

P.i.

2 Sam. 19,31. That is, they delt merciful- ly with me

2 Sam. 16,1.

2 Sam. 19,23.

g Let him be punished with death All 2,29. &

2 Sam. 5,4.

h For she fa- red, lest he walde worke reason against the King.

1 In Signe of their famous & confess

2 He, could not my face to run or away

h In token of rperience, and that others by his example might have her in greatest honour.

Adoniiáh flayne.

I. Kings.

Shimei flayne.

wil not lay thee naye.

21 She said the, Let Abihág the Shunámite be giuē to Adoniiáh thy brother to wife.

22 But King Salomón answered and said vnto his mother, And why doest y affe Abihág y Shunámite for Adoniiáh affe for him the kingdome also: for he is mine elder brother, & hashe for him boshe Abiathár the Priest, and Ioáb the sonne of Zeruiáh.

23 The King Salomón swaie by the Lord, saying, God do so to me and more also, if Adoniiáh hashe not spoken this worde against his owne life.

24 Now therefore as the Lord liueh, who hashe established me, and set me on the throne of Daud my father, who also hashe made me an house, as he promised, Adoniiáh shal surely dye his day.

25 And King Salomón sent by the hand of Benaiáh the sonne of Iehoiada, and he smote him that he dyed.

26 Then the King said vnto Abiathár the Priest, Go to Anathóth vnto thine owne fields: for thou art worthy of death: but I wil not this day kil thee, because thou barest the Alike of the Lord God before Daud my father, & because thou hast suffered in all, wherein my father hashe bene afflicted.

27 So Salomón caſt out Abiathár from being Prieſt vnto the Lord, that he might fulfill the wordes of the Lord, which he ſpake againſt the houſe of Elí in Shilóh.

28 Then ridings came to Ioáb: (for Ioáb had turned after Adonijáh, but he turned not after Abſalóm) and Ioáb fled vnto the Tabernacle of the Lord, & caught holde on the hornes of the altar.

29 And it was tolde King Salomón, that Ioáb was fled vnto the Tabernacle of the Lord, & beholde, he is by the altar. The Salomón ſent Benaiáh the ſonne of Iehoiada, ſaying, Go, fall vpon him.

30 And Benaiáh came to the Tabernacle of the Lord, & ſaid vnto him, Thus ſaith the King, Come out. And he ſaid, Naye, but I wil dye here. Then Benaiáh brought the King worde again, ſaying, Thus ſaid Ioáb, and thus he answered me.

31 And the King ſaid vnto him, Do as he haſte ſaid, and ſmite him, & buye him, y thou maielt take away the blood, which Ioáb ſhed cauſeles, from me and from the houſe of my father.

32 And the Lord ſhal bring his blood vpon his owne head: for he ſmote two me more righteous & better then he, & ſlewe them with the ſworde, and my father Dauid knewe not: to wit, Abné: y ſonne of Ner, captaine of the hoſte of Iſiaél, and Amaſá the ſonne of Ieſhér captaine of the hoſte of Iudáh.

33 Their blood ſhal therefore returne vpon the head of Ioáb, and on the head of his ſede for euer: but vpon Dauid, and vpon his ſede, and vpon his houſe, and vpon his throne ſhal there be peace for euer fro the Lord.

34 So Benaiáh the ſonne of Iehoiada went vp, and ſmote him, and ſlewe him, and he was buryed in his owne houſe in the wilderneſſe.

35 And the King put Benaiáh the ſonne of Iehoiada in his rounge ouer y hoſte: & the King ſet Zadók the Prieſt in the rounge of Abiathár.

36 Afterwarde the King ſent, and called Shimeí, and ſaid vnto him, Buylde thee an houſe in Ieruſalém, and dwel there, & departe not thence anie whether.

37 For that day that thou goeſt out, & paſſeſt ouer the riuer of Kidrón, knowe affuredly, that thou ſhalt dye the death: thy blood ſhalbe vpon thine owne head.

38 And Shimeí ſaid vnto the King, The thing is good: as my lord the King haſte ſaid, ſo wil thy ſeruát do. So Shimeí dwelt in Ieruſalém many dayes.

39 And after thre yeres two of the ſeruáts of Shimeí fled away vnto Achíſh ſonne of Maacháh King of Gath: & thei tolde Shimeí, ſaying, Beholde, thy ſeruants be in Gath.

40 And Shimeí arofe, and fadled his affe, and went to Gath to Achífh, to feke his feruants: and Shimeí went, and broght his feruants from Gath.

41 And it was tolde Salomón, that Shimeí had gone from Ierufalém to Gath, & was come againe.

42 And the King fent and called Shimeí, & laid vnto him, Did I not make thee to fweare by y Lord, & protefted vnto thee, faying, That day that thou goeft out, and walkéft anie whether, knowe affuredly y thou fhalt dye the death: And thou laidéft vnto me, The thing is good, that I haue heard.

43 Why then haft thou not kept the othe of the Lord, & the comandement wherewith I charged thee?

44 The King laid alfo to Shimeí, Thou knoweft all the wickednes whereunto thine heart is priuie, that thou didéft to Dauíd my father: the Lord therefore fhall bring thy wickednes vpon thine owne head.

45 And let King Salomón be bleffed, and the throne of Dauíd ftablished before the Lord for euer.

46 So the King commanded Benaiáh the fonne of Iehoiada: who went out & fmote him that he dyed. And the kingdome was ftablished in the hand of Salomón.

9 Ioáb fhálbe affely panfhed for the blood that he hafhe cranly fhed.

And fo toke the office of y but Prieft fob the houfe of Eli, & restored it to y houfe of Planchae.

f Thus God my, outeth the waist & men-ner to bring his affe red-gements vpon the wicked.

t His con-tious monde moecd him re-ther to vruin-ze his life thd to lofe his worldly pro-fie, which he fhad by this fet uants.

a For though y welded denie, yet thine owne chffefce wold acoufi thee, for emifing & doing with us my father, I fam of, &

x. Beaufe all his cmentes. were deftrued

Meaning, that if he fholde have granted Abifhág, & was fo defce to his father, he wolde after-wards have af-pired to the kingdome.

2. Sam. 7, 20.

Mr. J. I. v. 2 bin

Mr. J. I. v. 2 bin, "For a man of death

m When he fled before Abfalóm, 2 Sam. 15, 24.

1. Sam. 3, 21.

a He toke Adoniiiáh's yarm whé he wolle haue vfurped the kingdome, Chap 1, 7.

a Thinking to be faued by y holmes of the place.

p For it was lawful to take y wilful mar-cherer fob the altar, Band 21, 24.

2. Sam. 3, 27.

3. Sam. 20, 10.

Salomons wifdome.

I. Kings. The two harlots.

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CHAP. III.

Salomón taught Pharaohs daughter to wife. The Lord appeared to him, & growth him wifdome. The pleasing of the two harlottes, and Salomons sonesses therein.

a. Chro. 1, 2.

a Which was Beth-litham.

b Where altars were appointed before the Temple was baylt to offer vnto the Lord.

c For his father had committed him to obey the Lord & walks
in his ways, a Chap. 3d. d For there & Tabernail. was, a Chro.
1-5.

Or, as he walked.

e Thou hast performed thy promes.

f That is, to behome my self, fe in executing this charge of
ruling.

a. Chro. 1, 10. Or, obedient.

g Which are to mume to number.

h Thao is, that thine enemies should dye.

Matt. 4, 13. wifdo. 7, 12.

1 Salomón the made affinitie with Pharaoh King of Egypt, and
toke Paroahs daughter, and brought her into the cstie of Daud,
vntil he had made an end of buylding his owne house, and the
house of the Lord, and the wall of Icrusalem roud about.

2 Onely the people sacrificed in the hie places, because there
was no house buylt vnto the Name of the Lord, vntil those
dayes.

3 And Salomón loued the Lord, walking in the ordinaces of
Daud his father: onely he sacrificed and offered incense in the
hie places.

4 And the King wét to Gibeón to sacrifice there, for that was the chief hie place: a thousand burnt offrings did Salomón offer vpon that altar.

5 In Gibeón the Lord appeared to Salomón in a dreame by night: and God said, Aike wnat I shal giue thee.

6 And Salomón said, Thou hast shewed vnto thy seruant Daud my father great mercy, when he walked before thee in truen, & in righteousness, and in uprightness of heart with thee: & thou hast kept for him this great mercy, and hast giuen him a sonne, to sit on his throne, as appeared this day.

7 And now, o Lord, my God, thou hast made thy seruant King in stead of Daud my father: and I am but a yong childe, and knowe not now to go out and in.

8 And thy seruant is in the middes of thy people, which y hast chosen, euen a great people which cannot be tolde nor nombred for multitude.

9 Giue therefore vnto thy seruant an vnderstanding heart, to iudge thy people, that I may discerne between good & bad: for who is able to iudge this thy mighty people?

10. And this pleased the Lord wel, that Salomón had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, & hast not asked for thy selfe long life, nether hast asked riches for thy selfe, nor hast asked y life of thine enemies, but hast asked for thy selfe vnderstanding to heave iudgement,

12 Beholde, I haue done according to thy wordes: lo, I haue giuen thee a wife and an vnderstanding heart, so that there has he bene none like thee before thee, nether after thee shal arise the like vnto thee.

13 And I haue also y giuen thee that, which thou hast not asked, bothe riches and ho-

nour, so that among the Kings there shal be none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to kepe mine ordinances and my commandments, as thy father Daud did walke, Chap. 15, 16 I wil prolong thy dayes.

15 And when Salomón awoke, beholde, it was a dreame, and he came to Icrusalem, and stode before the Aike of the covenant of the Lord, and offered burnt offrings and mace peace offrings, and made a feast to all his seruants.

16 Then came two harlottes vnto the King, and stode before him.

17 And the one woman said, Oh my lord, I & this woman dwel
in one house, & I was deliuered of a childe with her in y
house.

18 And the third day after that I was deliuered, this woman
was deliuered also: and we were in the house together: no
stranger was with us in the house, saue we twaine.

19 And this woman sonne dyed in the night: for she ouerlay
him.

20 And she rose at midnight, and toke my sonne from my sise,
while thine had maid slept, & layed him in her bosome, &
layed her dead sonne in my bosome.

21 And when Frose in the morning to giue my sonne sucke,
beholde, he was dead: and when I had wel considered him in
the morning, beholde, it was not my sonne, whome I had
borne.

22 Then the other woman said, Nay, but my sonne liueh, and
thy sonne is dead: againe she said, No, but thy sonne is dead,
& mine aliue: thus they spake before y King.

23 The said the King, She sayth, this that liueh is my sonne, &
the dead is thy sonne: and y other saith, Naye, but the dead is
thy sonne, and the liuing is my sonne.

24 Then y King said, "Bring me a swords: & they brogh out a swords before y King.

25 And the King said, Deude ye the liuing childe in twaine, and giue the one: halfe to the one, and the other halfe to the other.

26 Then spake the woman, whos the liuing childe was, vnto the King, for her compassion was kindled toward her sonne, & she said, Oh my lord, giue her the liuing childe, and s slay him not: but the other said, Let it be nether mine nor thine, but deude it.

27 Then the King answered & said, Give her the liuing childe, and slay him not: this is his mother.

28 And all Israel heard y iudgement, which the King had a uugd, and they feared the King: for they sawe that the wisdom of God was in him to do justice.

CHAP. III.

The princes and rulers under Salomón. The purveyance for his victories. The number of his horses. His bodies and writings.

P. 11.

Salomons princes.

I. Kings.

Salomons prouison.

1 And King Salomón was King ouer all Ifraél. 2 And thefe were his princes, Azariáh the fonne of Zadók the Prieft, Elihóreph and Ahiáh the fonnes of Shíshá scribes, Iehofhaphát the fonne of Ahilúd, the recorder, 4 And Benaráh the fonne of Iehoiádá wat ouer the hofte, and Sadók and Abia-thár Priests, 5 And Azariáh the fonne of Nathán was ouer the officers, and Zabúd the fonne of Nathán Prieft was the Kings friend, 6 And Ahíshár was ouer the housholde: & Adoniráam the fonne of Abdá was ouer the tribute. 7 And Salomón had twelve officers ouer all Ifraél, which prouided vitalles for the King and his housholde: eche man had a moneth in the yere to prouide vitalles. 8 And thefe are their names: the fonne of Hur in mount Ephráim: 9 The fonne of Dekár in Makáz, and in Shaalbím and Beth-fhémeffh, and Elón and Beth-hanán: 10 The fonne of Héfed in Arubóth, to whome pertemed Sochóh, & all the land of Hépher: 11 The fonne of Abinadáb in all the regió of Dor, which had Tapháth the daughter of Salomón to wife. 12 Baaná the fonne of Ahilúd in Taanách, and Megiddó, & in all, Beth-fheán, which is by Zartánth beneth Izreél, from Beth-fheán to Abel-meholáh, euen til beyonde ouer against Iokmeám: 13 The fonne of Géber in Ramóth Gileád, & his were the townes of Iair, the fonne of Manafléh, which are in Gileád, and vnder him was the regió of Argóh which is in Bañhán: threfcore great cities with walles and barres of braffe. 14 Ahinadáb the fonne of Iddó had to Mahanáim: 15 Ahimázz in Naphtalí, and he toke Bañ-máth the daughter of Salomón to

wife: 16 Baanáh the sonne of Huñhás in Aher and in Alóth: 17 Iehofhaphát the sonne of Parúah in Iffachár. 18 Shimeí the sonne of Eláh in Beniamín: 19 Giber the sonne of Vrí in the countrei of Gileád, the land of Sihón King of the Amorites, and of Og King of Bañhán, and was officer alone in the land. 20 Iudáh and Ifraél were manie, as the fard of the fea in nomber, eating, drinking, and making meary. 21 And Salomón reigned ouer all kingdomes, from the Ruer vne the land of the Philíftins, and vnto the bordei of Egypt, and they broght prefentes, and ferued Sa-lomón all the dayes of his life.

22 And Salomons vitalles for one day were thirtie measures of fine floure, and thre- score measures of mcale: 23 Ten fat oxen, and twentie oxen of the pattures, and an hundreth fhepe, befide hartes, and buckes, and bugles, and fat foule. 24 For heruled in all the region on the other side of the Ruer, from Tiphfaíh euen vnto Azzáh, ouer all the Kings on the other side the Ruer: & he had peace roud about him on euerie fide. 25 And Iudáh and Ifraél dwelt without feare, euerie man vnter his vine, and vnder his fig tre, from Dan, euen to Beer- shéba, all the dayes of Salomón. 26 And Salomón had fortie thoufád ftalles of hores for his charets, and twelve thoufand horsemen. 27 And thefe officers prouided vitalle for King Salomón, and for all that came to King Salomons table, euerie man his moneth, and they fuffed to lacke nothing. 28 Barly also and ftrawe for the hores and mules broght they vnto the place where the officers were, euerie man according to his charge.

29 And God gave Salomón wifdome and vnderftanding exceeding much, and a large heart, euen as the fand that is on the fea ftoore. 30 And Salomons wifdome excelled the wifdome of all the children of the Ealt and all the wifome of Egypt. 31 For he was wifr then anre oyan: yea, ther were Ethán the Ezrahite, then Hemán, then Chalcól, then Darcá the fonnes of Mahól: and he was famous throughout all nations rounde about. 32 And Salomón fpake thre thoufád prouerbes: and his fongs were a thoufand and fine. 33 And he fpake of trees, from the cedar tre that is in Lebanon, euen vnto the byffope that fpringeth out of the wall: he fpake also of beaftes, and of foules, and of creping things, and of fithes. 34 And there came of all people to heare the wifdome of Salomón, fró all Kings of the earth, which had heard of his wifdome. CHAP. V. 1 Hirám findeth to Salomón, and Salomón to him, purposing to buyde the house of God He prepareth fluf- fe for the building. 2 The number of the workemé. 1 And Hirám King of Tyrus f:ne his feruants vnto Salomón, (for he had heard, that they had anoynted him King in the roume of his father) becaufe Hirám had euer loued Diuid. 2 Also Salomón f:nt to Hirám, faying, 3 Thou knoweft that Dauid my father colde not buyde an houfe vnto the Name of the Lord his God, for the warres

Hiram.

I. Kings.

The Temple.

We, his enemies

He declared that he was bound to set forth God's glorie,
forefence as the Lord had first him not and peace. 2 Sam.
7.15. c. 20. 22. 10.

b This was his equities, & he would not receive a benefit
without some recompense.

c In Hiram it prefigure & vocation of & Gentiles, who
should be hope to buy the spiritual temple.

We, Jesus.

d While my servants are occupied about thy business

"the Coven.

We, pure.

Chap. 3.12.

e As touching the furniture of wood, and vitals

Chap. 4.6.

We, matters of the wings,

which were about him on euerie fide, vntil the Lord had put
them vnder the foles of his feete.

4 But now the Lord my God hathe giuen me a reft on euerie fide, so that there is nether aduerfarre, nor euil to refifte.

5 And beholde, I purpofe to buylde an houfe vnto the Name of the Lord my God, "as the Lord fpake vnto Daudid my father, faying, Thy fonne, whome I wil fet vpon thy throne for thee, he fhall buylde an houfe vnto my Name.

6 Now therefore comande, that they hewe me cedar trees out of Lebanon, and my feruants fhall be with thy feruants, and vnto thee wil I giue the hire for thy feruants, according to all that thou fhalt ap point: for thou knoweft that there are none amog vs, that can hewe timbre like vnto the Sidonians.

7 And when Hiram heard the wordes of Salomón, he reioyced greatly, and faid, Bleffed be the Lord this day, which hathe giuen vnto Daudid a wife fonne ouer this mightie people.

8 And Hiram fent to Salomón, faying, I haue confidered the things, for the which thou fentest vnto me, and wil accomplifh all thy defire, conce:ning the cedar trees and firre trees.

9 My feruats fhall bring them downe from Lebanon to the fea: and I wil conueie the by fea in: afts vnto the place that thou fhalt thewe me, and wil caufe them to be difcharged there, and thou fhalt receyue them: now thou fhalt do me a pleasure to minifter foode for my familie.

10 So Hiram gaue Salomón cedar trees & firre trees, euen his ful defire.

11 And Salomón gaue Hiram twétie thousand "meafures of wheat for foode to his houfholde, and twentie meafures of" beaten oyle. Thus muche gaue Salomón to Hiram yere by yere.

12 And Lord gaue Salomón wifdome as he promifed him. And there was peace betwene Hiram and Salomón, and they two made a couenant.

13 And King Salomón raifed a fumme out of all Ifrael, and the fumme was thirty thousand men:

14 Whome he fent to Lebanon, ten thousand a moneth by courfe: they were a moneth in Lebanon, & two moneths at home. And Adoniram was ouer the fumme.

15 And Salomón had feuentie thousand that bare burdens, & fourefcore thousand mafons in the mountaine,

16 Befides the princes, whome Salomón appointed ouer the wo:ke, euen ohre thousand and thre hund:eth, which ruled the people that wrogt in the worke.

17 And the King commanded them, & they broght great ftones and coftly ftones to make the fundacion of the houfe, euen hewed ftones.

18 And Salomons workemen, & the workemen of Hiram, and the mafons hewed & prepared timbre and ftones for the buylding of the houfe.

CHAP. VI.

1 The buylding of the Temple and the forme thereof. 2 The promes of the Lord to Salomón.

1 And in the foure hunoreth and foure fore yere (after the children of Israel: were come out of the land of Egypt) and in the fourth yere of the reigne of Salomón ouer Ifrael, in the moneth Zif, (which is the feconde moneth) he buy it the houfe of the Lord.

2 And the houfe which Kig Salomón buy it for the Lord, was thre fore cubites long, & twentie broad, and thirty cubites hie.

3 And the porche before the Temple of the houfe wartwentie cubites long according to the breadth of the houfe, and ten cubites broad before the houfe.

4 And in the houfe he made windowes, broad without, and narrow within.

5 And by the wall of the houfe he made galleries round about, euen by the walles of the houfe round about the Temple and the oracle, and made chambres round about.

6 The nethermoft gallerie was fiue cubites broade, and the middlemoft fix cubites broade, & the thirde feue cubites broade; for he made restes: ounde about without the houfe, that the beams fshulde not be fastened in the walles of the houfe.

7 And whe the houfe was buylt, it was buylt of ftone perfit, before it was broght, so that there was nether hammer, nor axe, nor any toole of yron heard in the houfe, while it was in buylding.

8 The dore of the middle chambre was in the right fide of the houfe, & men went vp with winding fteires into the middlemoft, and out of the middlemoft into the third.

9 So he buylt the houfe and finifhed it, & cielled the houfe being vawted with cieling of cedar trees.

10 And he buylt the galleries vpon all the wall of the houfe of fiue cubites herght, & they were ioyned to the houfe with beams of cedar.

11 And the worde of the Lord came to Salomón, faying,

f The Ebreve nde is, Gi- blim, which fome thy, were excellent ma- fons

2. Chro. 3.1.

a Which moneth eleceth parte of April fepart of May. b
whereby it men the temple & the oracle

e Orchie court where & penple pryed, & was before the place
where & alar of burnt affings fode.

e Or in vpon & that

d Whose God fpake between Cherubims, called also the mefte
holy place

e Which were cerecine: ftones comming out of & wall, as
flayes for th. beams to reft vpon.

Or, gallerie.

f In Exodus it is called the Tabernacle: the temple is there
called & feofunne, and the oracle the mefte holy place.

P.iii.

I. Kings.

THE TEMPLE UNCOVERED.

The end's why we uncovered and see open the Temple,
without faring forth the wall that is before it, is, that the order
of those things that are within, might be done more likely.

A B The length of the Temple of the stone cubites

A C The breadth of twelve cubites within, and not measuring
the thickness of the walles. This also was the length of $\frac{3}{4}$
perches without $\frac{3}{4}$ Triple. C D. The height of thirties cubites

E F The chambers of the Perils, which clpassed about the
Triple on the side, South, West and North, and were of the
heights.

G H. The breadth of the perches, ten cubites.

I The Windows of the Temple

K The first chamber was four cubites broad

L The second fl.

M The third seven

N O P. The rests or flares of the walls, which have up the poles
that did separate chamber from chamber.

Q. The holy place

R. The halibut of all, where the Arke of the covenant was T

S. The gate to enter into the most holy place

T. The fine Candellicken on the side of the Temple

V The ten cubites on both sides for the theme broad.

X. The intense altar.

2 Sam. 7.12.

g According to be promised unto Moses, 1200 2022.

h Meaning unto the route, which was all-fastened.

12 Cōcerning this house which thou buyldest, if thou wilt walke in mine ordināses, and execute my judgements, and keep all my commandements, to walke in them, then wil I performe vnto thee my promes; which F promised to Daud thy father.

13 And I wil t dwell among the children of Israel, and wil not forsake my people Israel.

14 So Salomōn buylt the house and finished it,

15 And buylt the walles of the house within, with bordes of cedre tre from the pavement of the house vnto the walles of the ceiling, and within he couered them with wood and couered the floors of the house with planks of fire.

16 And he buylt twentie cubites in the sides of the house with bordes of cedre, fre the floors to the walles, and he prepared a place within it for $\frac{3}{4}$ oracle, own the most holy place.

17 But the house, that is, the temple before it was foursue cubites long.

18 And the cedre of the house within was karued with knoppes, and grauen with flowers: all was cedre, so that no stone was fene.

19 Also he prepared the place of the oracle in the middes of the house within, to set the Arke of the covenant of the Lord there.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broad, and twentie cubites his, and he couered it with pure gold, and couered the altar with cedre.

21 So Salomōn couered the house within with pure gold: and he "shut the place of the oracle with chaines of gold, and couered it with gold.

22 And he outlaied the house with gold, until all the house was made perfect, also he couered $\frac{3}{4}$ whole altar, that was before the oracle, with gold.

i For when he spoke of the house in $\frac{3}{4}$ first verse, he must borne the oracle & the Temple. Or, wilde covenants.

k That is, in 3/4 more inwards place of the house.

l"Also he drew through chaines of gold before.

i Meaning the altar of incense, 1200 2022.

2 And

I.Kings.

15809/1224

THE TEMPLE COVERED.

This figure represents the great court separated into three parties, whose separate was made of three orders of hewn stone & one of cedre bordes. In the first court to pard the Wall was the Triple. A. These cords court 'B' was for the Proofs, called the inner court. In this slide the altar of burnt of fring 'D' which was two cubites long and of minehead broad, & ten of length 2 Chro. 4. There was also ten caldnesses fine on the one side, and fine on the other S and on the South side. Side the Sea. E 2 Chro. 4. 2. C the court of the people, which 2 Chro. 4. 9 is called the great perche, and All 3. 11 the perche of Salomon. The court not to the name Tellam's taken for the Temple, Matt 21. 23. all. 3. 2. In this court Christ preached, & chased thence the that bright and seld. G. A staff of brass, whereon Salomon praised that the people might be him, & the better understand him: it was fine cubites long, fine cubites

broad, & three of height. 2. Chro. 6. 13. H the gate on the S. side, called the gate of Sur or Seir 2 h in 11. 6 and the

gate of the fundation 2 Chro. 23. 5 It is also called beautiful All 3. 2 because the Prince entered only thereas into the court, and not the people. E 2 ch. 4. 2. for the people entered in by the South gate and North gate.

Or, plus text.

23 And within the oracle he made two Cherubims of 'olive tre, ten cubites his.

24 The wing also of the one Cherub was fine cubites, & the wing of the other Cherub was fine cubites: from the vteremost parte of one of his wings, vnto the vteremost parte of the other of his wings, were ten cubites.

25 Also the other Cherub was of ten cubites: both the y Cherubims were of one measure and one lyse.

Exod. 25. 20. in for one other & Moses made of beard gold, were in he away with the other se-wals by their enemies, whom God permitted him to come to our-come the for their great sin are.

26 For the height of the one Cherub was ten cubites, and so was the other Cherub. 27 And he put the Cherubims within the inner house, and the Cherubims stretched out their wings, so

that the wing of y one touched the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the middles of the house.

28 And he = ouerlaied the Cherubims with
golds.

29 And he carued all the walles of y house round about with grauen figures of Cherubims and of palme trees, and grauen flowers within and without.

30 And the floors of the house he couered with gold within and without.

31 An in the entring of the oracle he made two dores of olive tre: and the vperi poste & side postes were fine square.

32 The two dores also were of olive tre, & he graued them with grauing of Cherubims and palme trees, and grauen flowers, and couered the with gold, & laied a thin gold vpon the Cherubims and vpon the palme trees.

33 And so made he for the dore of the Temple postes of olive tre foure square.

34 But the two dores were of sure tre, the two sides of the one dore were 'rounds, & the two sides of y other dore were roud.

n so that the facies of the carved works might fail up- pence.

P.iii.

I. Kings.

35 And he graued Cherubim, and palmetrees and carued flowers and couered the carued work with guide, finely wrought.

36 And he buyt the court within with the rows of hewed stone, and one row of beams of cedar.

37 In the fourth yere was the fundacion of the house of the Lord-land in the moneth of Zif.

38 And in the eleventh yere in the moneth of Bul, (which is the eight moneth) he

finished the house with all the furniture thereof, and in euerie point: so was he scue yere in buylding it.

CHAP. VII.

1 The buylding of the house of Salomon. 2 The excellent workmanship of Hiram on the pieces which he made for the Temple.

3 D Vt Salomon was buylding his owne house thirtene yeres, and a finished all his house.

Chap. 9.10. a After he had boyle the Temple.

THE FIRST FIGURE OF THE KINGS HOUSE IN THE WOOD OF LEBANON.

This figure is made without wall or porche, that the ardor of the pillore within might be fine. A. B. The length of an hundred cubites. B. C. The breadth of fifty. A. D. The height of thirties. E. F. G. H. The scare rows of pillore. I. The peltus which stayed on the pillore.

THE SECOND FIGURE OF THE SAME HOUSE.

This second figure foreweth the manner of the house without and the porche thereof, which was first cubites long. A. Bandyristic bread. C. D.

2 He

a Where the Priests were, & was thus called to re-south of the great court & is called Aft his 5 porche of Salomon, where 5 people vied to pray p Which con-steneth part of October and parte of November.

Salomons houfe.

I. Kings.

153 311/1224

b For y bean- ne of the pla- ce and great abundance of cedre trees y went to the buyleing the- reof, it was ef- pared to moult

Lebanon in Syria: the heu- fe he yfo in flower for plea- fore & recrea- cion

o There were an many, & li- ke proportion on the one five as on y other, & at every end even there in a rowe one a bone another.

d Before the pillers of the houfe. e For his hou- fe, which was at Israilém.

Chap. 3.1.

Or. persicum.

f Which were veft & faves for the beames in lie vpon. Or. fœne.

g Frû the fun- daciô upward

h As the Lords houfe was bu- yle, fo was obviously the great courte of Salomons houfe was vo- coured. Or. fée.

i Thus when God wil have his glorie Ex forthe, he res- feth vp men & gineth them excellent gifts for the accom- plishment of y fœne, Read 3.1.2

"Ble the freme- de Or. gommels.

2 He buyle alfo an houfe b called the fo- reft of Lebanon, an hundreth cubites lóg, and fifrie cubites broade, and thirtie

cubi- tes hie, vpon foure rowes of cedre pillers. and cedre beames were lawd vpon the pil- lers.

3 And it was couered aboue with cedre vpô the beames, that lay on the fourtie & fiae pillers, fiftene in a rowe.

4 And the windowes were in thre rowes, & windowe was c againft windowe in thre rankes.

5 And all the dores, and the fide poftes wif: the windowes were foure fquare, & win dowe was ouer againft windowe in thre rankes.

6 And he made a porche of pillers fifrie cu- bites long, and thirtie cubites broade, and the porche was before d them, euen before them were thirtie pillers.

7 Then he made a porche e for the thro- ne, where he iudged, euen a porche of iud- gement, & it was cied with cedre from pauement to pauement.

8 And in his houfe, where he dwelt, was an other hall more inwarde then the porche w was of the fame worke. Alfo Salom in made an houfe for Pharaohs daughter (*whome he had taken to wife) like vnto this porche.

9 All thefe were of coftely fones, hew- ed by meafue, and fawed with fawes within and without, from the fundacion vnto

the fones of an hand breadth, & on the outfide to the great courte.

10 And the fundaciô was of coftely fones, e great fones, euen of fones of ten cu- bites, and fones of eight cubites.

11 e Aboue alfo were coftely fones, fquared by rule, and hoardes of cedre.

12 And the great courte round about was with thre rowes of hewed fones, and a rowe of cedre beames: b fo was it to the inner courte of the houfe of the Lord, & to the porche of the houfe.

13 Then King Salomón fent, and fet one Hiram out of Tyrus.

14 He was a widowes fonne of the tribe of Naphtali, his father being a ma of Tyrus, and wrogt in braffe: he was ful of wifdome, and vnderftáding, & knowledge to worke all maner of worke in braffe: who came to King Salomón, and wrogt all his worke.

15 For he caft two pillars of braffe: the height of a pillar was eightene cubites, & a threade of twelue cubites did compaffe "ether of the pillars.

16 And he made two chapters of molten braffe to fet on the toppes of the pillars: the height of one of the chapters was fiue cubites, and the height of the other cha- piter was fiue cubites.

THE FORME OF THE

PILLER.

A B The height of a pil- ler eighteen cu- bites: the com- paffe of a pil- ler was twelue cubites D E The height of the chapitter or rounde belle vpô the piller of fiue cubites height. G I y mid- des were two rowes of po- megranates: y reft in the net- worke & flow- re delices of rofes.

17 He made grates like networke, & writhé worke like chaines for the chapters that were on the toppe of the pillers, euen feuen for the one chapter, & feuen for the other chapter.

18 So he made the pillers and two rowes of pomegranates rounde about in the one giate to couer the chapters that were vpon the toppe. And thus did he for the other chapter.

19 And the chapters that were on y toppe of the pillers were after b lilye worke in the porche, foure cubites.

20 And the chapters vpon the two pillers had alfo aboue, 'ouet againft the bellie 'within y networke pomegranates: for two hundreth pomegranates were in the two rankes about vpô ether of the chapters.

21 And he fet vp the pillers in the l porche of y Temple. And when he had fet vp the right piller, he called the name thereof

"Iachin: and when he had fet vp the left pillar, he called the name thereof "Bóaz.

22 And vpon the top of the pillers was worke of lilyes: fo was the workemanhip of the pillers finifhed.

23 And he made a molten fea ten cubites wide from brim to brim, round in com- paffe, and fiue cubites hie, and a line of thirtie cubites did compaffe it about.

Q1.

I.Kings.

THE SEA OR GREAT CALDRON.

A B Ten cubites fæt one side to the other

C D The height of five cubites

F The two rowes, which obpaffed f vessel about, and were garnished w bulles, hordes, wherein were pipes to enryde the water.

8 Curs 4.3.

10.4.8.

9 Bath and E- phith fume to be borne one meafure, B- tak 44.11 con- ry Bath obser- ted about ten pottels.

"The Badders.

9 The mouth of the great base or thinne toured into f chapites, or pillow f bare up f caldron.

24 And vnder the brim of it were knoppes like wilde cucumers compafing it roud about, ten in one cubite, compafing the fea* rounde about: and the two rowes of knoppes were caft, when it was molten.

25 It ftode on twelue bulles, the loking towarde the North, and thre towarde the Weft, and thre towarde the South, & thre towarde the Eaft: and the fea ftode abou vpon them, & all their hinder partes were inwarde.

26 It was an hand breadth thicke, and the brim thereof was like the worke of the brim of a cup with flowres of lies: it contained two thousand? Baths.

27 ¶ And he made ten bafes of braffe, one bafe was foure cubites long, and foure cubites broad, and three cubites high.

28 ¶ And the worke of the bafes was on this maner, They had borders, and the borders were betwene the ledges:

29 And on the borders that were betwene the ledges, were lions, bulles and Cherubims: and vpon the ledges there was a bafe about: and beneath the lions, and bulles were additions made of thinn worke.

30 And euery bafe had foure brazen wheles, and plates of braffe: and the foure corners had vnderfettlers: vnder the caldrons were vnder fettlers molten at the side of euery addition.

31 And the mouth of it was within the chapter and about to measure by the cubite: for the mouth thereof was rounde made like a bafe, & it was a cubite & halfe

a cubite: & also vpon the mouth thereof were grauen workes, whose borders were foure square, & not rounde.

32 And vnder the borders were foure wheles, and the axeltrees of the wheles ioyned to the bafe; and the height of a whele was a cubite and halfe a cubite.

33 And the facion of the wheles was like the facion of a chater whele: their axel- trees, and their naues and their felloes, & their fpokes were all molten.

34 And foure vnderletters were vpon the foure corners of one bafe: & the vnder- letters thereof were of the bafe it folfe.

35 And in the toppe of the bafe was a rou- de compaffe of halfe a cubite hie roud about: and vpon the toppe of the bafe the ledges thereof and the borders thereof were of the fame.

36 And vpon the tables of the ledges the- reof, and on the borders thereof he did graue Cherubims, lyons and palmetrees, on the fide of euery one, and addicions rounde about.

37 Thus made he the ten bafes, Thei had all one casting, one meafure, and one fyfe.

38 ¶ The made he ten caldrons of braffe, one caldron, contemed fourrie Baths: and euery caldron was foure cubites, one cal- dron was vpon one bafe throughout the ten bafes.

39 And he fet the bafes, fiue on the right fide of the houle, & fiue on the left fide of the houle. And he fet the fea on the right fide of the houle Ealtwari: towarde f South

10.14.

r Which was called the pil- low, chapites, or fmale bafe, wherein the caldron ftode.

f To fepe wa- ters for y ufe of the fteich- tes.

r To wit, of f Tepfe or fiac- tuarie

40 ¶ And

Hirams workman/ship.

I. Kings.

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40 And Hiram made caldrons, and befo-mes and bafens, & Hiram finifhed all the woke that he made to King Salomón for the houfe of the Lord: 41 To wit, two pillers and two bowles of the chapters that were on the toppe of the two pillers, and two grates to couer the two bowles of the chapters which were vpon the toppe of the pillers,

42 And foure hundred pomegranates for the two grates, eue two rowes of pomegranates for euerie grate to couer the two bowles of the chapters, that were vpon the pillers. And the ten bafes, & ten caldrons vpon the bafes,

THE FORME OF THE CALDRONS.

A B C The bafs whereupon fude the caldrons which were three cubites long. C B Foure cubites broude, E E The cubites high

F The imbufehem and figures of lions, bulles, Cherubims. G The border of workmanfup foiding to and fro. H The foure wheles, which had a cubite and an halfe of bright I The foure flayes or vpholds, which were vpon the bafs whereupon the caldron fude K The rounde boehoun of a cubite and halfe long, which did vpholde the caldron in the meddes. L The caldron

By this name also Hiram the King of Tyres was called.

Or, chiege carib.

This was done according to the forme y the Lord preferthed vno Mofes in Exodus.

Some take this for four instrument of maffhe

2. Chro. 2.2.

44 And the fca, & twelue bulles vnder that fea, 45 And potres, and befoms and bafens: & all thefe veffels, whith Hiram made to King Salomón for the houfe of the Lord, were of fhining braffe. 46 In the plaine of Iordén did y King caft the in clay betwene Succóh & Zarthán. 47 And Salomón left to weigh all the veffels becaufe of the exceeding abundance, nether colde the weight of the braffe be counted. 48 So Salomón made all the veffels that pertained vnto the houfe of the Lord, the golden altar, and the golden table, whereon the fhewbread was, 49 And the candefitckes, fine at the right fide, and fine at the left, before the oracle of pure golde, and the flowres, and the

lapse, and the fnooffers of golde, 50 And the bowles, and the hookes, and the bafens, & the spoones, & the alhpan- nes of pure golde, and the hinges of golde for the dores of the houfe within, men for the moft holy place, and for the dores of the houfe, to wit, of the Temple. 51 So was finifhed all the woke that King Salomón made for y houfe of the Lord, and Salomón broght in the things which David his father had dedicated: y filuer, and the golde and the veffels, and layed them among the treafures of the houfe of the Lord.

CHAP. VIII.

4 The Arke is borne into the Triple, to A claude filieth the Temple. 15 The King biffeth the people.

1 Then King Salomón affembled the 2 Chro 2.2. Elders of Ifraél, euen all the heads of the tribes, the chief fathers of the childre of Ifraél vnto him in Ierufalém, for to bring vp the Arke of the couenant of the Lord from the citte of Daud, which 12 Zión. 2 And all the me of Ifraél affembled vnto King Salomón at the feaft in the moneth of Ethanim, which is the fouéth moneth. 3 And all the Elders of Ifraél came & the Prifts toke the Arke. 4 They bare the Arke of the Lord, and the bare y Tabernacle of the Congregation, & all the holy veffels that were in the Tabernacle: thofe did the Prifts & Leuites bring vp. 5 And King Salomón and all the Congregation of Ifraél, that were affembled vnto him, were with him before the Arke,

oftrig shepe & beuees, which colde not be tolde, nor nontbred
for multitude. 6 So the Priests broght the Arke of the couenant
of the Lord vnto his place, into the oracle of the houfe, into y
moſte holy place, eue vnder y wings of y Cherubims. 7 For the
Cherubims ſtreethed out their wings ouer the place of the Arke,
and the Cherubims couered the Arke, & the har res thereof
aboue.

Q ii.

Salomons bleſſing.

I. Kings.

Salomons prayer.

d They drew the only out so farre as they might be fene; for they might not put them alco- ther out, Eto M.15. a For it is like that the enemies, when they had the Arke in their hands, take a- way the rod of Aaron and the pot with Man Gand.40.34.

And they d drew out the barres, that the ends of the barres might appear out of the Sanctuarie before the oracle, but they were not fene without: and there they are vnto this day.

9 Nothing was in the Arke e faue the two tables of Stone which Moses had put there at Horob, where the Lord made a couenat with the children of Israel, whe he broght them out of the land of Egypt.

10 And when the Priests were come out of the Sanctuarie, the e cloude filled the house of the Lord,

11 So that the Priests colde not stand to minister, because of the cloud: for the glorie of the Lord had filled the house of the Lord.

12 Then spake Salomón, The Lord e faid, that he wolde dwel in the darcke cloude.

13 I haue buylt thee an house to dwel in, an habitation for thee to abide in for euer.

14 And the King turned his face, & blef-fed all the
Congregation of Israel: for all the Congregation of Israel
stode there.

15 And he faid, Blef-fed be the Lord God of Israel, who spake
with his mouth vnto Dauid my father, and hahe with his had
fulfilled it, faying,

16 Since the day that I broght my people Israel out of Egypt, I
chofe no citie of all y tribes of Israel, to buylde an house that
my Name might be there: but I haue cho-fen e Dauid to be
ouer my people Israel.

17 And it was in the heart of Dauid my father to buyld an
house to the Name of the Lord God of Israel.

18 And the Lord faid vnto Dauid my father, Where as it was in
thine heart to buyld an house vnto my Name, thou didest wel,
that thou wast so minded:

19 Neuertheles thou shalt not buyld the house, but thy fonne,
that shal come out of thy loynes, he shal buyld the house vnto
my Name.

20 And the Lord hahe made good his worde that he spake: and
I am risen vp in the rounge of Dauid my father, and sit on y
throne of Israel, as the Lord promifed, and haue buylt the
house for the Name of the Lord God of Israel.

21 And I haue prepared therein a place for the Arke, whe: ein is the s couenant of the Lord which he made with our fathers, whe he broght the out of y lad of Egypt.

22 Then Salomón stode before e the altar of the Lord in the fight of all the Congregacio of Israel, and stretched out his hands to warde heauen,

23 And faid, o Lord God of Israel, there is no god like thee in heauen abou, or in the earth beneth, thou that kepest couenat & mercy with thy feruants that walke before thee with h all their heart,

24 Thou that hast kept with thy feruant Daud my father, that thou hast promifed him: for thou spake it with thy mouth & hast fulfilled it with thine hand, as appeareth this day.

25 Therefore now, Lord God of Israel, kepe with thy feruat Daud my father that thou hast promifed him, faying, e Thou shalt not want a man in my fight to fit vpon y throne of Israel: so that thy children rake hede to their way, that they walke before me, as thou hast walked in my fight.

26 And now, o God of Israel, I pray thee, let thy worde be verified, which thou spakest vnto thy feruant Daud my father.

27 Is it true in dede that God wil dwel on the earth: beholde, the heauens, & the heauens of heauens are not able to containe thee: how mucche more vnable is this house that I haue buylt?

28 But haue thou respect vnto the prayer of thy feruant, and to his supplicacion, o Lord, my God, to heare the crye & prayer which thy feruant prayeth before thee this day:

29 That thine eyes may be open toward this house, night and day, euen to warde the place whereof thou hast faid, e My Name shal be there: that thou mayest hearken vnto the prayer which thy feruat prayeth in this place.

30 Heare thou therefore the supplicacion of thy feruant, and of thy people Israel, which pray in this place, and heare thou in the place of thine habitation, euen in heauen, and when thou hearest, haue mercy.

31 When a man shal trespaffe against his neighbour, and he lay vpon him an othe to caufe him to sweare, and "the swearer shal come before thine altar in this house,

32 Then heare thou in heauen, and do & iudge thy feruants, that thou codemne the wicked to bring his way vpon his head, & iustifie the righteous, to giue him according to his righteousness.

33 When thy people Israel shalbe ouer-thowen before the enemie, because they haue finned against thee, and turne againe to thee, and confesse thy Name, and pray and make supplicacion vnto thee in this house,

34 Then heare thou in heauen, and be merciful vnto the sinne of thy people Israel, and bring the againe vnto the land, which thou gaueft vnto their fathers.

35 When heaue shall be a shut vp, & there shall be no raine because they haue finned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne, when thou doest afflict them,

36 Then heare thou in heauen, & pardone the sinne of thy seruants and of thy people Israel (when thou hast taught them the

Chap. 2.4.

He is raul-fied with the admiration of God's mercies, who being incomprehensible and Lord ouer all, wil become familiar with men.

Deut. 12.16.

Or. from.

k To wit the indge, or neigh-bour "like the robe.

l That is, me-he is known.

m Acknow-ledge thy soft judgement, & praise thee.

who that there be a drought to defton the fruits of the land.

2.Core 6.1.

f He spake according to the tenor of Gods promet, which was
ch-dictionally, y they shulde serne him a-right.

2.Sam. 7.12.

The confirmed.

g The two ta-bles wherein the articles of the covenant were
written 2.Core. 6.13.

2.Mar. 2.1.

h Vafayedly and without all hypocrite.

good

Salomons prayer.

I. Kings.

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"She in the lid of their gates.

a For fische ore moit mete to receive Gods mercies

p He meaneth fische as shul- de be turned fro their iden- larie
to ferne the true God

q That this is the true reli- gion where- with y wise be
worshiped.

Dan.6,4.

epr. malacise there right.

a. Chro 6,35. accid 7,21. 1 tab.1,7.

epr. if they re- port

r Thogh the Temple was y their place of prayer, yet he
trifodeth not them, that be- we ice with uccelline call upon him
in other places.

good way wherein they may walke) and glue raine vpon the
land that thou hast giuen to thy people to inherit.

37 ¶ When there shalbe famine in the lad, when there shalbe
pestilence, when there shalbe blasting mildewe, gieshopper or
caterpillar, when their enemie shal be- siege them in the "cities
of their land, or anie plague or anie sickenes,

38 Then what prayers, and supplication fo- euen shalbe made
of anie man or of all thy people Israel, when euerie one shal
knowe the plague in his owne ° heart, & stretch forthe his
hands in this house,

39 Heare thou then in heauen, in thy dwel- ling place, and be
merciful, and do, and giue euerie ma according to all his
ways, as thou knowest his heart (for thou onely knowest the
hearts of all the children of men)

40 That they may feare thee as log as they liue in the land,
which thou gaufst vnto our fathers.

41 Moreover as touching the v stranger that is not of thy
people Israel, who shal come out of a farre countrei for thy
Na- mes sake,

42 (Whê they shal heare of thy great Na- me, and of thy
mighty hand, and of thy stretched out arme) and shal come &
pray in this house,

43 Heare thou in heauen thy dwelling pla- ce, and do
according to all that the stran- ger calleth for vnto thee: that all
y peo- ple of the earth may knowethy Name, & feare thee, as
do thy people Israel: and that they may knowe, that thy v
Name is called vpon in this house which I haue buyit.

44 ¶ When thy people shal go out to bat- tel against their
enemie by the way that thou shalt send them, and shal pray
vnto the Lord towards the way of y citie which thou hast
chosen, & towards the house that I haue buyit for thy Name,

45 Heare thou then in heauen their prayer and their
supplication, and iudge their cause.

46 If they sinne against thee (* for there is no man that
sinneeth not) & thou be angry with them, & deliuer them vnto
the ene- mies, so that they carie them away pri- foneis vnto the
land of the enemies, ether faire or nere,

47 Yet 'if they turne againe vnto their heart in the land (to the which they be ca- ryed away captues) and 'eturne and pray vnto thee ' in the land of them that ca- ryed them away captues, saying, We haue sinned, we haue transgressed, and do- ne wickedly,

48 If they turne againe vnto thee with all

their heart, and with all their soule in the land of their enemies, which led the away captues, and pray vnto thee towards the way of their land, which thou gaufst vnto their fathers, & towards y citie which thou hast chosen, and the house, which I haue buyit for thy Name,

49 Then heare thou their prayer and their supplication in heaueth thy dwelling place, and 'iudge their cause,

50 And be merciful vnto thy people that haue sinned against thee, & vnto all their iniquities (wherein they haue transgressed against thee) and cause that thee, which led them away captues, may 'haue pitie and compassion on them:

51 For they be thy people, and thine inheri- tance, which thou broghest out of Egypt from the middes of the yron furnace.

52 Let thine eies be open vnto the prayer of thy seruant, and vnto the praier of thy people Israel, to hearken vnto them, in all that they call for vnto thee.

53 For thou didest separate them to thee from among all people of the earth for an inheritance, as thou fardest by the hand of Moses thy seruant, whe thou broghest our fathers out of Egypt, o Lord God.

54 And when Salomón had made an end of praying all this prayer and supplica- cion vnto the Lord, he arose from before the altar of the Lord, from kneling on his knees, and stretching of his hands to hea- uea,

55 And stode and blessed all the Con- gregacion of Israel with a loude voice, saying,

56 Blessed be the Lord that hathe giuen rest vnto his people Israel, according to all y he promised: there hathe not failed one word of all his good promes which he promised by the hand of Moses his ser- uant.

57 The Lord our God be with vs, as he was with our fathers, that he forsake vs not, nether leaue vs,

58 That he may 'bowe our hearts vnto his, that we may walke in all his waies, & kepe his commandements, and his statutes, and his lawes, which he commanded our fa- thers.

59 And these my wordes, & I haue praied before y Lord, be nere vnto the Lord our God day and night, that he defende the cause of his seruant, and the cause of his people Israel 'alway as the matter requi- reth,

60 That all the people of the earth may knowe, that the Lord is
God, & none o- ther.

61 Let your heart therefore be perfit with the Lord our God to
walke in his statutes, Q.iii.

f As Daniel did, Dan 6,4.

epr. asfge their wrong.

e He under- side by fische y God of ene- mies wolde make
friends vnto them y did conuere vnto him.

Exod.1,4.

a Salomón is a figure of Christ, who co- timally is the Mediterr
be- twine God and his Church.

x He conclu- deth that man of him selfe is enemie vn- to God,
and y all obedience to his laws proceedeth of his mere mer-
ces

"She the shing of a day on her day.

Gods promifes &

I. Kings.

316/1224 Threatnings.

& to kepe his commandemēts, as this day.

6 ¶ The the King & all Ifraél with him offred fierifice before the Lord.

2 Clxx.7.3. 6 ¶ And Salomón offred a facrifice of peace offrings which he offred vnto the Lord, to wit, two & twentie thoufand beeues, and an hundredth & twentie thoufand fhepe: fo the King and all the children of Ifraél dedicated the 7 houfe of the Lord.

7 Before the oracle, where the Arke was 64 The fame day did the King halowe the midle of the courte, that was before the houfe of y Lord: for there he offred burnt offrings, and the meat offrings, and the fat of the peace offrings, becaufe the bra-fen altar that was before the Lord, was to little to receive the burnt offrings, and the meat offrings, and the fat of the peace offrings.

65 And Salomón made at that time a feaft and all Ifraél with him, a very great Cō-gregacrō, euen frō the entring in of 4 Hamath vnto the ruer of Egypt, before the Lord our God, 5 feuen dayes and feuen dayes, euen fourtene dayes.

6 That it, fob North to South: menolg all the coun-frey. a Suen dayes for the de di-cation, and fe-nen for the feaft 66 And the eight day he fent the people a-way: and they "thanked the King and went vnto their tentes joyous and with gfid heart, becaufe of all the goodnes that the Lord had done for Daud his fernans, and for Ifraél his people.

CHAP. IX.

2 The Lord appeareth the fecunde time to Salomón. 21
Salomón gmeth cettes to Hiram. 22 The Canaanites became
tributaries. 23 He fendeth for the a na-use for golde.

2 Clxx.7.11. 1 ¶ Hen 2 Salomón had finifted the buylding of
the houfe of y Lord, and the Kings palace, and all that
Salomón defirefand minded to do,

2 Then the Lord appeared vnto Salomón y fecunde time, as he
3 appeared vnto him at Gibeón.

3 And y Lord faid vnto him, I haue heard thy prayer and thy
fupplicacion, that thou haft made before me: I haue halowed
this houfe (which thou haft buylt) to 4 put my Name thre for
euer, and mine eyes, and mine heart fhall be there perpetually.

4 And 5 if thou wilt walke before me (as Daud thy father
walked in purenes of heart, & in righteousness) to do
according to all that I haue commaded thee, and ke-pe my
flatutes, and my judgements,

5 Then wil I ftablish the throne of thy kingdome vpo Ifraél for
euer, as I promi-fed to Daud thy father, faying, 6 Thou fhalt
not want a man vpon the throne of Ifraél.

6 ¶ Taif ye and your children turne away from me, and wil 7
not kepe my commā-dēmēts, and my ftatutes, (which I haue

fet before you) but go and ferne other gods,

and worfhip them,

7 Then wil I cut of Ifraél from the land, which I haue giuen them, and the houfe which I haue halowed 8 fo: my Name, wil I caft out of my fight, and Ifraél fhalbe a 9 prouerbe, and a cōmune talke among all p ople.

8 Euen this hic houfe fhalbe fo scuerie one that paffeth by it, fhal be aftonied, and fhal hifle, and they fhal fay, 9 Why hathe the Lord done thus vnto this land and to this houfe?

9 And they fhal anfwer, Becaufe they for-foke the Lord their God, which broght their fathers out of the land of Egypt, and haue taken holde vpon other gods, and haue worfhiped them, and ftrued them, therefore hathe the Lord broght vpon them all this euh.

10 ¶ And at the end of twentie yeres, when 2 Clxx.8.1 Salomón had buylded the two houfes, the houfe of the Lord, and the Kings pa-lace,

11 (For the which Hiram the King of 12 Tyrus 13.20. had broght to Salomón timber of cedre, and fitre trees, and golde, and whatfocuer he defited) then King Salomón gaue to Hiram twetie cities in the lad of 14 Galik 15.11 Galik.

12 And 16 Hírá́m came out from Tyrus to fe the cities which Salomón had giuen him, and they pleaſed him not.

17 Therefore he ſaid, What cities are theſe which thou haſt giuen me; my brother? And he called them the land of 18 Cabúl vnto this day.

14 And Hírá́m had ſent the Kig 19 fix fcore 20 Foc. 21 talenes of golde:

15 ¶ And this is the cauſe of y eribute why Kig Salomón raiſed tribute to wito buyl-de y houſe of the Lord, & his owne houſe, and 21 Milló, and the wall of Ierufalém, & Hszór, and Megiddó, and Gézer.

16 Pharaóh King of Egypt had come vp, and taken Gézer, and burnt it with fire, & flewe the Canaanites, that dwelt in the citie, and gaue it for a preſent vnto his daughter Salomons wife.

17 (Therefore Salomón buylt Gézer and Beth-horón the nether,

18 And Baaláth and Tamór in the wilder-nes of the land,

19 And all the cities ſ of afore, that Salomón had, euen cities for charers, and ci-ties for horſemen, and all that Salomón defired & wolde buyld in Ierufalém, and in Lebanon and in all the land of his do-minion)

20 All the people that were 21 left of the Amorites, Hicites,
Perizzites, Hiuites, & Iebufises, which were not of the childré
of Ifraél:

21 To wit, theſe children that were leſt after them

c The worlde fhall mean of you a me exig fucite for the vile
countings and abiding of Godr-meth f-beral beoufites

Deut 29,24. 10.22.4.

2 Clxx.8.2.

[illegible]

g Cities for his munitions of warth.

h Thefe were as bendmen & payed, what-was required, other labour or money.

The quene of Sabá.

I. Kings. Salomons reuenues.

Lond. 21, 19.

The outset-ers of Salo-mons works were divided into 1 part. the first char-tered 1100 $\frac{1}{2}$ fr came 100 and $\frac{1}{2}$ 1,500, which were 1frseli-ter. So here are contained the two last parts, which make the.

1. 10 $\frac{1}{2}$ x Chro 2, 15 $\frac{1}{2}$ made mencion of charter 100, $\frac{1}{2}$ some to have been employed for that charges
2. Chro. 9, 1. mod 12, 42. Luk. 12, 31 a Josephus faith that the was quene of Bennett, and $\frac{1}{2}$ Sheba was the name of $\frac{1}{2}$ exact cit. of Horace, which is an 1 land of Nilius.
3. That is, the whole order, and trade of his house

"Sir there was no more spirit in her"

them in the land, whome the children of Ifraél were not able to deftroye, thofe did Salomón make tributaries vnto this day.

23 But of the children of Ifraél did Salo-món make no bondmen: but they were men of warre and his feruants, and his princes, and his captaines, and rulers of his charets and his horfemen.

27 Thefe were the princes of the officers, that were ouer Salomons worke: euem 1fue hundreth and fiftie, and they

ruled ½ peo- ple that wrogt in the worke.

24 ¶ And Pharaohs daughter came vp fró the citie of Dauid vnto the houfe which S olomón had buylt for her: thé did he buyl- de Milló.

25 And thrife a yere did Salomón offer burnt offrings and peace offrings vpon the altar which he buylt vnto the Lord: & he burnt incenfe vpon the altar, that was before the Lord, when he had finifhed the houfe.

26 ¶ Alfo King Salomón made a nauie of fhippes in Ezeon- géber, which is beñde Elóth, and the brincke of the red Sea, in the land of Edóm.

27 And Hirám fene with the nauie his fer- uants, ½ were mariners, & had knowledge of the fea, with the feruants of Salo- món.

28 And they came to Ophir and fet from the nea 2foure hundreth and twenty taléts of golde, & broght it to King Salomón.

CHAP. X.

The quene of Sabá commeth to heave the wifdome of Salomón
15 His royal throne 23 His power and magni- fice

1 And the 2 quene of 2 Shebá hearing the fame of Salomón (concerning the Name of the Lord) came to proue him with hard queftions,

2 And the came to I rufalém with a very great traine, & 2 camels that bare fweete o- dors, and golde exceeding muche, & pre- cious fion s: and the came to Salomón, and communed with him of all that was in her hea c.

3 And Salomón declared vnto her all her queftions: nothing was hid fró the King, which he expounded not vnto her.

4 Then the quene of Shebá fawe all Salo- mons wifdom, and the houfe that he had buylt.

5 And the 6 meat of his table, and the fit- ting of his feruants, and the ordre of his minifters, & their apparel, & his drinking veffels, and his burnt offrings, that he of- fred in the houfe of the Lord, and "the was greatly aftonied.

6 And the faid vnto the King, It was a true worde that I heard in mine owne land of

thy fayings, and of thy wifdome.

7 Howbeit I beleued not this reporte, til I came, and had fene it with mine eyes: but lo, the one halfe was not tolde me: for thou haft more wifdome and profteritie, the I haue heard by reporte.

8 Happy are thy men, happy are thefe thy feruants, which
ftand euer before thee, and heare thy 2 wifdome.

9 Bleffed be the Lord thy God, which alo- ued thee, to fet thee
on the throne of If- raél, becaufe the Lord loued Ifraél for e-
uen and made thee King, to do 2 equitie and righteoufnes.

10 And the gaue the King fix fcore talents of golde, and of
fweete odors exceeding muche, and precious ftones. There
came no more fuche abfudance of fweete odors, as the quene
of Shebá gaue to King Sa- lomón.

11 The nauie alfo of Hiram (that caried golde from Ophir)
brought likewife great plenty of 2 Almuggim trees from Ophir
and precious ftones.

12 And the King made of the Almuggim trees pillars for the
houfe of the Lord, & for the Kings palace, and made harpes &
pfalteties for fingers. There came no mo- re fuche Almuggim
trees, not were anie more fene vnto this day.

13 And King Salomón gaue vnto the quene of Shebá,
whatfoeuer the wolde afke, be- fides that, which Salomón gaue
her "of his kinglie liberalitie: fo the :eturned & went to her
owne countrey, bohe the, and her feruants.

14 ¶ Alfo the weight of golde, that came to Salomón in one
yere, was fix hundreth ture fcore and fix 2 talents of golde,

15 Befides that he had of marchant men and of the marchandifes of them that folde fpiers, and of all the Kings of Arabia, & of the princes of the 1 countrey.

16 And King Salomón made two hun- dreth targats of beaten golde, fix hun- dreth fhedels of golde went to a targat:

17 And thre hundreth fhield of beaten golde, thre pound of golde went to one fhield: and the King put them in ½ houfe of the wood of Lebanon.

18 ¶ Then the King made a great throne of yuerie, and couered it with the b:ft golde.

19 And the throne had fix ftops, and the top of the throne was round behind, & there were 2 ftayes on ether fide on the place of the throne, and two lions ftanding by the ftayes.

20 And there ftode twelve lions on the fix ftops on ether fide: there was not the like made in any kingdome.

e But muche more happie are they, & heare the wif- dome of God cruelled in his worde d It is a chief figne of Gods favour, when golde & wife rulers fit in ½ throne of m- fice e This is the crufe, why Kings are ap- pounced.

2. Chro. 9, 20

"Sir by the h2d of the King.

Exod 21, 29.

f Yu wit, of A- rabia, which for the great abundance of all things was called, happy.

Chap. 7, 20

g As the chal- rebones, or pl ces to leu- ne vpon.

Q iii.

I. Kings.

THE ROYAL

OF SALO-

THRONX

MON.

21 And all King Salomons drinking vessels were of gold, and all the vessels of the house of the wood of Lebanon were of pure gold. none were of silver: for it was nothing esteemed in the daies of Salomón.

22 For the King had on the sea the nauie of Tharshish with the nauie of Hiram: once in the yere came y nauie of Tharshish, & brought gold and silver, yuerie, & apes and peacocks.

23 So King Salomón exceeded all y Kings of the earth bothe in riches and in wisdom.

24 And all the worlde foght to se Salomón, to heare his wisdom, which God had put in his heart,

25 And thei broght euery man his present, vessels of silver, and vessels of gold, and raiment, and armour, and swete odors, horses and mules, from yere to yere.

26 Then Salomón gathered together charets and horsemen: and he had a thousand and foure hundred charets, and twelve thousand horsemen, whome he placed in the charet, cities, and with the King at Ierusalém.

27 And the King 'gaue silver in Ierusalém as stones, and gaue cedres as the wilde fig- trees that growe abundantly in the plaine.

28 Also Salomón had horses broght out of Egypt, and fine linen: 'the Kings marchants received the linen for a price.

29 There came vp and went out of Egypt

some charet, wrthe six hundred shekels of silver: that is, one horse, vn hundred and fifty, and thus they broght horses to all the Kings of the Hittites and to the Kings of Aram by their "meanes.

"Sir, handed,

CHAP. XI.

1 Salomón bathe a thousand wines and concubines, which bring him to edolatrie. 2 His God raiseth vp aduefsures against him. 3 He dyeh.

1 D Vt Kig Salomón loued many out- landish women: bothe the daughter of Pharaoh, & the women of Moab, Ammón, Edom, Zidon and Hech,

2 Of the nacions, whereof the Lord had said vnto the children of Israel, "Go not ye in to them, nor let the come in to you: for surely they wil turne your hearts after their gods. to them, I say, did Salomón ioyne in loue.

3 And he had seuen hundred wines, that were princefles and the hundred concubines, and his wines turned away his heart.

4 For when Salomón was olde, his wines turned his heart after other gods, so y his heart was not e perfit with the Lord his God, as was the heart of David his father.

5 For Salomón followed a Ashtaroth the god of y Zidonians, & a Milcom the abomination of the Ammonites.

6 So Salomón wrogt wickednes in the fight of the Lord, but continued not to follow the Lord, as did David his father.

7 Then did Salomón buyde an his place for

Deu. 17, 17. secles 47, 2. a Which were edolaters.

Eard 14, 16

Or, quere b To whom appretained no dowry

c He served not God with a pure heart.

Indg 2, 13. d Who was al so called Mo- tech ver 7. read 2.
King. 19, 10.

Salomons idolatrie.

I.Kings.

Ieroboám.

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e Thus the Scripture ter- meth, whatis- euer man do- eth
reverence and force as God

Chap 3,5.6. 9.3. Chap.6,12.

f That thou had forsaken me & worship- ed idoles. Chap
12,15.

g Because the tribes of Iis- abh & Benia- min han their
possessions mar- ed, they are he- re taken as o- ne tribe k Of
the King of Edoms Becke a Sam 3,14.

i Of the Edo- mites

k Thus God referred this idolatry to be a fearing to punish his prophetions.

l God bought him to honour that his power might be more able to expa- se his entre- prises against Salomons hon- le.

for Chemósh the *abominació of Moab, in the mountaine that is ouer against Ie- rusalém, and vnto Mólech the abominacion of the children of Ammón.

8 And so did he for all his outiádish wiues, which burnt incense and offred vnto their gods.

9 Therefore the Lord was angry with Sa- lomón, because he had turned his heart from the Lord God of Israel, *which had appeared vnto him twice,

10 And had guen him a *charge concer- ning this thing, that he shulde not follow other gods: but he kept not that, which the Lord had commanded him.

11 Wherefore the Lord said vnto Salo- món, Forasmuchess this is done of thee, and thou hast not kept my couchant, and my statutes (which I commanded thee) * I wil surely rent the kingdome fro thee, and wil giue it to thy seruant.

12 Notwithstanding in thy daies I wil not do it, because of Dauid thy father, but I wil rent it out of the hand of thy sonne:

13 Howbeit I wil not rent all kingdome, but wil giue ones tribe to thy sonne, be- cause of Dauíd my seruant, and because of Ierusalém, which I haue chosen.

14 ¶ Then the Lord stirred vp an aduer- sa-rie vnto Salomón, enen Hadád the Edo- mite, of the Kings * feede, which was in Edóm.

15 *For when Dauíd was in Edóm, & Ioáb the captaine of the hoste had smitten all the males in Edóm, and was gone vp to bury the flas ne,

16 (For six moneths did Ioáb remaine the- re, and all Israel, till he had destroyed all the males in Edóm)

17 Then this Hadád * fled and certeine other Edomites of his fathers seruants with him, to go into Egypt, Hadád being yet a little childe.

18 And they arose out of Midián, & came to Parán, and toke men with them out of Parán, and came to Egypt vnto Pharaóh King of Egypt, which gaue him an house, and appointed him vrtails, and gaue him land.

19 So Hadád * founde great favour in the sight of Pharaóh, & he gaue him to wife the sister of his owne wife, enen the sister of Tahpenés the quene.

20 And the sister of Tahpenés bare him Genubáth his sonne,
whome Tahpenés wayned in Pharaohs house: & Genubáth was
in Pharaohs house among the sonnes of Pharaóh.

21 And when Hadád heard in Egypt, that Daud slept with his
fathers, & that Ioáb the captaine of the hoste was dead, Hadád
said to Pharaóh, Let me depaite, that I may go to mine owne
countrey.

22 But Pharaóh said vnto him, What hast thou lacked with me,
that thou woldest thus go to mine owne countrey? And he
answered, Nothing, but in any wife let me go.

23 ¶* And God stirred him vp another ad- uerfarie, Rezón the
sonne of Eliadáh, which = fled from his lord Hadadézer King
of Zobáh.

24 And he gathered men vnto him, & had bene captaine ouer
the companie, when Daud llewe them. And then went to Da-
mafeus, and dwelt there, * and then made him King in
Damafeus.

25 Therefore was he an aduerfarie to Is- rael all the daies of
Salomón: besides the euil that Hadád did, he also abhorred Is-
rael, and reigned ouer Atám.

26 ¶* And Ieroboám y sonne of Nebát an Ephraihite of Zeréda
Salomons seruant (whose mother was called Zeruáh a wi-
dowe) lift vp his hand against the King.

27 And this was the cause that he lift vp his hand against the King, when Salomón buyit Milló, he repaired the broken places of the citre of Daudid his father.

28 And this man Ieroboám was a man of strength and courage, and Salomón sing that the yong má was mete for the worke, he made him * ouersce: of all the laboure of the house of Ioféph.

29 And at that time, when Ieroboám went out of Ierusalém, the Prophet Ahiiáh the Shilonite founde him in the way, hauing a newe garment on him, and then two were alone in the field.

30 Then Ahiiáh caught the newe garment that was on him, and * rent it in twelue pieces,

31 And said to Ieroboám, Take vnto thee ten pieces: for thus fayth the Lord God of Israel, Beholde, I wil rét the kingdome out of the hands of Salomón, & wil giue ten tribes to thee.

32 But he shal haue one tribe for my seruát Dauids fake, and for I. rusalém the citre, which I haue chosen out of all the tribes of Israel,

33 Because the haue forsaken me, and haue worshipped Ashtaroth the god of the Zi- donians, & Chemósh the god of the Moa- bites, and Mileóm the god of the Ammo- nites, & haue not walked in my wayes (to * do right in mine eyes, and my statutes, & my lawes) as did Daudid his father.

34 But I wil not take the whole kingdome out of his hád: for I wil make him prim-e all his life long for Daudid my seruans fake, whome I haue chosen, & who kept my commandments and my statutes.

35 *But I wil take the kingdome out of his sonnes hand, and wil giue it vnto thee; eni the ten tribes.

m Wid Daudid had disobited Hadadézer & his armis.

n To wit, the mé, whome he had gathered vnto him

2.Chr.13.6.

o He was a- tercer of Sa- lomón worace for the tribe of Lyaráim and in the field

p By these vi- shili, figures & Prophets whole more deeply prime their message into their hearts, to wha- me they were sent

*Or, in the time, this plea to me

R.i.

Rehoboám.

I. Kings.

Ifraélrebelle. 1224

16 And vnto his fonne wil I giue one tribe, that Daudid my
 feruant maye haue a slight alwaie before me in Ierufalem the
 citie, which I haue chofen me, to put my Name there. 17 And I
 wil take thee, & thou shalt reigne," euen as thine heart defueth,
 & shalt be King ouer Ifrael. 18 And if thou hearké vnto all that
 I commande thee, and wilt walke in my wares, and do right in
 my fight, to kepe my flatutes and my commandements, as
 Daudid my feruant did, then wil I be with thee, & buylde thee a
 fure houfe, as I buyle vnto Daudid, and wil giue Ifrael vnto
 thee. 19 And I wil for this afflict the feede of Daudid, but not
 for euer. 40 9 Salomón foght therefore to kil Ieroboám, and
 Ieroboám arofe, and fled into Egypt vnto Shifhák King of
 Egypt, and was in Egypt vntil the death of Salomón. 41 And
 the rest of the words of Salomón, & all that he did, and his
 wifome, are thei not written in the boke of the actes of
 Salomón? 42 The time that Salomón reigned in Ierufalem ouer
 all Ifrael, was fourtie yere. 43 And Salomón slept with his
 fathers and was buried in the citie of Daudid his father: and
 Rehoboám his fonne reigned in his fleade. CHAP. XII. 1
 Rehoboám fucedeth Salomón. 2 He refueth the counfel of the
 Anciunt. 3 Ieroboám reigneth ouer Ifrael. 4 God commandeth
 Rehoboám not to fight. 5 Ieroboám maketh golden calues. 1
*And Rehoboám went to Shechem: for all Ifrael were come to
 Shechem, to make him King. 2 And when Ieroboám the fonne
 of Nebát heard of it (who was yet in Egypt) * whether
 Ieroboám had fled from King Salomón, and dwelt in Egypt. 3*

Then thei fent and called him: and Ieroboám and all the Congregation of Ifraél came, and fpake vnto Rehoboám, faying. 4 Thy father made our * yoke grieuous: now therefore make thou the grieuous feruitude of thy father, and his foie yoke which he put vpon vs, a lighter, & we wil ferue thee. 5 And he faid vnto them, Depart yet for thre dayes, then come againe to me. And the people departed. 6 And King Rehoboám toke counfel with the olde.mehthat had ftande before Salomón his father, while he yet liued, and faid, What counfel giue ye, that I may make an anfwer to this people? 7 And thei fpake vnto him, faying, If thou

be a feruant vnto this people this day, and ferue them, and anfwer them, and fpeake kinde wordes to them, thei wil be thy ftruant for euer.

8 But he forfoke the counfel that the olde men had giuen him, and afked counfel of the yong men, that had bene brought vp with him, and waited on him.

9 And he faid vnto them, * What counfel giue ye, that we may anfwer this people, which haue fpoken to me, faying, Make the yoke, which thy father did put vpon vs, lighter?

10 Then the yong men that were brought vp with him, fpake vnto him, fayig, Thus shalt thou fay vnto this people, that haue fpoken vnto thee, and faid, Thy father hathe made out yoke heauie, but make thou it lighter vnto vs: ewtthus shalt thou fay

vnto the, My* leaft parte shalbe 4bigger then my fathers loynes.

11 Now where as my father did burdē you with a grievous yoke, I wil yet make your yoke heauier: my father hathe chaftifed you with rods, but I wil correct you with frouiges.

12 ¶ Then Ieroboám and all the people came to Rehoboám the third day, as the King had appointed, fayig, Come to me againe the third day.

13 And the King answered the people fhatpely, and left the olde mens counfel that thei gaue him,

14 And fpake to them after the counfel of the yong men, faying, My father made your yoke grievous, and I wil make your yoke more grievous: my father hathe chaftifed you with rods, but I wil correct you with frouiges.

15 And the King hearkened not vnto the people: for 'it was the ordinance of the Lord, that he might performe his faying, which the Lord had fpoken by * Ahiiáh the Shilonite vnto Ieroboám the fonne of Nebát.

16 So when all Ifraél fawe that the King regarded them not, the people answered the King thus, faying, What poició haue we in (Dauid) we haue none inheritance in the fonne of Ifraél. To your tents, Ifraél: now fe to thine owne houfe, Dauid. So Ifraél departed vnto their tents.

17 Howbeit ouer the children of Ifraél, which dwelt in the cities of Iudáh, did Rehoboám reigne fil.

18 ¶ Now the King Rehoboám fent Adorám the teceuer of the tribute, and all Ifraél ftoned him to death: then King Rehoboám "made feede to get him vp to his cha ct, to flee to Ierufalem:

19 And Ifraél rebelled againft the houfe of Daudid vnto this day.

20 ¶ And when all Ifraél had heard that Ieroboám

b Thei fhewrd him that there was no way to wime 5 peoples hearts, but to grazie the their mile peticion.

c There is no thing harder for them, that are to amorst, the to bre del their after tents, and fol- lowe good counfel.

d On, fife fager, d I am miche more able to kepe you in fubiection the my father was

e Or, forplere.

e The people declare their obedience in this, that they wolde attempt nothing befo- re 5 King had gueen the mile occafion

e Or, the ford was the conf. Chap.11,12.

f Thegh theit cnefe were good, yet it is moft hard for the people to bredel their af feetio, as the fo vile wordes declare

g We firegthe, and him filfe.

g By the 1st in agreement of God for Salu- mons fones.

Bethel and Dan.

I. Kings.

Ieroboám.

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Chap 11,13.

h For as yet he perceived not that the Lord had so appointed it.

2 Cloro 11,2. 1 That is the Prophet.

k Who of his toft indignant wil panifre y trefoffer, and of his merce spare the in- rocent people.

l He feared left his people shulde hour by this mea- nes bene entu- sed to ribelle against him

m So craftie use the carnal perfactions of princes, when they wil make a religion to ferne to their apprinte.

n That is, a temple, where alters were buyfe for edu- latrie o Because he wolde the mo- re bride the peoples deuo- cto to his telo- latrie, he made a none holy day, besides those that the Lord had ap- pointed in y lawe.

roboám was come againe, they fent and called him vnto the alfemblie, and made him King ouer all Ifraél: none follow'd the houfe of Daud, but the tribe of Iudáh *onely.

21 And whé Rehoboám was come to Ieru-falém, he h gathered all the houfe of Iudáh with the tribe of Benjamin an hun-dreth and four score thoufand of chofen men (which were good warriours) to fight against the houfe of Ifraél & to bring the kindome againe to Rehoboám the fon-ne of Salomón.

22 *But the worde of God came vnto She-maiah the 1 man of God, faying,

23 Speake vnto Rehoboám the fonne of Sa-lamón King of Iudáh, and vnto all the houfe of Iudáh and Benjamin, and the remnant of the people, faying,

24 Thus fayth the h Lord, Ye fhall not go vp, nor fight against your brethren the children of Ifraél: returne euerie man to his houfe: for this thing is done by me. They obeyed therefore the worde of the Lord and returned, and departed, according to the worde of the Lord.

25 ¶ Then Ieroboám buylt Shechém in mount Ephráim, and dwelt therein, & wét from thence, and buylt Penúél.

26 And Ieroboám fought in his heart, Now fhall the kindome returne to the houfe of Daud.

27 If this people go vp and do facrifice in the houfe of the Lord 1 at Ierufalém, the fhall the heart of this people turne againe vnto ther, lord, even to Rehoboám King of Iudáh: fo fhall they kil me and go agai-ne to Rehoboám King of Iudáh.

28 Whereupon the King toke counfel, and made two calues of golde, and faid vnto them, m It is to muche for you to go vp to Ierufalém: beholde, ó Ifraél, thy gods, which broght thee vp out of the land of Egypt.

29 And he fet the one in Beth-él, and the o-ther fet he in Dan.

30 And this thing turned to finne: for the people wét (because of y one) eué to Dan.

31 Alfo he made an a houfe of hye places, and made Priests of the lowest of the peo-ple, which were not of the fonnes of Leui.

32 And Ieroboám made a feaft the a fifteeth day of the eight moneth, lyke vnto y feaft that is in Iudáh, and offred on the altar. So did he in Beth-él and offred vnto the calues that he had made: and he placed in Beth-él the Priests of the hie places, which he had made.

33 And he offred vpon the altar, which he had made in Beth-él, the fifteeth day of the eight moneth (even in the moneth which he had forged of his owne heart) & made a foléne feaft vnto the childré of Ifraél: &

he went vp to the altar, to burne incense.

CHAP. XIII.

1 Ieroboám is reprehended of the Prophet. 4 His hand dryeth
vp 11 The Prophet is seduced, 24. And is killed of a lym. 33
The obfionate of Ieroboám.

1 And beholde, there came a man of a God out of Iudáh (by
the commandement of the Lord) vnto h Beth él, and Ieroboám
fto de by the altar to offer in cense.

2 And he cryed against the altar by the co-mandemér of the
Lord, and faid, O altar, altar, thus fayth y Lord, Beholde, a
childe fhall be borne vnto the houle of Dauid, *Iofiah by name,
and vpon thee fhall he fa-crifice the Priests of the hie places
that burne incense vpon thee, and they fhall burne mens bones
vpon thee.

3 And he gaue a figne y fame time, faying, This is the c figne,
that the Lord hath fpoken, Beholde, the altar fhall rent, and the
affhes that are vpon it, fhall fall out.

4 And whé the King had heard the faying of the man of God,
which he had cryed against y altar in Beth-él, Ieroboám fto et-
cheed out his hand from the altar, faying, d Lay holde on him:
but his hád which he put for the against him, dried vp, & he
col-de not pull it in againe to him.

5 The altar also claue afundre, & the affhes fel out from the altar, according to the figné, which the man of God had giuctr by the "commandement of the Lord.

6 Then the King answered, and faid vnto the man of God, e E befeche thee, pray vnto the Lord thy God, and make intercession for me, that mine hand may be re-flored vnto me. And the man of God be-foght the Lord, and the Kings hand was reflored, and became as it was afore.

7 Thé the King faid vnto the má of God, Come home with me, that thou mailt 'di-ne, and I wil giue thee a rewarde.

8 But the man of God faid vnto the King, If thou woldest giue me halfe thine hou-fe, I wolde not go in with thee, nether wolde I eat bread nor drinke water in this place.

9 Foi fo' was it charged me by the worde of the Lord, faying, f Eat no bread nor drinke water, nor turne againe by the fa-me way that thou cameft.

10 So he went another way & returned not by the way that he came to Beth-él.

11 ¶ And an olde Prophet dwelt in Beth-él & his fonnes came, & tolde him all y wor-kes, y the má of God had done that day in Beth-él, & the wordes which he had fpocé vnto the King, tolde they their father.

12 And their father faid vnto them, What way went he and his
fonnes "fhewed him what way the man of God went, which
ca-me from Iudáh.

a This is, a Prophet.

b Not that y was called but in Beniamin, but another of that
name.

2 King 23,17

c By this fig- or ye fhall knowe that y Lord hathe fem me Or,
be pinned out.

d The wicked rage against y Prophet of God, whé they declare
them Gods judg-ments.

"Kir, minibro.

e Though the wicked hum-ble the fshes for a time, whé they
fel: Gods judgenter, or afar they re-terne to their olde malice
& declare that they are but vile hypocris-ies Or, the fath-ware

Or, the charged me: or are, an Angel f Siting he had the
exprefe worde of God, he right not to haur declined there
from, or-ther for the paruation of man nor Angel

R.ii.

The Prophets disobedience. I. Kings.

Ieroboams wilfulnes.

"Sir, I am

g. Thus he did of a simple minds, thinkig It his desire to
declare frifid- ship to a Pro- phes.

13 And he said vnto his sonnes, Sadle me the asse. Who saddled
him the asse, and he rode thereon,

14 And went after the man of God, and founde him sitring
vnder an oke: and he said vnto him, Ar thou the man of God
that camest fro Iudah. And he said, "Yea. Then he said vnto
him, a Come home with me, and eat bread.

16 But he answered, I may not returne with thee, nor go in
with thee, nether wil I eat bread nor drinke water with thee in
this place.

17 For it was charged me by the worde of the Lord, saying,
Thou shalt eat no bread, nor drinke water there, nor turne
again to go by the way that thou wenteft.

18 And he said vnto him, I am a Prophet also as thou art, and
an b Angel spake vn- to me by the worde of the Lord, saying,
Bring him againe with thee into thine house, that he may eat
bread and drinke water: but he lied vnto him.

19 So he went againe with him, and did eat bread in his house,
and drinke water.

20 And as they fate at the table, the worde of the Lord came vnto the Prophet, that brought him againe.

21 And he cryed vnto the man of God that came from Iudah, saying, Thus saith the Lord, 1 Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandement which the Lord thy God commanded thee,

22 But camest backe againe, and hast eaten bread & drinke water in the place (where- of he did say vnto thee, Thou shalt eat no bread nor drinke anic water) thy carkeis shal not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread and droke, he saddled him the asse, to wit, to the Prophet whome he had brought againe.

24 And when he was gone, a a lyon met him by the way, and stewe him, and his bodie, was cast in the way, and the asse stode them by: the lyon stode by the corps also.

25 And beholde, men that passed by, sawe the carkeis cast in the way, and the lyon standing by the corps: and they came and told it in the town where the olde-Pio- phet dwelt.

26 And when the Prophet, that brought him backe againe from the way, heard thereof, he said, It is the man of God, who hath been disobedient vnto the commandement of the Lord: therefore the Lord hath de- lieuated him vnto the lyon, which

hath rent him and slaine him, according to the worde of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying,

Sadle me the asse. And they sadled him.

28 And he went and founde his body cast in the way, and the asse and the lyon stode by the corps: and the lyon had 1 not eaten the body nor torne the asse.

29 And y Prophet toke vp the body of the man of God, and layed it vpon the asse, and brought it againe, and the olde Prophet came to the citre, to lament and bury him.

30 And he layed his body in his = owne grue, & they lamented ouer him, saying, Alas, my brother.

31 And when he had buryed him, he spake to his sonnes, saying, When I am dead, bury ye me also in the sepulchre, wherein the man of God is buryed: laye my bones beside his bones.

32 For that thing which he cryed by the worde of the Lord against the altar that is in Beth el, and against all the houses of the his places, which are in the cities of Samarra, shal surely come to passe.

33 Nowhere after this, Ieroboam a con- uerted not from his wicked way, but tur- ned againe, and made of the lowest of the

people Priests of the his places. Who wolde, might "cosecrate
him selfe, and be of the Priests of the his places.

34 And this thing turned to sinne vnto the house of Ieroboam,
euen to roote it out, and destroy it from the face of the earth.

CHAP. XIII.

1 Ieroboam sendeth his wife disguised to Ahiihah the Prophet,
who declareth vnto him the destruction of his house. 22 Iudah
is punished by Shalish.

1 A That time Ahiihah the sonne of Ie- roboam fell sicke.

2 And Ieroboam said vnto his wife, Vp, I pray thee, a &
disguishe thy selfe, that they knowe not that thou art the wife
of Iero- boam, and go to Shiloh: for there is A- hiihah the
Prophet, which tolde me b that I shulde be King ouer this
people,

3 And take "with b thee ten loaves and craknels, and a bottel of
hony, and go to him: the shalt tell thee what shal become of the
yong man.

4 And Ieroboams wife did so, and arose, & went to Shiloh, and
came to the house of Ahiihah: but Ahiihah colde not se, for his
"fight was decayed for his age.

5 The the Lord said vnto Ahiiiah, Beholde, the wife of Ieroboam commeth to asse a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say vnto her: for when she cometh in, she shal seine her selfe to be c another.

6 Therefore when Ahiiiah heard the sound of her fete as she came in at the dote, he said, Come in, thou d wife of Ieroboam, why seinst y thus thy selfe to be another: I am sent to thee with heavy tidings.

1 To declare that this was only the ind- grue's of God: for if the lyon had done it for his re, he wol- de also have deonored the body.

m Which he had prepared for him selfe.

n So the wic- led profit not by Gods thre- sinants, but go backwards &c become worse and worse. 2. Tim 1.21 "She is big head.

a His owne co- fistence harp him wance. y the Prophet of God wolde not satisfie his assistible which was a wicked man

Chap. 11, 21. "His is there head b According to the custom who they wife to asse codified of Prophetes, 1 Sam. 9.7.

b See, eyes slide.

a Then the wife of Iero- boam d For God ois- tunes disob- seth vnto his the craft and substitute of a wicked.

7 Go,

b His fume is here don- ble: first in y y he suffered not the Pro-
phes to obey Gods expresse commandement: and next, that he
fume to have a resolu- tion to throb- trary

1 God wolde reprue his fole by him, who was the occasion to
bring him into error.

2 By this fo- areful example, God senteth forth, how
dangerous a thing is is for men to beha- ne them felines
coldely, or de- centfully in their charge wherefore God hache
called them.

Ieroboám threatned.

I. Kings.

Abiám.

e Which was but a seruant.

f To win two other.

Chap. 21, 25. Or a king. p. 8. g Eurry male cues to the dogs, 1
Sam 25. 22 h A'wel him that is in the strong holse, as him that
is abroad

i They shal lacke the ho- nour of meryal in token of Gods
maledi- dion.

k In the mid- des of y wic- ked God hath fome, on who- me he
doeth bedowe his mercies l The Lord wil beguine to destroy it
out of hand.

m Meaning, Sophrases.

n The people shal not be excused, when they do evil at y
comandemfe in their go- ternoons.

7 Go, tell Ieroboám, Thus faith the Lord God of Ifraél,
Forasmuche as I haue ex- alted * thee from among the people,
and haue made thee prince ouer my people Ifraél,

8 And haue rent the kingdome away from the houle of Daud,
and haue giue it thee, and thou haft not bene as my seruant Da-
uid, which kept my commandements, and followed me with all
his heart, and did onely that which was right in mines eyes,

9 But haft done euil aboue all that were before thee (for thou
haft gone and made thee other gods, and f molten images, to
prouoke me, and haft caft me behinde thy backe)

10 Therefore beholde, I wil bring euil vpo the houle of
Ieroboám, and wil cut of fro Ieroboám him that * s pifteth
againft the wall, afwel him that h is fhut vp, as him that is left
in Ifraél, & wil fwepe away the remnant of the houle of
Ieroboám, as a man fwepeth away dounge, til it be all gone.

11 The dogs ſhal eat him of Ieroboams ſtoche that dyeth in the citte, and the foules of the aire ſhal eat him that dyeth in the field: 1 for the Lord hathe laid it.

12 Vp therefore & get thee to thine houſe: for whe thy feete entre into the citte, the childe ſhal dye.

13 And all Ifraél ſhal mourne for him, and bury him: for he onely of Ieroboám ſhal come to the graue, becauſe in him there is founde k ſome goodnes towarde y Lord God of Ifraél in the houſe of Ieroboám.

14 Moreouer, the Lord ſhal ſtir him vp a King ouer Ifraél, which ſhal deſtroy the houſe of Ieroboám in that day: 1 what yea, euen now.

15 For the Lord ſhal ſmite Ifraél, as when a rede is ſtaken in the water, and he ſhal wede Ifraél out of this good land, which he gaue to their fathers, and ſhal ſcatre them beyonde the m Ruer, becauſe they haue made them groues, prouoking the Lord to angre.

16 And he ſhal giue Ifraél vp, becauſe of the finnes of Ieroboám, who did finne, and a made Ifraél to finne.

17 And Ieroboams wife aroſe, and departed, and came to Tihzáh, and when ſhe came to the threſholde of the houſe, the yóg man dyed,

18 And they buryed him, and all Ifraél lamented him, according to the worde of the Lord, which he spake by the hand of his seruant Ahiiáh the Prophet.

19 And the reft of Ieroboams actes, how he warred, & how he reigned, beholde, they are writen in the booke of the Chronicles of the Kings of Ifraél.

20 And the dayes which Ieroboám reigned,

were two and twentie yere: and he o flept with his fathers, & Nadáh his sonne reigned in his steade.

21 Also Rehoboám the sonne of Salomón reigned in Iudáh. Rehoboám was one and fourtie yere olde, when he begá to reigne, and reigned seuentene y yere in Ierusalem the citte, which the Lord did chuse out of all the tribes of Ifraél, to put his Name there: and his mothers name was Naamáh an Ammonite.

22 And Iudáh wrought wickednes in the sight of the Lord: & they prouoked him more w their finnes, which thei had committed, then all that which their fathers had done.

23 For they also made them his places, and images, and groues on euery hye hil, and vnder euerie grene tre.

24 There were also Sodomites s in y land. they did according to all the abominacions of the nacians, which the Lord had

caft our before the children of Ifraél.

25 And in the fift yere of King Reho- boám, Shihák King of Egypt came vp a- gainft Ierufalém,

26 And toke the treafures of the houfe of y Lord, & the treafures of the Kings houfe, and toke away all: alfo he cated away all the fhields of golde * which Salomón had made.

27 And King Rehoboám made for them brafen fhields, and committed them vnto the hands of the chief of the garde, which waited at the dore of the Kings houfe.

28 And when the King went into the houfe of the Lord, the garde bare them, and brought them againe into the garde cham- ber.

29 And the reft of y actes of Rehoboám, & all that he did, are they not writen in the booke of the Chronicles of the Kings of Iudáh?

30 And there was warre betwene Reho- boám and Ieroboám (continually).

31 And Rehoboám flept with his fathers, & was buryed with his fathers in the citte of Daud: his mothers name was Naamáh an Ammonite. And Abiiám his fonne reig- ned in his fteade.

CHAP. XV.

1 Abiám regneth ouer Iudáh. 2 Alfi succedeth in his reume 16
The battel betwene Alfi and Baafha 24 Le- bofhaphis succedeth
Alfi 25 Nacáh fucceoeth Ierobo- ám 26 Baafha killeth Nadáh.

1 And in the cightene yere of King*le roboám the fonne of
Nebát, reigned Abiám ouer Iudáh.

2 Thre yere reigned he in Ierufalém, and his mothers name was
Maacháh y daugh- ter of a Abifhalóm.

3 And he walked in all the finnes of his fa- R.iii.

9 The Lord fmore him y be dyed, 2 Chro. 15, 20.

p And dyed before Iero- boám about q yere.

*Or, beftate all that their fa- thers had done by their fonne.

q Where do- lettrie trig- neth, all hor- rible vices are committed,
til at length Gods faft ungemet deftroy them viterly.

Chap. 25, 26.

r Which bo- kes were cal- led the bokes of Shiháh and Iddó the
Propheten. 2 Chro. 12, 25 f That is, all y dayes of Reho-
boáms life.

t Whofe do- latrit Rehobo- ám her fonne followed

2. Chro. 22, 23.

a fome thiehe that this was Abiáalom Sa- lomous fonne.

Afa.Baaffa.

I. Kings.

Ieholhaphát.Nadáb.

b. Meaning, a fonne to reig- ne ouer Iu- dáh.

a Sam 11,4. & 12,3.

a Chro. 13,3.

a Chro. 14,2.

e That it, his grand mother, no David is oft- times called father of the, whose grand father he was.

d. Neither kin- red nor auto- risse oght to be regarded, when they blaspheme God & beco- me idolaters, but must be punished e. For in that that he fuffed them to wor- fhip God in other places, then he had appointed, it name of igno- rance and not of malice.

f. Of the fome purpose that Ieroboám did because the people fould use go up to Ierusalém left they fould follow, Afa.

a Chro 16,2. *or, syria.

g. And were not no longer.

ther, which he had done before him: and his heart was not perfit with the Lord his God as the heart of Dauid his father.

4 But for Dauids fake did y Lord his God giue him a h light in Ierufalém, and fet vp his fonne after him, and establiſhed Ieru- falém,

5 Because Dauid did that which was right in the fight of the Lord, and turned from nothing that he commanded him, all the dayes of his life, a faue onely in the mat- ter of Víráh the Hicite.

6 And there was warze between Rehoboám and Ieroboám as long as he lived.

7 The reft alfo of the aftes of Abírám, and all that he did, are they not writen in the *hoke of the Chronicles of the Kings of Iudáh? there was alfo warre between A- bírá́m, and Ierobeám.

8 And Abírám flept with his fathers, & they buried him in the citie of Dauid: & Afa his fonne reigned in his fteade.

9 ¶ And in the twentie yere of Ieroboám King of Ifraél reigned Afa ouer Iudáh.

10 He reigned in Ierufalém one & fourtie yere, and his mothers name was Maacháh, the daughter of Abíthalóm.

11 And Afa did right in y eyes of the Lord, as did Dauid his father.

12 And he toke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And he put downe Maacháh his mother also from her estate, becauft she had made anidole in a groue: & Afa destroyed her idoles, & burnt the by the broke Kidión.

14 But they put not downe the he places. Neuertheles Afa's heart was a vpriight with the Lord all his dayes.

15 Also he brought in the holy vessels of his father, & the things that he had dedycase vnto the house of the Lord, filuer, & golde and vessels.

16 ¶ And there was warre betwene Afa and Baasha King of Israél all their dayes.

17 Then Baasha King of Israél went vp against Iudáh, and buylt a Ramáh, so that he wolde let none go out or in to Afa King of Iudáh.

18 Then Afa toke all the filuer & the gold y was left in the treasures of the house of the Lord, and the treasures of the Kings house, and deliuetted them into the hands of his seruants, and King Afa sent them to *Ben-hadád the sonne of Tábrimón, the sonne of Hczión King of. Arám that dwelt at Damascus, saying,

19 There is a couenant between me and thee, and between my father and thy fa- ther: behold, I haue sent vnto thee a pre- sent of filuer, and golde: come, breake thy couenant with Baasha King of Israél, that he may e depaite from me.

20 So Ben-hadád hearkened vnto King A- fa, and sent the captaynes of the hostes, which he had against the cities of Israél, and smote Iión, and Dan, and Abélbeth- maacháh, and all Cinneróth, with all the land of Naphtali.

21 And when Baasha heard thereof, he left buylding of Ramáh, and dwelt in Tir- záh.

22 Then King Afa assembled all Iudáh, "none excepted, & they toke the stones of Ramáh, & the timber thereof, wherewith Baasha had buylt, & King Afa buylt with them Géba of Beniamín and Mispáh.

23 And the rest of all the actes of Afa, and all his might and all that he did, and the cities which he buylt, are they not wité in the booke of the Chronicles of y Kings of Iudáh but in his olde age he was difea- fed in his h feete.

24 And Afa slept with his fathers, and was buryed with his fathers in the citie of Da- uid his father. And Ieholhaphát his sonne reigned in his steade.

25 And Nadáh the sonne of Ieroboám be- gan to reigne ouer Israél the secóde yere of Afa King of Iudáh, and reigned ouer Israél two yere.

26 And he did euill in the sight of the Lord, walking in the way of his father, & in his sinne wherewith he made Israél to sinne.

27 And Baaffa the sonne of Abiráh of the house of Iftachár conspired against him, & Baaffa flew him at Gibbethón, which belonged to the Philistines: for Nadab & all Israél laid siege to Gibbethón.

28 Euen in the third yere of Afa King of Iudáh did Baaffa slay him, and reigned in his steade.

29 And when he was King, he hãmote all the house of Ieroboám, he left none aliue to Ieroboám, vntil he had destroyed him, according to the worde of y Lord which he spake by his seruant Abiráh the Shilo- nite,

30 Because of y finnes of Ieroboám which he committed, and wherewith he made Ifraél to sinne, by his prouocation, where- with he prouoked the Lord God of If- raél.

31 And the residue of the actes of Nadáb and all that he did, are they not written in the booke of the Chronicles of the Kings of Israél?

32 And there was warre between Afa & Ba- affa King of Israél, all their dayes.

33 In the third yere of Afa King of Iudáh, began Baaffa the sonne of Abiráh to reig- ne ouer all Israél in Tirzáh, and reigned foure and twentie yeres.

34 And he did euil in the sight of the Lord, walking in the way of Ieroboám, & in his sinne, wherewith he made Israél to sinne.

He, made a pro- clamacion "give once more- cent.

b. He had the gone & put his truth rather in philitions the in the Lord. 2 Chro 16,12. 1 Hiogrear gaf de father.

b. So God fir- red vp one ty- rant to punft the wickedness of another Chap 14,10.

1 by eaufing y people to com me idolatrie with his cel- nes, & fo pro- noking God e nage.

m Which was y place whe- re the Kings of Israél re- mained.

CHAP.

Eláh. Zimrí.

I. Kings. Omrí. Aháb. 160

CHAP. XVI. 1 Of Baathá, a Eláh, a Zimrí, 10 Omrí. 31 Acháh ma- 2 rath Izgáh. 24 Ierchá is buyit againe. 3 Then the words of the Lord came to Iehú the sonne of Hanáni against Baathá, saying, 4 Forasmuchas I exalted thee out of the duft, & made thee captaine ouer my peo- ple Israél, and thou hast walked in the way of Ieroboám, and hast made my people Israél to sinne, to prouoke me with their sinnes, 5 Beholde, I wil take away the posteritie of Baathá, and the posteritie of his house, and wil make thine house like the house of Ieroboám the sonne of

Nebát. 6 He that dyeth of Baathas flocke in the ci- tie, him shal the dogs eat: and that man of him which dyeth in the fields, shal the foules of the ayre eat. 7 And the rest of the aces of Baathá and what he did, and his power, are they not written in the boke of the Chronicles of the Kings of Ifraél 8 So Baathá slept with his fathers, & was buried in Tírzáh, & Eláh his sonne reig- ned in his steade. 9 And also by the hand of Iehú the son- ne of Hanáni the Prophet came the wor- de of the Lord to Baathá, & to his house, that he shulde be like the house of Iero- boám, euen for all the wickednes that he did in the fight of the Lord, in prouoking him with the worke of his hands, and be- cause he killed him. 10 In the six and twentie yere of Asá Kíg of Iudáh began Eláh the sonne of Baathá to reigne ouer Ifraél in Tírzáh, & reigned two yere. 11 And his seruant Zimrí, captaine of halfe his charets conspired against him, as he was in Tírzáh drinking, til he was dron- ken in the house of Arzá stuarde of his house in Tírzáh. 12 And Zimrí came & smote him & killed him in the seuen and twenty yere of Asá King of Iudáh, & reigned in his steade. 13 And when he was King, and fate on his throne, he slewe all y house of Baathá, not leauing thereof one to pisse against a wall, nether of his kinsfolkes nor of his friends. 14 So did Zimrí destroy all the house of Baathá, according to the worde of y Lord which he spake against Baathá by the had of Iehú the Prophet, 15 For all the sinnes of Baathá, and sinnes of Eláh his sonne, which they sined and made Ifraél to sinne, and prouoked the Lord God of Ifraél with their vanities. 16 And the rest of the aces of Eláh, and all that he did, are they not written in the boke of the Chronicles of the Kings of

Ifraél

15 In the seuen and twentie yere of Asá King of Iudáh did Zimrí reigne seuen dayes in Tírzáh, and the people was then in the holte a besieging Gibbethón, which belonged to the Philistims.

16 And the people of the holte heard say, Zimrí hathe conspired, & hathe also slaine the Kíg. Wherefore all Ifraél made Om- rí the captaine of the holte King ouer If- raél that fame day, euen in the holte.

17 Then Omrí went vp from Gibbethón, and all Ifraél with him, and they besieged Tírzáh.

18 And whé Zimrí slewe, that the citie was taken, he went into the palace of the Kings house, and burnt him selfe and the Kings house with fire, & so dyed,

19 For his sinnes which he sined, in do- ing that which is euil in the fight of the Lord, in walking in the way of Ieroboám, and in his sinnes which he did, causing Ifraél to sinne.

20 And the rest of the aces of Zimrí, and his treason that he wrought, are they not written in the boke of the Chronicles of the Kings of Ifraél

21 The were y people of Ifraél deuided in- to two partes: for halfe y people followed Tibní the sonne of Gináth to make him King, & the other halfe followed Omrí.

22 But the people that followed Omrí, pre- uailed against the people that followed Tibní the sonne of Gináth: so Tibní dy- ed, and Omrí reigned.

23 In the one and thirtie yere of Asá King of Iudáh began Omrí to reigne ouer If- raél, & reigned twelve yere. Six yere reig- ned he in Tirzáh.

24 And he bognt the moutaine 'Samaria of one Shémer for two talents of siluer, and buylt in the mountaine, and called the na- me of the citie, which he buylt, after the name of Shémer, lord of the mountaine Samaria.

25 But Omrí did euil in the eyes of the Lord, and did worfe then all that were before him.

26 For he walked in all the way of Ierobo- ám the sonne of Nebát, and in his sinnes wherewith he made Ifraél to sinne in pro- uoking the Lord God of Ifraél with their vanities.

27 And the rest of the aces of Omrí, that he did, and his strégh that he shewed, are they not written in the boke of the Chro- nicles of the Kings of Ifraél

28 And Omrí slept with his fathers, & was buryed in Samaria: and Aháb his sonne reigned in his steade.

29 Now Aháb the sonne of Omrí be- gan to reigne ouer Ifraél, in the eight and thirtie yere of Asá King of Iudáh: R.iii.

Which siege had consumed from the time of Nadáb Ier- oboát sonne.

Where Zim- rí kept his selfe in holte.

The barns the Kíg house vp- as him.

That is, the people which were not at y siege of Gib- bethón for there they had chofeu Omrí.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28.

For fische at the nature of idoltie, y the superstitio thereof deech daily merea- fi, & the cl- der it is, the more abom- nable it is be- fore God and his Church.

He was the first King that was buryed in Samaria, after that the Kíg house was burnt in Tir- záh.

Ierichó buylt.

I. Kings.

Elias prayer.

m By whose means he fell to all wicked, & strange idol-
lature, & cruel perfection.

n Read 2:6th. 6:16.

"Sir, by the bild of L. 2:6.

Excis' 41.2. iam 1.26. 2 That is, who- me I wrote b But as I
shall declare it by Gods recola- tion.

Mr. 1:24.

c To fireng- then his faith against perfec- tation, God
promiseth to- fide him not a reliably.

d As the prom- bles of the Sisters of God are many, so his
mercer is ever at hand to deliver this. Luk 4.25. e All this was
to firenghim the faith of E- liah to the in- tent that he shall take
upon nothing worldly, but only trust no Gods prom- ance.

and Aháb ŷ sonne of Omrí reigned ouer Ifraél in Samaria two
and twentie yere.

30 And Aháb the sonne of Omrí did wor- se in the fight of the
Lord then all that were before him.

31 For was it a light thing for him to walke in the finnes of
Ieroboám the sonne of Nebát, except he toke Ierzebél alfo the

daughter of Éth-báal King of the Zido- nians to wife, and went and ferued Baal, and worshiped him?

32 Alfo he reared vp an altar to Báal in the house of Báal, which he had buylt in Sa- maria.

33 And Aháb made a groue, and Aháb pro- ceded, and did prouoke the Lord God of Ifraél more then all the Kings of Ifraél that were before him.

34 In his dayes did Hiél the Bethelite bu- ylde Ierichó: he laied the fundació the- reof in Abirám his eldest sonne, and fet vp the gates thereof in his yongeft sonne Segúb, according to ȳ worde of the Lord which he spake by Iofhúa the sonne of Nun.

CHAP. XVII.

1 Eliáh foremarneth of the famunata came. He is fed of rauens ȳ He is just to Zarepháth, where he restu- reth his bell's sonne to life

2 And Eliáh the Tíshbite one of the inhabitants of Gileád said vnto A- háb, "As the Lord God of Ifraél liueth, before whome I a stád, there shalbe nether dewe nor rayne these yeres, but b according to my worde.

3 And the worde of the Lord came vnto him, saying,

4 Go hence, and turne thee Eafwarde, and hide ahy selfe in the
'riuer Cherith, that is ouer against Iordén,

5 And thou shalt drinke of the riuer: and I have commanded
the rauens to feede thee there.

6 So he went and did according vnto the worde of the Lord:
for he went, and re- mained by the riuer Cherith that is ouer
against Iordén.

7 And the rauens broght him bread & flesh in the morning, and
bread and flesh in the euening, and he dranke of the riuer.

8 And after a while, the riuer dried vp, be- cause there fell no
raine vpon the earth.

9 And the worde of the Lord came vnto him, saying,

10 Vp, and get thee to Zarepháth, which is in Zidón, and
remain there: beholde, I have commanded a widowe there to
fi- staine thee.

11 So he arose, and went to Zarepháth: and when he came to
the gate of the citie, be- holde, the widowe was there gathering
stokes: & he called her, & said, Bring me, I pray thee, a little
water in a vessel, that

I may drinke.

12 And as she was going to fet it, he called to her, and said,
Bring me, I pray thee, a morsel of bread in thine hand.

13 And she said, As the Lord thy God li- ueth, I have not a
cake, but euen an hande- ful of meale in a baryl, and a little
oyle in a cruise: and beholde, I am gathering a fewe stokes for
to go in, and dresse it for me & my sonne, that we may eat it,
and dye.

14 And Eliáh said vnto her, Feare not, come, do as thou hath
said, but make me thereof a little cake first of all, and bring it
vnto me, and afterwards make for thee, and thy sonne.

15 For thus saith the Lord God of Ifraél, The meale in y baryl
shal not be wasted, nether shal the oyle in the cruise be
dimmu- shed, vnto the time that the Lord send raine vpon the
earth.

16 So she went, and did as Eliáh said, and she did eat: so did
he and her house b for a certaine time.

17 The baryl of the meale wasted not, nor the oyle was spent
out of the cruise, accor- ding to the worde of the Lord, which
he spake by the hand of Eliáh.

18 And after these things, the sonne of the wife of the house
fell sicke, and his sicknes was so fore, that there was no breath
left in him.

19 And she said vnto Eliáh, What have I to do with thee, thou man of God: art thou come vnto me to call my sinne to remem- brance, and to slayc my sonne?

20 And he said vnto her, Giue me thy son- ne, and he toke him out of her bosone, & earned him vp into a chamber, where he abode, and laied him vpon his owne bed.

21 The he called vnto the Lord, & said, O Lord my God, hast thou b punished alfo this widowe, with whome I soourne, by killing her sonne?

22 And he stretched him selfe vpon the childe thre times, and called vnto ȳ Lord, and said, O Lord my God, I pray thee, let this chilles soule come into him a- gaine.

23 The the Lord heard the voyce of Eliáh, and the soule of the childe came into him againe, and he reuiued.

24 And Eliáh toke the childe, and broght him downe out of the chamber into the house, and deliuered him vneo his mo- ther, and Eliáh said, beholde, thy sonne li- ueth.

25 And the woman said vnto Eliáh, Now I knowe that thou art a man of God, and that the worde of the Lord in thy mouth is true.

CHAP. XVIII.

1 Eliáh is said to Aháb, 1 Obadiah, hideth an hundredth

"Sir 1:24.

f For there is no hope of a ny more suffra- nance.

g God recei- ueth no boue- sin for the vfe or his, but he
promiseth a moth ample recipiente for the same h That is, til
he had rained foode on the earth.

Or, that he dyed 1 God wolde tve whether she had leas- ned
by his mercisal pro- undfect to make him her onely slayc and
com- toute.

k He was a- fiade, left Gods Name shuld have be- nebla
phemed and his mun- bers conerm- ne, except he shulde have
composed his mercur, as he had begonne she, specially while
he she re remained.

l So hard a twing it is to dered on God, except we be conferred
by miracles.

Trn

Elias, Obadiáh.

I. Kings. Aháb & Báal. 161

Prophetes as Eliáh killeth all Baals prophetes as He obtaineth
raine.

a After that he departed from the river Cherath.

b God had begone to worke his feare in his heart, but had not yet brothe him to that knowledge, & as also requisite of the godly; as, to profede his Name openly

c God patieth oft times the wicked for y godly fake, & confeth Eliiáh to mete with Obadiáh, that the benefite might be known to be granted for Gods children fake.

d I am none of the wicked perfecurers, y thou shulded procure vnto me fo the dif- pfeasure, but ferne God and famor his children.

e By my pre- fence I wil declare y thou hastenide him the much.

1 A Fter many daies, the worde of the Lord came to Eliiáh, in the a third yere, faying, Go, thewe thy felfe vnto A-háb, and I wil fend raine vpon the earth.

2 And Eliiáh went to thewe him felfe vnto Aháb, and there was a great famine in Sa-matia.

3 And Aháb called Obadiáh the gouer-nour of his houfe: (and Obadiáh b feared God greatly)

4 For when Iezébel deftroyed the Prophetes of the Lord, Obadiáh toke an hüdreth Prophetes, & hid them, by fifte in a cauc, and he fed them with bread and water.

5 And Aháb faid vnto Obadiáh, Go into the land, vnto all the fountaines of water, and vnto all the riuers, if fo be that we may finde graffe to fauc the horfes & the mules aliue, left we deprive the land of the beaftes.

6 And fo thei deuided the land betwene them to waike through it. Aháb went one way by him felfe, and Obadiáh went another way by him felfe.

7 ¶ And as Obadiáh was in the way, be-holde, Eliáh c met him: & he knewe him, and fel on his face, and faid, Art not thou my lord Eliáh 2

8 And he answered him, Yea, go tel thy lord, Beholde, Eliáh where.

9 And he faid, What haue I finned, that thou wol: eft deliue: thy feruant into the hand of Aháb, to flaye me?

10 As the Lord thy God liueh, there is no nacio or kigdome, whether my lord hathe not fint to feke thee: and when thei faid, He is not here, he toke an othe of y king-dome and nacion, if thei had not founde thee.

11 And now thou faift, Go, tel thy lord, Be-holde, Eliáh where.

12 And when I am gone fro thee, the Spi-rit of the Lord fhall cary thee into fome place that I do not knowe: fo when I come

and tel Aháb, if he can not finde thee, then wil he kil me: but I thy feruane d feare the Lord from my youth.

13 Was it not tolde my lord, what I did when Iezébel flewe the Prophetes of the Lord, how I hidde an hundreth men of the Lords Prophetes by fifties in a cauc, & fed them with bread and water?

14 And now thou faieft, Go, tel thy lord, Beholde, Eliáh where, that he may flaye me.

15 And Eliáh faid, As the Lord of hoftes liueh, before whome I ftand, I wil furely fhewe e my felfe vnto him this day.

16 ¶ So Obadiáh went to mete Aháb, and tolde him: and Aháb wét to mete Eliáh.

17 And when Aháb fawe Eliáh, Aháb faid

vnto him, Art thou he that troubleth If-raél?

18 And he anfwered, I haue not troubled If-raél, but f thou, and thy fathers houfe, in that ye haue forfaken the comandements of the Lord, and thou haft followed Baa-lim.

19 Now therefore fend, and gather to me all Ifraél vnto mount Carmél, and the prophetes of Báal foure hüdreth & fifte, & the prophetes of the groues foure hun-dreth, which eat at Iezebels table.

20 ¶ So Aháb fent vnto all the children of Ifraél, & gathered the prophetes together vnto mount Carmél.

21 And Eliáh came vnto all the people, & faid, How long t halt ye betwene two opi-nions? If the Lord be God, followe him, but if Báal be he, then go after him. And the people answered him not a worde.

22 Then faid Eliáh vnto y people, I onely remaine a Prophet of the Lord: but Baals proph: tes are foure hundreth & fifté.

23 Let them therefore giue vs two bullocks, and let them chufte the one, and cut him in pieces, and laye him on the wood, but put no fyre vnder, and I wil prepare the o-ther bullocke, and laye him on the wood, and wil put no fyre vnder.

24 Then call ye on the name of your god, and I wil call on the Name of the Lord: and the the God that anwereth b by fyre, let him be God. And all the people an-fwered, and faid, It is wel fpoken.

25 And Eliáh faid vnto the prophetes of Báal, Chufte you a bullocke, and prepare him fift, (for ye are many) & call on the name of your gods, but put no fyre vnder.

26 So thei toke the one bullocke, y was gi-uen them, & thei prepared it, & called on y name of Báal, from morning to

noone, faying, O Báal, heare vs: but there was no voyce, nor anie to anfwer: and thei leapt vpon the altar that was made.

27 And at noone Eliiáh mocked them, and faid, Crye loud: for he is a b god: ether he talketh or purfueth hu enemies, or is in his iourney, or it may be that he flepeth, and muft be l awaked.

28 And they cryed loude, and cut them fel-ues as their maner was, with knues and lancets, til the blood gufhed out vpon them.

29 And when mydday was paffed, and thei had prophecied vntil the offing of the evening facrifice, there was nether voyce, nor one to anfwer, nor anie that regaided.

30 And Eliiáh faid vnto all the people, Co-me to me. And all y people came to him. And he tepared the altar of the Lord that was broken downe.

31 And Eliiáh toke twelve fiones, accordig to the number of the tribes of the fones

S.i.

f The true mi-nifters of God right not onely not to fuffer y trueth to be vnthily fild-dered, but to reproubably y wicked fild-derers without respect of per-fone.

g be confant in religion, & make it not as a thing indif-ferfe whether ye followe God or Báal, or whether ye ferne God

wholly or in parte

h By finding downe fire fro heard to bur-te y facrifice.

i As men raif-fhed w fome fignage fpirte.

k You eftome him as a god.

l He mockes their braffly madust, which thunke that by anie
inflance or fute y dead & vile idoles cd helpe their worthfipers
to their accelis-ties.

Baals prophetes flayne.

I. Kings.

Elias fed.

Gen 32, 33. 2. King. 17, 24.

The Last, which four things came above that persons of a third given a piece.

m Hereby he declared the crucifix power of God, who contrary to nature col- downs. I fyre borne eons in the water, to the tonne that fluid he more occafo on to doze, that he is I oncle God.

n Thugh God suffer his to rumor in blin- dones & error for a time, yet at the length he calls the home to him by some occa- rious figue & works.

o He common- ded them that as they were truly perfua- ded to confec I only God: so that wolde fame him & all their pow- er & defroye the idolaters his enemies.

p As 'Gods Spirit mound him to pray, so was he strong- themed by the Sons, that he did not faint, but continued fell til he had obtained.

'Or here and there.

of Isaakoh; (yato whome the worde of the Lord came, saying, 'Ifraél fhalbe thy na- me')

32 And with the Stones he buy it an altar in the Name of the Lord: & he made a dit- che rounde about the altar, as great as wolde containe two "meafures of fede.

33 And he put the wood in order, & hewed the bullocke, in pieces, and layed him on the wood.

34 And faid, Fil foure barels with water, & powre it on the burnt offing and on the wood. Againe he faid, Do fo againe. And thei did fo the feconde time. And he faid, Do it the third time. And thei did it the third time.

35 And the water ran rounde about the al- tar: & he filled the ditche w water alfo.

36 And when they fholde offer the evening facrifice, Eliiáh the Prophet came, & faid, Lord God of Abrahám, Izhák and of If- raél, let it be known this day, that thou art the God of Ifraél, and that I am thy feruant, and that I haue done all these things at thy commandement.

37 Heave me, o Lord, heave me, and let this people knowe that thou art I Lord God, and that thou hast turned their heart a- gaine at the last.

38 Then the fyre of the Lord fel, and con- fumed the burnt offing, and the wood, & the Stones, and the duft, and licked vp the water that was in the ditche.

39 And when all the people fawe it, thei fel on their faces, and faid, The Lord is God, the Lord is God.

40 And Eliiáh faid vnto them, Take the prophetes of Báal, let v not a man of them efcape. And they toke them, and Eliiáh brought them to the broke Kifhón, & flewe them there.

41 ¶ And Eliiáh faid vnto Aháb, Get thee vp, eat and drinke, for there is a founde of muche raine.

42 So Aháb went vp to eat and to drinke, and Eliiáh went vp to the top of Carmél: and he crouched vnto the earth, and put his face betwme his knees,

43 And faid to his feruant, Go vp now and loke toward the way of the Sea. And he went vp, and loked, and faid, There is no- thing. Againe he faid, Go againe v feuen times.

44 And at I feuenth time he faid, Beholde, there arifeh a litle cloude out of the fea like a mans hand. Then he faid, Vp, and fay vnto Aháb, Make readie if y charet, and get thee downe, that the raine flay thee not.

45 And in the meane while the heauen was blacke with cloudes & winde, & there was a great raine. Then Aháb went vp & came to Izreél.

46 And the hád of the Lord was on Eliiáh, and he girded vp his loynes, and ran the- fore Aháb til he came to Izreél.

CHAP. XIX.

a Eliáh fleing from Iex fhel, is nourished by the Angel of God.
13 He is commanded to cause Haz, pil, Iain, and Eliáh.

1 Now, Aháb tolde Iezébel all that E- liiáh had done, & how he had flay- ne all the prophetes with the fworde.

2 Then Iezébel fent a meffenger vnto E- liiáh, faying. The gods do fo to me and more alfo, if I make not thy life like one of their liues by to morowe this time.

3 ¶ When he fawe that, he arofe, and went for his life, & came to Beer-fhéba, which is in Iudáh, and left his feruant there.

4 But he went a daies iourney, into the wil- dernes, and came and fate downe vnder a iuniper tre, & defired that he might dye, and faid, It is now ynough: o Lord, take my foule, for I am no better, then my fa- thers.

5 And as he laie and flept vnder the iuni- per tre, beholde now, an Angel touched him, and faid vnto him, Vp, & eat.

6 And when he loked about, beholde, there was a cake baken on the coles, and a pot of water at his head: fo he did eat and drinke, and returned and flept.

7 And the Angel of the Lord came againe the feconde time, and touched him, and faid, Vp, & eat: for thou hast a great iourney.

8 ¶ Then he arofe, and did eat and drinke, and walked in the strength of that meat fourtie daies & fourtie nights, vnto Hobyb the mount of God.

9 And there he entred into a caue, & lodged there: and beholde, the Lord spake to him, and said vnto him, What doest thou here, Eliáh?

10 And he answered, I haue bene very iealous for the Lord God of holtes: for the children of Ifraél haue forsaken thy covenant, broken downe thine altars, and flayne thy Prophetes with the sword, & I onely am left, and they feke my life to take it away.

11 And he said, Come out, and stand vpon the mount before the Lord. And beholde, the Lord went by, and a mightie strong winde rent the mountaines, and brake the rock before the Lord: but the Lord was not in the winde: and after the winde came an earthquake: but the Lord was not in the earthquake:

12 And after the earthquake came fyre: but the Lord was not in the fyre: & after the fyre came a still and soft voyce.

13 And when Eliáh heard it, he couered his face with his mantle, & went out, & fode in the entering in of the caue: & beholde,

a He was so strengthened v Gods Spirit, that he ran faster then the charet was able to runne.

a Yo w it, of Báal.

b Thugh the wicked rage against Gods children, yet he holdeth them barke f they ran not excuse their malice or, whether his made led him.

c So hard a thing it is to bridel our im- pacificn in af- fithion that f faudte colde not overcome the fame.

d He declareth f except God had nourified him miracu- lously, it had not bene pof- fible for him to haue goon this iourney.

e He complal- neth, that the more zealous f he shewed him felf to manne ne Gods glo- re, the more cruelly was he perfecuted. Rom. 21, 22.

f For the na- ture of man is not able to come out vn- to God, if he fholde appea- re his firfigh & fel manne, & therefore of his ount is he fulmish him felfin to our expencie.

there

Benhadads crueltie.

I. Kings. Deliuerance.

16 29/1224

We oght not to depend on the multitude in mannewing Gods glove, but because our duette so requireth, we oght to do it.

Or, Syria.

2. King 3.1. actif 4.1.

Rom. 11.4. 1 He decla- reth that wit- led diffe- shers and ido- laers are not his.

I Thigh this natural affe- dion is not to be esteemed, yet it oght not to move to whf God cal- leth vs to sen- ne him. 2 He wolde not thy til wood was bought, so gra- as was his de- fite to follo- we his voca- cion.

Or, Syria.

a That is, go- nernous, and rulers of pro- ances Or, Mamania

b I am confu- to obey and pay tribute.

there came a voyce vnto him, and faid, What doest thou here, Eliáh?

14 And he answered, I haue bene very ie- lous for y Lord God of hostes, t becaufe the children of Israel haue forfake thy co- uenant, caft downe thine altars and flaine thy Prophetes with the fwords, & I onely am left, and they feke my life to take it away.

15 And the Lord faid vnto him, Go, retur- ne by the wildeines vnto Damafcus, and when thou comdest there, anoynt Hazaël King ouer Arám.

16 And Iehú the fonne of Nimshí fhalt thou anoint King ouer Ifraél: & Elíshá the fonne of Shaphat of Abél Meholáh fhalt thou anynt to be Prophet in thy 10ume.

17 And him that efcapeth fró the fwords of Hazaél, fhal Iehú flaye: and him that efcapeth from the fwords of Iehú, fhal E-líshá flay.

18 Yet wil I leaue feué thoufand in Ifraél, euen all the knees that haue not bowed vnto Báal, and euerie mouthe that hathe not kifled him.

19 So he departed thence, and founde E- líshá y fone of Shaphat who was plowing with twelve yoke of oxen before him, and was with the twelft: & Eliáh went tow- ards him, and caft his mantel vpon him.

20 And he left the oxen, & ran after Eliáh, and faid, Let me, I pray thee, kifle my father and my mother, and then: I wil fol- lowe thee. Who answered him, Go, retur- ne: for what haue I done to thee?

21 And when he wét bace againe fró him, he toke a couple of oxen, and fl we them, and fod their flesh with the instruments of the oxen, and gaue vnto the people, & they did eat: then he arofe and went after Eliáh, and minifred vnto him.

CHAP. XX.

2 Samaria is befieged. 13 The Lord premifeth the wi- therie to Aháb by a Prophet. 21 The King of Ifraél made peace with Ben-hadád, and is reproved there- fore by the Prophet.

1 Then Bé-hadád the King of Arám af- fembled all his armae, and two and thirtie Kings with him, with horses, & charets, and went vp, and befieged Samá- ria, and foght againft it.

2 And he fent meflengers to Aháb King of Ifraél, into the citie,

3 And faid vnto him, Thus fayeth Ben-há- dád, Thy filuer and thy golde his mine: alfo thy women, and thy faire children are mine.

4 And the King of Ifraél answered, and faid, My lord King, according to thy fay- ing, I am thine, and all that I haue.

5 And when the meflengers came againe, they faid, Thus comandeche Ben-hadád, & fayth, When I fhall fend vnto thee, and

cōmande, thou fhalt deliuer me thy filuer & thy golde, & thy women, & thy childré,

6 Or els I wil fend my feruants vnto thee by to morow this time: and they fhall fear- che thine houfe, and the houfes of thy fer- uants: and what focuet is pleafant in thine eyes, they fhall take it in their hands, and bring it away.

7 Then the King of Ifraél fent for all the Elders of the land, and faid, Take hede, I pray you, and fe how he fkeeth mufchief: for he fent vnto me for my wines, and for my children, and for my filuer, and for my golde, and I denyed him not.

8 And all the Elders, & all the people faid to him, Hearke not vnto him, nor côfet.

9 Wherefore he faid vnto the meflengers of Ben-hadád, Tel my lord the King, All that thou didest fend for to thy feruant at the firft time, that I wil do, but this thig I may not do. And the meflengers departed, and broght him an answer.

10 And Ben-hadád fent vnto him, & faid, The gods do fo to me & more alfo, if the duff of Samaria be ynough to all y people y followe me, for euerie má an hādful

11 And the King of Ifraél answered, and faid, Tel him, Let not him that git deth hū- barnes, boaft hi felfe, as he y putreth it of.

12 And when he heard y tidings, as he was with the Kings drinking in the paullions, he faid vnto his fruíts, Bring for the your engines, and thei fet them againft the citie.

13 And beholde, there came a Prophet vnto Aháb King of Ifraél, faying, Thus faith y Lord, Haft thou fine all this great multitude beholde, I wil deliuer it into thine hand this day, that y mateft knowe, t that I am the Lord.

14 And Aháb faid, By whome: And he faid, Thus faith the Lord, By the feruants of the princes of the prouances. He faid a- gaine, Who fhall ordre the battel? And he answered, Thou.

15 Then he nombred the feruants of the princes of the prouances, and they were two hundieth, two and thirtie: & after the he nombred the whole people of all the children of Ifraél, even feuen thoufande.

16 And they wét out at noone: but Ben-ha- dád did drinke til he was dronken in the tents, habe he & the Kings: for two & thir- tre Kings helped him.

17 So the feruants of the princes of the prouances went out firft: & Ben-hadád fent out, and they fhewed him, faying, There are men come out of Samaria.

18 And he faid, Whether they be come out for peace, take them aliue: or whether they be come out to fight, take them yet aliue.

19 So they came out of the citie, to wit, the fer- uants of the princes of the prouances, and the hofte whaib followed them.

He wolde not accept his answer, except he did out of hand deliuer whas focuet he fholde after for he fights an occasion, how to make waire againft him.

2 They floght in their decries rather to ven- ter that liuer, then
to grant to that thung which was not lawful, onely to futilfe the
list of a rytát.

a Muthe leth fhal there he founde ane pray, that is worrho ane
thung, when thy fhaffhe fo manie f Booft not be- fore the
vifto- rie be gotten. Or, Per your filuer to si dra.

Before God went abone d- figues and mi- reel s to oul Aháb
fró his imprietie, and now againe d- wonderful vi- fluetes.

h: That ing kg men evinced in the ftruee of princes.

S.ii.

Benhadads ouerthrowe.

I.Kings.

Foolish pite. 1200/1224

"Sir was.

Or, Syrians.

I Wish them I were appoint- ed for the prefermacy of his
person.

b Thus I wie- had blasphe- me God is their force, whome not-
withholding be fulforth not unpunished.

I All they, & were my haz- rel of the for- mer yeze, ver. 25.

m Who am of like power in the valley, as I am on the hills, and
can alive destroy a multitude & few as with manic.

"The firm ch- ber to chamber.

n In Signe of Schmiffion, and that we have deferred de- ath, if
he will punish to rigour.

20 And they flewe euerie one his "emie: and the Aramites
fled, and Ifraél pursued them: but Ben-hadád the King of Arám
efcaped on an horfe with his horfemen.

21 And the King of Ifraél went out, and fmote the horfes and
charets, and with a great slaughter flewe he the Aramites.

22 (For there had come a Prophet to the King of Ifraél, & had
faid vnto him, Go, be of good courage, and confider, and take
hede what thou doeft: for when the yere is gone about, the
King of Arám wil come vp againft thee)

23 ¶ The the feruants of the King of Arám faid vnto him, Theie
gods are gods of the mountaines, and therefore they ouer-
came vs: but let vs fight againft them in the plaine, and
doutees we fhall ouerco- me them.

24 And this do, Take the Kings away, eue- rie one out of his
place, and place captai- nes for them.

25 And nomber thy felfe an armie, like the armie that thou haft
loft, with fuche hor- fes, and fuche charets, and we wil fight a-

gainft them in the plaine, and doutees we fhall ouercome the:
and he hearkened vnto their voyce, and did fo.

26 And after the yere was gone about, Ben- hadád nombred
the Aramites, and went vp to Aphék to fight againft Ifraél.

27 And the children of Ifraél were nom- bred, and were all 1
affembled and went againft them, and the children of Ifraél
pitched before them, like two little flockes of kièdes: but the
Aramites filled the co- untrey.

28 And there came a man of God, and fpake vnto the King of
Ifraél, faying, Thus fayth the Lord, Because the Aramites haue
faid, The Lord is the God of the mountaines, and not God of
the valleys, therefore wil I deliuer all this great mul- titude into
thine hand, and ye fhall knowe that = I am the Lord.

29 And they pitched one ouer againft the other feuen dayes, &
in the feuèth day the battel was ioyned: and the children of If-
raél flewe of the Aramites an hundreth thoufand fotemen in
one day.

30 But the reft fled to Aphék into the citie: and there fel a wall
vpon feuen & twentie thoufand men that were left: and Ben
ha- dád fled into the citie, and came into "a fecret chamber.

31 ¶ And his feruantes faid vnto him, Be- holde now, we haue
heard fay that the Kings of the houfe of Ifraél are merciful
Kings: we pray thee, let vs put fackecloch about our loynes,

and ropes about our heads, and go out to the King of Ifraél: it may be that he wil faue thy life.

32 The they girded fackecloch about their

loynes, and put ropes about their heads, and came to the King of Ifraél, and faid, Thy feruant Ben-hadád faith, I pray thee, let me liue: and he faid, Is he yet aliue? he is my brother.

33 Now the men toke diligent hede, if they colde catche anie thung of him, and made hafte, & faid, Thy brother Ben-hadád. o tie at aliue And he faid, Go, bring him So Bé hadád came out vnto him, and he caufed him to come vp vnto the charet.

34 And Ben-hadád faid vnto him, The ci- ties, which my father toke frô thy father, I wil reftore, and thou fhalt make furetes for thee in Damafeus, as my father did in Samaria. Then faid Ahab, I wil let thee go with this couenant. So he made a couenant with him, and let him go.

35 ¶ Then a certeine man of the children of the Prophetes faid vnto his neighbour by the comandemêt of the Lord, Smitte me, I pray thee. But the man refused to fmitte him.

36 Then faid he vnto him, Because thou haft not obeyed the voyce of the Lord, beholde, affone as thou art departed from me, a lyon fhall flay thee. So when he was departed from him, a lyon found him and flewe him.

37 Then he found another man, and faid, Smite me, I pray thee. And the man fmote him, and in fmiting wounded him.

38 So the Prophet departed, and waited for the King by the way, and difguyfed him felfe with affhes vpon his face.

39 And when the King came by, he cryed vnto the King, and faid, f Thy feruant went into the middes of the battel: and beholde, these went away a man, whome another man brought vnto me, & faid, Kepe this man: if he be loft, and want, thy life fhall go for his, or els thou fhalt paye a ta- lent of filuet.

40 And as thy feruant had here and there to do, he was gone: and the King of Ifraél faid vnto him, So fhall thy iudgment be: thou haft giuen fentence.

41 And he hafted, and toke the affhes away from his face: & the King of Ifraél knew him that he was of the Prophetes:

42 And he faid vnto him, Thus faith the Lord, & Because thou haft let go out of thine hands a man whome I appointed to dye, thy life fhall go for his life, and thy people for his people.

43 And the King of Ifraél went to his hou- fe heauy and in difpleafure, and came to 'Samaria.

p Thou fhalt appoint in my chief cisse what thou wilt, and I wil obey thee

op of the dif- upies.

q By this ex- ternal figue he wolde more liuely touche f Kings heart.

r Because thou haft transferef- fed the com- mandement of the Lord.

f By this pa- rable he ma- leth Ahab ci- denne him felfe, who ma- de a couenant with Gods e- nenue, and let him efcape, whome God had appointed to be fume.

Chap. xxviii.

Or, Shemeric.

CHAP. XXI.

Izzabel commandeth to kill Naboth for the Vineyard, that he refufed to fit to Ahab, 1p Eliath reprometh Ahab, and he repenteth.

After

Nabóth flaine.

I. Kings. Aháb reproued. 163

Or, as that is - 1 me.

a Though A- babs tyrannæ be condemned by the holy Spirit, yet he was not fo re- gorous that he woldæ take from another

man his right without fal recompence

b Thus fi wic- ked confide not what is much in lawfol, but fret in- wardly, when they can not have their in- ordinate appe- nties fatisfied.

c As though the faid, Thou knowest not what it is to reight. Com- mand, and in- terest not "Sir let three bears be mary.

d For the they vied to inqui- re of me's im- ers: for none could fail it un- ly that were notorious fin- ters

e Thus the world-lings contrary to God's comide- mals, who wil- lish not to ob- sent to the fine- ding of innocent blood, obey rather fi wic- ked conman- dments of prin- ces than the malt lawes of God "Sir life.

After thefe things Nabóth the Izre- elite had a vineyarde in Izreél, hard by the palace of Aháb King of Samaria.

2 And Aháb fpake vnto Nabóth, faying, 4 Giue me thy vineyarde, that I may make me a garden of herbes thereof, becaufe it is nere by mine houle: and I wil giue thee for it a better vineyarde then it is: or if it pleafe thee, I wil giue thee the worthe of it in money.

And Nabóth faid to Aháb, The Lord kepe me from giuing the inheritance of my fathers vnto thee.

4 Then Aháb came into his house heavy & in displeasure,
because of the worde which Nabóth the Izreelite had spoke
vnto him, for he had said, I wil not giue thee the inheritance
of my fathers, and he lay vpon his bed and turned his face and
wolde eat no bread.

5 Then Iezébel his wife came to him and said vnto him, Why is
thy spirit so sad if thou eatest no bread?

6 And he said vnto her, Because I spake vnto Nabóth the
Izreelite, and said vnto him, Giue me thy vineyarde for money,
or if it please thee, I wil giue thee another vineyarde for it: but
he answered, I wil not giue thee my vineyarde.

7 Then Iezébel his wife said vnto him, "Doct thou now
gouerne the kingdome of Ífraél? vp, eat bread, and" he of good
chere, I wil giue thee the vineyard of Nabóth the Izreelite.

8 So she wrote letters in Ahabs name, & sealed them with his
seale, and sent the letters vnto the Elders, and to the nobles that
were in his citie dwelling in Nabóth.

9 And she wrote in the letters, saying, Pro- clame a fast, and let
Nabóth among the chief of the people,

10 And let two wicked men before him, and let the wines
against him, saying, Thou didest blaspheme God and the King:
the carry him out, and stone him that he may dye.

11 And the men of his citie, even the Elders and gouernous, which dwelt in his citie, did as Iezébel had sent vnto them: as it was write in the letters, which she had sent vnto them.

12 They proclaimed a fast, and set Nabóth among the chief of the people,

13 And there came two wicked men, & sat before him: and the wicked men witnessed against Nabóth in the presence of the people, saying, Nabóth did "blaspheme God and the King. The they caryed him away out of the citie, and stoned him with stones, that he dyed.

14 Then they sent to Iezébel, saying, Nabóth is stoned and is dead.

15 And when Iezébel heard that Nabóth

was stoned and was dead, Iezébel said to Aháb, Vp, or take possession of the vineyard of Nabóth the Izreelite, which he refused to giue thee for money: for Nabóth is not aliue, but is dead.

16 And when Aháb heard that Nabóth was dead, he rose to go downe to the vineyard of Nabóth the Izreelite, to take possession of it.

17 And the worde of the Lord came vnto Eliiáh the Tiffubite, saying,

18 Arife, go downe to mere Aháb King of Ifraél, which is in Samaria, lo, he is in the vineyarde of Nabóth, whether he is go- ne downe to take poffeffion of it.

19 Therefore fhalt thou fay vnto him, Thus faith the Lord, Haft thou killed, and al- fo gotten poffeffion? And thou fhalt fpeake vnto him, faying, Thus fayth the Lord, In the place where dogs licked the blood of Nabóth, fhall dogs licke eue thy blood alfo.

20 And Aháb faid to Eliiáh, Haft thou found me, o mine enemies? And he anfwe- red, I haue founds fine: for thou haft folde thy felfe to worke wickednes in the fight of the Lord.

21 "Beholde, I wil bring euil vpon thee, & wil take away thy poffheritie, and wil cut of from Aháb him that poffeft againft fi wall, afwel him that is "fhut vp, as him that is left in Ifraél,

22 And I wil make thine houle like fi houle of Ieroboám the fonne of Nebár, & like the houle of Baalhá the fonne of Ahiiáh, for the prouocation wherewith thou haft prouoked, and made Ifraél to finne.

23 And alfo of Iezébel fpake the Lord, fay- ing, "The dogs fhall eat Iezébel, by the wall of Izreél.

24 The dogs fhall eat him of Ahabs flocke, that dyeth in the citie: and him that dyeth in the fields, fhall the foules of the ayre eat.

25 But there was none like Aháb, who did fell him felfe, to worke wickednes in the fight of the Lord: whome Iezébel his wife prouoked.

26 For he did excedig abominably in fol- lowing idoles, accordig to all that the Am moretes did, whome the Lord caft out be- fore the children of Ifraél.

27 Now when Aháb heard thofe wordes, he tent his clothes, and put sackcloth vpó "him an! fafted, and lay in sackcloth and went foftely.

28 And the worde of the Lord came to E- liáh the Tiffubite, faying,

29 Soft thou how Aháb is humbled before me becaufe he fubmitteth him felfe befo- re me, I wil not bring that euil in his day- es, fat in his fonnes dayes wil I bring e- uil vpon his houfe.

f This exem- ple of mon- ftreo crueltie the holy God Icaneth to vn to the uscon fi we fhulde ab- horre all tye ranne, and specially in them, whome nature khinde fhulde moue to be pinfal and inclined to mercie.

g Doct thou thunke to haue nate adunne- ge by murthe- ring of an in- nocent? h This was felfilled to Iou- rám his fonne, as 2.

Kin. 9. 25

Chap. 14. 20. 2 king p. 8. 1 Sam 25. 20. Chap. 14. 20.

Chap. 17. 23. Chap 16. 8.

2. Kin. 9. 23. "Or, forreffe, or, poffeffion."

i By the wic- ked counfel of his wife, he became a vile idolater
and cruel murthe- rer, as one that guue him fel- fe wholly to
firne finne.

2. Kin. 9. 23. & In roken of mourning or, as fome icad, bare
foted.

1 Meaning, la Jorams time, 2. Kin. 9. 16.

S.iii.

Zedekias & others.

I. Kings.

Michas prophecies.

3221224

CHAP. XXII.

1 Lehosaphás & Aháh Sighá against the King of Syria. 2.
Micháiah through the King what shall be the success of their
enterprise. 3. Micháiah the false prophet himself him. 4. Aháh

is flame. 5. Aháh, a his fame succeeds. 6. The reign of
Lehoshaphás, 7. and Ierám his fame.

2. Chouiz. A Ben-hadád the King of Syria and A- háh made a
peace, which induced the years b To fe and with him

c The Kings of Syria, kept Ramóth befe- ce that league was
made by Ben-hadád: therefore he shoght not him selfe boid-
de thereby to return it d I am ready to soye & go with that, and
all mine is at thy communi- dature. a his famed f he wold not
go to the war. m, except God approved to ye when Mi- cháh
coisfied the converse, he wold not they

f Meaning, the false prophe- ces, which we in America, &
famed the li- am, whome li- shal had af- feashed and kept after
the doath of those whome bliss few.

g Iehofthaphás did not ac- knowledge f false Prophe- ces, to be
God's monitors, but did communi- ne them h Whereby we fe
that the worked of not shade to heavy the crutch, but have the
Pro- pheres of God is moled the I Read Genet. I had. In their
llegible appa- rel.

The true Prophecies of God were ac- collected to vse figure for
the confirm- ence of their deference, Ife- ne, 1. 1000 7:1.

Wherein the false Prophe- ces did muster them, that he thereby
to make them de- ference, who commisable.

1 And they continued a these yere without warre betwene Arám and Ifraél.

2 And in the third yere did Iehofthaphát the King of Iudáh become downe to the King of Ifraél.

3 (Then the King of Ifraél said vnto his feruáts, Knowe ye not that «Ramóth Gi- leád was ours and we flaye, and take it not out of the hand of the King of Arám»)

4 And he said vnto Iehofthaphát, Wilt thou go with me to battel against Ramóth Gileád? And Iehofthaphát said vnto the King of Ifraél, «I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Iehofthaphát said vnto the King of Ifraél, «A fke counfel, I pray thee, of the Lord to day.

6 Then the King of Ifraél gathered the f Prophetes vpon a foure hundred men, and said vnto them, Shal I go against Ra- móth Gileád to battel, or Shal I let it alone And they faid, Go vpe for the Lord Shal deliner it into the hands of the King.

7 And Iehofthaphát faid, Is there here ne- uer a Prophet of the « Lord more, that we might inquire of him?

8 And the King of Ifraél said vnto Iehofthaphát, There is yet one man (Micháiah the fonne of Imláh) by whome we may afse counsel of the Lord, but h I hate him: for he doeth not

prophecie good vnto me, but euil. And Iehofthaphás faid,
Lessor the King say fo.

9 Then the King of Ifraél called him: Eu- nuche, & faid, Call
quickly Micháiah the fonne of Imláh.

10 And the King of Ifraél & Iehofthaphát the King of Iudáh
fare either of them on his throne in their h apparel in the voyde
place at the entring in of the gaze of Sa- maria, and all the
Prophetes prophecied before them.

11 And Zidkiáh the fonne of Chenaanáh made him h homes of
vron, & faid, Thus fayth the Lord, With these fhaik thou push
the Azamites, vntil thou hast com- med them.

12 And all the Prophetes prophecied fo, faying, Go vp to
Ramóth Gileád, & prof- per: for the Lord Shal deliner it into
the Kings hand.

13 And the messenger that was gone to call Micháiah fpeke
vnto him, faying, Be- holde now, the wordes of the Prophetes
declare good vnto the King with" = one accorde: let thy worde
therefore, I pray thee, be like the worde of one of them, &
fpeake thou good.

14 And Micháiah faid, As the Lord liueth, whatfocuer the Lord
fayth vnto me, that wil I fpeake.

15 So he came to the King, and the King faid vnto him, Micháiah, Shal we go a- gait Ramóth Gileád to battel, or Shal we leaue of? And he answered him, Go vp, & prosper: and the Lord Shal deliuer it into the hand of the King.

16 And the King faid vnto hi, How oft Shal I charge thee, that thou tel me nothig but that which is true in the Name of f Lord.

17 Then he faid, I fawe all Ifraél fcarred vpon the moctaines, as fhepe that had no shepherd. And the Lord faid, These ha- ue no master, let euery man returne vnto his houfe in peace.

18 (And the King of Ifraél faid vnto Ieho- fthaphát, Did I not tel thee, that he woldc prophecie no good vnto me, but euil?)

19 Againe he faid, Heare thou therefore f worde of the Lord. I fawe the Lord fit on his throne, & all the f holte of heauen ftode about him on his right hand and on his left hand.

20 And the Lord faid, Who Shal'entife A- háb that he may go and fall at Ramóth Gileád? And one faid on this maner, and another faid on that maner.

21 Then there came for the a spirit, & f fl- de before the Lord, and faid, I wil entife him. And the Lord faid vnto him, Where-with?

22 And he faid, I wil go out, and be a f false spirit in the mouthe of all his prophetes. The he faid, Thou fhalt entife him,

& fhalt also preuaille: go for the, and do fo.

23 Now therefore beholde, the Lord hathe- put a dying spirit in the mouthe of all the- fe thy prophetes, and the Lord hathe appo- inted euil against thee.

24 Then Zidkiáh f fonne of Chenaanáh came nere & fmote Micháiah on f cheke, and faid, When went the Spirit of the Lord from me, to fpeake vnto thee?

25 And Micháiah faid, Beholde, f fhalt fo in that day, when thou fhalt go from cha- ber to chambes to hide thee.

26 And the King of Ifraél faid, Take Mi- cháiah, & cary hi vnto Amón f gouernout of f citie, and vnto loafth the King's fonne.

27 And fay, thus fayth the King, Put this man in the prison houfe, & fede him with bread of affliction, & with water of affli- ction, vneil Ireturue in peace.

28 And Micháiah faid, If freturue in pea- ce, the Lord hathe not spoken by me: And he faid, Hearken all ye people.

29 So the King of Ifraél & Iehofthaphát the

The muste. In This is the commence argu ment of f wie- bed, who chum- ke that none fhalde fpeake against thug, if the greater parte approuc is, be they me- ner fo vngod- lie.

a He fpeafhath this in derfih, because f ifg attachment fo muste to the false prophe- ces, meaning f by experience he fhalde vrye that thel were him furettors.

a It is better that returne home, and to be punified and fcarred, be- cause that take warre in blood without God's counsel & ap- probation.

p Meaning, his Angels.

the, profuele & desire.

q Here wefe f thigh f, deuil he cour recelle to bring ye to deftouthly, yet he hathe no faether power then God gi- neth him. r I will cause all his gone- nes to tell lies.

In Chou. 1:29. f Thus f wie- bed woldc fo- me that none were in f fu- near of God, but they, and f God hathe gi- nen his graces to none fo em che as to the. i Let him be proved away f hunger & he fed a fmalte portion of bread & water. w That when ye Shal fgehe- fe charge com to pfe, g wrap gue God the glousth knowe that I am his- true Prophets.

King

Ahaziáh.

II. Kings.

Iehorám.

King of Iudah went up to Ramoth Gilead. And the King of Israel said to Jehohaphat, I will change mine apparel, and will enter into the battle, but put thou on thine apparel. And the King of Israel changed himself, and went into the battle. And the King of Aram commanded his two & thirtieth captains over his chariots, saying, Fight neither with final, nor great, save only against the King of Israel. And when the captains of the chariots sawe Jehohaphat, they said, Surely it is y King of Israel, & they turned to fight against him: and Jehohaphat cryed. And when the captains of the chariots sawe that he was not the King of Israel, they turned backe from him. Then a certain man drew a bowe mightily and smote the King of Israel betwene the ioyntes of his brigandine. Wherefore he said vnto his chariot man, Turne thine hand & carry me out of the host: for I am hurt. And the battle increased that day, and the King fell to the ground in his chariot against the Aramites, and dyed at even: and the blood ran out of the wound into the midst of the chariot. And there went a proclamation through out y host about the going downe of the king, saying, Every man to his citie, and every man to his owne countrey. So the King dyed, and was brought to Samaria, & they buried y King in Samaria. And one washed the chariot in the pool of Samaria & the dogs licked up his blood (for they washed his armour) according vnto the worde of the Lord which he spake. Concerning the rest of the actes of Ahab & all that he did, & y yonger house, which he buylt, & all the cities that he buylt, are they not written in the booke of

the Chronicles of the Kings of Israel? So Ahab slept with his fathers, & Ahaziah his sonne reigned in his stead. And Iehohaphat the sonne of Asa began to reigne vpon Iudah in the fourth yere of Ahab King of Israel.

4 Iehohaphat was fife and thirtie yere olde, when he began to reigne, and reigned fife and twentie yere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi. And he walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheles the hie places were not taken away: for the people offred fil and burnt incense in the hie places. And Iehohaphat made peace with the King of Israel. 45 Concerning the rest of the actes of Iehohaphat, and his worthie dedes that he did, and his battels which he fought, are they not writen in the booke of the Chronicles of the Kings of Iudah? And the Sodomites, which remained in the dayes of his father Asa, he put cleane out of the land. There was then no King in Edom: the b deposite was King. Iehohaphat made shippes of Tharishih to faile to Ophir for golde, but they wet not, for the shippes were broken at Ezion Gaber. Then said Ahaziah the sonne of Ahab vnto Iehohaphat, Let my seruants go with thy seruants in y shippes. But Iehohaphat wolde not. And Iehohaphat did slepe with his fathers, & was buryed with his fathers in the citie of Dauid his father and Iehoram his sonne reigned in his stead. Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the fcuenteenth yere of Iehohaphat King of Iudah, & reigned two

yeres ouer Israel. But he did euil in the fight of the Lord, and walked in the way of his father, & in the way of his mother, and in the way of Ieroboam the fonne of Nebat, which made Israel to finne. For he ferued Baal and worshipped him, & prouoked the Lord God of Israel vnto wrath, according vnto all that his father had done.

a Meaning, f he was led w an error, than-king that they might fill fa-critise to the Lord in those places, as well as that did before the Tem-ple was buy in.

b In the time of this King Iomna was fchust to In-dah & was go-nered, by who me that of In-dah appeared. c By Tharshish the Serpence meant: Cili-ces & all y See called Mother Yacum. d Inaphen wrteth that Ophir is in In-die, where the Egyptians & Arabians traf-ike for golde.

Or, in all prin-cer as his fa-ther did.

THE SECONDE BOKE

of the Kings.

THE ARGUMENT.

This seconde boke containeth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last King Hofeia, who was imprisoned by the King of Assyria, & his citie Samaria taken, & the te tribes by the uute plague of

God for their idolatry & disobedience to God led into captiuite. And also of Iudah, frothe reigne of Iehoram sonne of Iehohaphat vnto Zedecha who for contemning the Lords comandement by his Prophet, & neglecting his fundry admonitions, by famine & other meanes was taken by his enemies, sawe his fannes mofte cruelly flarne before his face, & his owne eyes put out, as the Lord had declared to him before by his Prophet Iereme: and also by the u-ute vengeance of God for contempt of his worde Ierufalem was destroyed, the Temple towns, and he

S.iii.

Fyre from heauen.

II. Kings.

Iehorám.

and all his people were led away captives into Babylon. In this booke are notable examples of Gods sinner towards those rulers and people which obey his Prophetes and imbeace his words: and contrary wife of his plagues towards those commune weales which neglect his ministers and do not obey his commandments.

CHAP. I.

1. Ahaziáh by a full fallst sick & cissileth with Baal-zebúb. He is reproved by Eliáh. 2. The captures over fifty were sent to Eliáh, whereof two were burnt with fire fril-leaning by his prayer. 3. Ahaziáh dysth, and Iehorám his brother succedeth him.

Hen Moáb rebelled against Israel after the death of Aháb:

And Ahaziáh fell through the lattesse win dowe in his upper chamber which was in Samaria:

for he was sickest: he sent messengers, to whome he said, Go, or enquire of Baal-zebúb the god of Ekrón, if I shall recover of this my disease.

Then the Angel of the Lord said to Eliáh the Títhbite, Arise, or go vp to mete the messengers of the King of Samaria, and say vnto them, Is it not because there is no God in Israel, that ye go to inquire of Baal-zebúb the god of Ekrón?

4. Wherefore thus sayth the Lord, Thou shalt not come downe from the bed on which thou art gone vp, but shalt dye the death. So Eliáh departed.
5. And the messengers returned vnto him, to whome he said, Why are ye now returned?
6. And they answered him, There came a man and met vs, and said vnto vs, Go, and return vnto the King which sent

you, and say vnto him, Thus sayth the Lord, Is it not because there is no God in Israel, that thou sendest to enquire of Baal-zebúb the god of Ekrón? Therefore thou shalt not come downe from the bed, on which thou art gone vp, but shalt dye the death.

7. And he said vnto them, What maner of man was he which came and met you, and told you these words?
8. And they said vnto his, He was an heterie man, and girded with a girdle of lether about his lownes. Then said he, It is Eliáh the Títhbite.
9. Therefore the King sent vnto him a captaine ouer fifty with his fifty men, who went vp vnto him: for beholde, he sat on the toppe of a mountaine, & he said vnto him, O man of God, the King hath commanded that thou come downe.
10. But Eliáh answered, & said to the captaine ouer the fifty, If that I be a man of God, let fyre come downe from the heauen and deuoure thee and thy fyfie. So fyre came downe from the heauen and deuoured him and his fifty.
11. Againe also he sent vnto him another captaine ouer fifty, with his fifty. Who spake, and said vnto him, O man of God, thus the King commandeth, Come downe quickly.
12. But Eliáh answered & said vnto them, If I be a man of God, let fyre come downe from the heauen, and deuoure

thee and thy fifty. So fyre came downe from the heauen,
and deuoured him and his fifty.

13. Yet againe he sent the third captaine ouer fifty & his fifty.
And the third captaine ouer fifty went vp & came, & fell on
his knees before Eliáh, & besoght him, & said vnto him, O
man of God, I pray thee, let my life and the life of these thy
fifty seruantes be precious in thy sight.
14. Beholde, there came fyre downe from the heauen and
deuoured the two former captaines ouer fifty with their
fifties: therefore let my life now be precious in thy sight.
15. And the Angel of the Lord said vnto Eliáh, Go downe &
him, be not afraide of his presence. So he arose, and we'd
downe with him vnto the King.
16. And he said vnto him, Thus saith the Lord, Because thou
hast sent messengers to inquire of Baal-zebúb the God of
Ekrón, (was it not because there was no God in Israel to
inquire of his words) therefore thou shalt not come downe
of the bed, on which thou art gone vp, but shalt dye the
death.
17. So he dyed according to the words of Lord which Eliáh had
spoken. And Iehorám begá to reigne in his stead, in the
seconde yere of Iehorám the sonne of Iehohaphát King of
Iudáh, because he had no sonne.

18. Concerning the rest of the actes of Ahaziáh, that he did, are they not written in the boke of the Chronicles of the Kings of Israel?

CHAP. II.

19. Eliáh deuideth the waters with his cliffs. 20. He is taken vp into heauen. 21. Eliáh taketh his cliffs & deuideth Iordán to The latter and venomous waters are hauled. 22. The children that mocks Eliáh, are rent in process with bepres.
20. And when the Lord wolded take vp Eliáh into heaué by a whitle wind, Eliáh went with Eliáh from Gilgál.
21. Then Eliáh said to Eliáh, Tary here, I pray thee: for the Lord hath sent me to Beth-él. But Eliáh said, As the Lord liueth, & as thy soule liueth, I will not leave thee. So they came downe to Beth-él.
22. He spoke thus to moche-ty, & therefore provoked Gods wrath so moche the more. 26. Manolg, that God wolded shew by ef-feth, whe-cher he was a true Prophet or not.
23. Which humble my life before God & his seruans? That is, spare my life & Ife me not dye as the other two.
24. Thus Lord gmeth holde-nes to but that they spare not the chronings of tyrants, & otherwise of them felizes are afraid to do Gods mess-ages.

25. Iehohaphát going to bat-st against the Syrian, made his sonne Iehorám King in the 17 yere of his reigns: and in the 18 yere, & was the se-conde yere of his sonne, Iehorám sonne of Aháb reigned to Ie-oh: and in the fifth yere of this Iehorám Iehohaphát dyed and the kingdoms of Iudáh was re-famed to his sonne.

26. Which was I place where the children of Israel were cut enmelfid after they came over Iordán & had been four-tie yere in I wildernes, as Iudáh 20.

3: And

a. So that he was punished for his idol-ence after two fœtes: for the Moabites, & were wont to pay him en-bour, rebelled, & he fell dow-ne at a grate & was upon his house to give light bearthe. 1. In the Phili-fions, & dwels at Ekrón, were shipped this s-ife, & sign-beth I god of fion, choking that he colde preserve them from the bife of fices: or else he was so cal-led, because fices were in-gedreding rean abundance of the blood of I sacrifices that were offered to that idole. 2. He sheweth that idolaters have not the true God, for als they wol-de foke to no-ne but to him alone. 3. Ignorance is the-mother of error and ido-lature.

a. Some think of this is more of hisgarmies & were rough & made of he-are.

f. To wit, Car-mel. g. He declareth what power Gods words hath in the mouth of his seruans, when they re-aten God, as the meres against the wicked.

Elias taken vp.

II. Kings.

Iehorám.

165 335/1224

b So called because they are begotten as it were a- new by the homicide doctrine c That is, frô being any more thine head: for to be as f head, is to be the master, as to be at the fore, is to be a founder d For f Lord had reunited it vnto him e Not only at Beth-él, but at Ierichô and o- the places were there Prophetes, & had ithotats, whome they infrustrated and brought vp in f true scare of God.

f Yq wrt of Iordén.

g Let thy Spi- rit haue double force in me, be coufe of thele dagerons times or let me haue twife fo moche as f refl of the Prophetes: or thy Spirit belg de- nded into the part, let me haue two

Eccles 18, 19. 1 max 2, 18. h Thus God hathe left a re- Rimonic in all ages both before the Lawe, in the Lawe, & in the time of the Gospel of 4 nature, 4ab

1 The Spirit of prophetes is given to him, as it was to Eliáh.

And the b children of the Prophetes that were at Beth-él, came out to Eliáh, and said vnto him, Knowest thou that f Lord wil take thy master from thine head this day? And he said, Yea, I knoweth: holde ye your peace.

4 Againe Eliáh said vnto him, Eliáh, tary here, I pray thee: for the Lord hathe sent me to Ierichô. But he said, As f Lord liueth, and as thy foule liueth, I wil not leau thee. So they came to Ierichô.

5 And the children of the Prophetes that were at Ierichô, came to Eliáh, & said vnto him, Knowest thou, that the Lord wil take thy master from thine head this day? And he said, Yea, I knoweth: holde ye your peace.

6 Moreover Eliáh said vnto him, Tary, I pray thee, be it: for the Lord hathe sent me to Iordén. But he said, As the Lord liueth, & as thy foule liueth, I wil not leau thee. So they went both together.

7 And fittie min of the sonnet of the Pro- phetes went and stode on the other side a- farre of, and they two stode by Iordén.

8 Then Eliáh toke his cloke, and wrapt it together, and fmore the waters, and they were deuded hethe: and thether, & they twaine went over on the diye land.

9 Now when they were paffed over, Eliáh said vnto Eliáh,
Afise what I shal do for thee before I be taken from thee. And
E- liáh said, I pray thee, Let thy Spirit be double vpon me.

10 And he said, Thou hast asked an hard thing: yet if thou fe
me when I am tak n from thee, thou shalt haue it fo: & it not, it
shal not be.

11 And as they went walking and talking, beholde, there
appeared a charet of fyre, and horfee of fyre, and did feparate
them twaine. So Eliáh went vp by a why: le- winde into
heauen.

12 And Eliáh sawe it, and he cryed, My father, my father, the
cha et of Ifraél, and the horsemen thereof: & he sawe him no
more: and he toke his owne clothes, & rent them in two pieces.

13 He toke vp also the cloke of Eliáh that fell from him, and
returned, and stode by the banke of Iordén.

14 After, he toke the cloke of Eliáh, that fell from him, and
fmote the waters, and said, Where is the Lord God of Eliáh,
and he him felfe? Againe also he fmote the waters, and they
were feparated this waye and that waye: and Eliáh went ouen.

15 And when the children of the Prophe- tes, which were at
Ierichô, sawe him on the other side, they said, The Spirit of
Eliáh doeth rest on Eliáh: and they came to mete him, & fell to
the ground before him,

16 And said vnto him, Beholde now, there be with thy feruants fiftie strong men: let them go, we pray thee, and feke thy master, if fo be the Spirit of the Lord hathe taken him vp, and cast him vpon some mountaine, or into some valley. But he said, Ye shal not send.

17 Yet they were instant vpon him, til he was ashamed: wherefore he said, Send. So they sent fiftie me, which focht there daies, but founde him not.

18 Therefore they returned to him, (for he tamed at Ierichô) and he said vnto them, Did not I say vnto you, Go not?

19 And the min of the citie said vnto E- liáh, Beholde, we pray thee: the fruacion of this citie is pleasant, as thou, my lord, feeft, but the water nnoght, & the groside baren.

20 Then he said, Bring me a newe crufe, & put salt therein. And they broght it to him.

21 And he went vnto the spring of the waters, and cast there in the salt, and said, Thus saith the Lord, I haue healed this water: death shal no more come thereof, neither barenes to the ground.

22 So the waters were healed vntil this day, according to f worde of Eliáh which he had spoken.

23 And he wét vp from thece vnto Beth- él. And as he was going vp the waye, lile children came out of the citie, and moc- ked him, and said vnto him, Come vp, thou balde head, come vp, thou balde head.

24 And he turned backe & loked on them, and cursed them in the Name of the Lord. And two bearers came out of the forest, and tare in pieces two and fourtie children of them.

25 So he went from thence to mount Car- mél, and from thence he returned to Sa- maria.

CHAP. III.

1 The reign of Iehorám 6 He and Iehohaphát go to warre again. 7 Moab, which rebelled 13 Elijah repro- neeth him, 17 And gnathm our bells water 24 The Maohtes are our time 27 Their King foursforth his fume

1 Now Iehorám the sonne of Abáb began to reigne ouer Ifraél in Sa- maria, the eighteenth yere of Iehohaphát King of Iudah & reigned twelve yers.

2 And he wrogt eui in the fight of the Lord, but not like his father nor like his mother: for he toke away the image of Báal that his father had made.

3 Nevertheless, he cleaued vnto b the finnes of Iehohám, the sonne of Nebát, wh made Ifraél to finne, & departed not their

fro.

4 Then c Mefhá King of Moáb had flo- re of fhipe, and
rendred vnto the King of Ifraél an hundredth thousand lambes,

T.1.

b Meaning, E- liáh: for they thought his be- die and broe cast
in some mountaine

1 Because the salt was extra- ordinaria, that douted where he
was hero- me, but Eliáh was affured f he was taken vp to God.

Or, Iffeth the tabulizants.

m Thus God gain him pow- er, and cherry to nature, to make
that wa- ter profitable for mkt vfe, & before was hurtful.

n Perceiving their malice to bear against the Lord and his
worde, he defireth God to take venge- nce of that minute done
vnto him.

a Read the an- nounib in the 1 Chap & 17. verse

b He furefi- ded to y goldé ealn a, that Ie- hohám had made

c This was done after f David I ad made the Mo- abits: tribua-
rect to his in- cess.

Elihas anfwer.

II. Kings.

Moabfacrifice. 336/1224

d Read 1. King-124.

a Meaning, the Viceroy or Lieutenant of the King of Iudáh,
read 1 King 124d "She that were at their feet.

f That is, who was his fervit. g He is able to mfrut vs what is
Gods wil in this poom. h He knew this wicked King wode
have but vfed his counfel to ferve hurme- ne, & therefo- re he
diffa- ned to anfwer him. i The wicked oftome not the feruance
of God, but when they are drof by very neces- fite & feare of
prefent dan- get. i God fuffrath his worde to be declared to the
wicked, because of the goldlie that a- ne among the He fag
tongs to Gods glo- ne, and fe fir- red vp y pro- pheres hoare to
propherse in He wil not onely miracu- louffy gne put waters,
but your con- mes alfo into your hand. n Thofh God beftome
his benefure for a time vpon his masses, yet he halhe his
fealene, when he wil take them away, to the mens thfe might fe
his reagrance, & is prepared a- gainft eftem.

& an hundredth thoufand rams & the woll.

5 But when Aháb was deade, the King of Moáb rebelled
againft the King of Ifraél.

6 The effore King Iehorám went out of Samaria the fame
feafon, and nombred all Ifraél,

7 And went, and sent to Iehoshaphát King of Iudáh, saying, The King of Moáb hath rebelled against me: wilt thou go with me to batle against Moáb: And he answered, I wil go vp: for d I am, as thou art, my people, as thy people, and mine horses as thine horses.

8 Then said he, What way shal we go vp? And he answered, The way of the wilderness of Edóm.

9 So went the King of Israél & the King of Iudáh, and the King of Edóm, and when they had compassed the way seven daies, they had no water for the hoste, nor for the cartell that "followed them.

10 Therefore the King of Israél said, Alas, that y Lord hath called these thre Kings, to giue them into the hand of Moáb.

11 But Iehoshaphát said, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him: And one of the King of Israél seruants answered, & said, Here is Elifhá y sonne of Shaphát, which f powied water on the hands of Eliáh.

12 Then Iehoshaphát said, s The worde of the Lord is with him. Therefore the King of Israél, and Iehoshaphát, and the King of Edóm went downe to him.

13 And Elifhá said vnto the King of Israél, h What haue I to do with thee? Get thee to the Prophetes of thy father and to the Prophetes of thy mother. And the King of Israél said vnto him,

i Naye: for the Lord hafhe called thefe thre Kings, to giue them into the hand of Moáb.

14 Then Elifhá faid, As the Lord of hoftes liuech, in whole fight I ftand, if it were not, that I regarde the prefence of Iehofhaphát the King of Iudáh, I wolde k not haue looked towarde thee, nor fene thee.

15 But now bring me a minftrel. And when the minftrel i played, the hand of the Lord came vpon him.

16 And he faid, Thus faith the Lord, Make this valley ful of dyches.

17 For thus faith the Lord, Ye fhall nether fe winde nor fe raine, yet the valley fhall be filled with water, that ye may drinke, bothe ye and your cartel, and your beaftes.

18 But this is a e fmall thing in the fight of the Lord: for he wil giue Moáb into your hand.

19 And ye fhall fnite euerie ftrong towne and euerie chief cirie, and fhall fel euerie fayretre, and fhall ftopy all the fountaines of water, and e marre euerie good field with ftones.

20 And in the morning when the meat of-firing was offred, beholde, there came water by the way of Edóm: and the country was filled with water.

21 And when all the Moabites heard that the Kings were come vp to fight againſt them, they gathered all that was able "to put on harries, and vpwarde, and ſtode in their border.

22 And thei trofe early in the morning, whe the funne aroſe vpó the water, & the Moabites ſawe the water ouer againſt them, as red as blood.

23 And thei ſaid, o This is blood: y Kings are ſurely ſlayne, and one halfe ſmiten another: now therefore, Moáb, to y ſpoile.

24 And when they came to the hoſte of Iſraél, the Iſraelites aroſe vp, and ſmote the Moabites, ſo that thei ſted before them, but they p inuaded them, and ſmote Moáb.

25 And they deſtroyed the cities: and on all the good field euerie ma caſt his ſtone, & filled them, & thei ſtopte all the fountaines of water, and felled all the good trees: onely in y Kir-haráfeth left they the ſtones thereof: howbeit thei wét about it with flings, and ſmote it.

26 And when the King of Moáb ſawe that the battel was to fore for him, he toke with him ſeuē hundredth men that drewe the ſworde to breake through vnto the King of Edóm: but thei colde not.

27 The he toke his eldeſt ſonne, that ſhuld: haue reigned in his ſteade, & o offred him for a burnt offering vpon the wall: ſo that

Ifraél was fore grieued, and thei departed from him, and returned to their country.

CHAP. III.

4 God increafeth the vyle to the poore widow by Elifhá. 15 He obteueth for the founammets a fonne at Gods hand 16 Who dying, 17 Me raifeth him vp ugame, 18 He maketh fwate the pottage, 19 And mulftplath the loanes.

1 And one of the wiues a of the fonnes of the Prophetes cryed vnto E. lifhá, faying, Thy feruát mine houfband is dead, and thou knoweft, that thy feruant did b feare the Lord: and the creditour is come to take my two fonnes to be his e bondemen.

2 Then Elifhá faid vnto her, What fhall I do for thee c rel me, what haft thou at home. And ſhe faid, Thine handmayd hafhe nothing at home, faue a d pytcher of vyle.

3 And he faid, Go, and borowe thee veffels abroad of all thy neighbours, emptye veffels, & ſpare not.

4 And when thou art come in, thou fhall: ſhut the dore vpon thee & vpon thy fonnes, and powie out into e all thoſe veffels and ſet afide thoſe that are ful.

"She is glide him life with a girdle.

9 The fodelive loye of the wicked is but a preparation to their
def- truthie, which is at hand.

p Meaning, they followed them into the towne.

9 Which was one of the prn cual eures of the Moabites,
wherein they left nothing, but y walles. 1 Some refer- re it to y
King of life: sonne, whome they say he had re- ken in y scar-
mith, but re- ther it fomed to be his owne sonne, whome he
offred to his gods to pacific them, which barba- rous crueltie
mound the If- raelites hearn of pitie to do- parta.

a Read Chap. 1.6. b And there- fore fel not into fet by
vuchrifimes or prodigoli- tus, but by the hand of the Lord.

c Bromefe I am poore and not able to pay.

d That God fuffrath his many tomes to be brought to extreme
necte fine, before he fucur them, that afterwar- de they may y
more prath his mercie

e The Prophe t declareth he- rethy vnto her, that God ne- ure
falfeth to guide for his seruants, these wiues & chil- dren, if
they cruft in him.

§ S,

The Shunammite.

II. Kings.

f To augment and increase in the vessels

g God here did not only provide for his seruán, that his diet shul- de be payed, & to kept his doctrine and protesti with- out Sádor, but alio for his wife and chil- dren h Which shul- de be separate from the rest of the house, that he might more com- di- outly give him self to study and prayers.

i Thus the fer- uants of God are not un- thankful for benefits they recycle k I am con- set with that that God has the fer- me, and can want nothing that one of do fore another l Which then was a repre- ce the therefore he would & his master shulde pray to God for her that she might be grateful Gen. 18, 10.

m His head asked for, and therefore he cayed thus.

5 So she departed from him, and shut the dore upon her, and upon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were ful, she said vnto her sonne, Bring me yet a vessel. And he said vnto her, There is no mo vessels. And the oyle' ceased.

7 Then she came and tolde the man of God. And he said, Go, and sel the oyle, & pay them that thou art in det vnto, and li- uc thou and thy children of the rest.

8 ¶ And on a time Elíshá came to Shuné, & there a woman of great estimation cost: as- ned him to eat bread: and as he passed by, he turned in thether to eat bread.

9 And she said vnto her housband, Beholde, I knowe now, that this is an holie man of God that passeth by vs continually.

10 Let vs make h him a litle chamber, I pray thee, with walles, and let vs set him there a bed and a table & a stole, and a candlestick, that he may turne in thether whe he commeth to vs.

11 ¶ And on a day, he came thether and turned into the chamber, and laye therein,

12 And said to Gehazi his feruán, Call this Shunammite: and when he called her, she stode before him.

13 Then he said vnto him, Say vnto her now, Beholde, thou hast had all this great care for vs, what shal we do for thee? Is there anie thing to be spoke for thee to the King or to the captaine of the host? And she answered, I dwel among mine own people.

14 Agane he said, What is then to be done for her? Then Gehazi answered, In dede she hath: no sonne, and her housband is olde.

15 The said he, Call her. And he called her, and she stode in the dore.

16 And he said, "At this time appointed, according to the time of life, thou shalt embrace a sonne. And she said, Oh my lord, thou man of God, do not lye vnto thine handmaid.

17 So the womā conceiued, and bare a sonne at that same season, according to the time of life, that Elíshá had said vnto her.

18 ¶ And when the childe was grown, it sel on a day, that he went out to his father, & to the reapers.

19 And he said to his father, m Mine head, mine head. Who said to his feruant, Bea- re him to his mother.

20 And he toke him and brought him to his mother, & he fate on his knees til noone, and dyed.

21 Then she went vp, and layed him on the bed of the man of God, and shut the dore vpon him, and went out.

22 ¶ Then she called to her housband; and said, Send with me, I pray thee, one of the

yong me & one of the asses: for I wil haste to the man of God, and come againe.

23 And he said, Wherefore wilt thou go to him to day; it is nether a newe moone nor Sabbath day. And she answered, "All shalbe wel.

24 Then she saddled an asse, and said to her feruant, Dryue, and go forward: stay not for me to get vp, except I bid thee.

25 ¶ So she went, & came vnto the man of God to mount Carmel. And whe the man of God saw her ouer against him, he said to Gehazi his feruant, Beholde, the Shu- nammite.

26 Runne now, I say, to mete her, and say vnto her, Art thou in helthe is thine hous- band in helthe? is the childe in helthe? And she answered, We are in helthe.

27 And when she came to the man of God vnto the mountaine, she caught him by his fire: and Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her foule is "vexed within he; and the Lord hathe hid it from me, and hashe not tolde it me.

28 Then she said, Did I desire a sonne of my lord: did I not say, Discerne me not.

29 The he said to Gehazi; Girdethy loy- nes, and take my staffe in thine hand, and go thy way: if thou mete anie, salute him not: and if anie salute thee, answer him not: and lay my staffe vpon the face of the childe.

30 And the mother of the childe said, As the Lord liueh, and as thy foule liueh, I wil not leau thee. Therefore he arose, and followed her.

31 But Gehazi was gone before the, & had layed the staffe vpon the face of the childe, but he nether spake nor heard: wherefore he returned to mete him: and tolde him, saying, The childe is not wakin.

32 ¶ Then came Elíshá into the house, and beholde, the childe was dead, and layed vpon his bed.

33 He went in therefore, and shut the dore vpon them twaine, and prayed vnto the Lord.

34 After he went vp, and v lay vpon the childe, and put his mouth on his mouth, and his eyes vpon his eyes, and his hair is vpon his hands, and stretched him selfe vpon him, & the flesh of the childe waxed warme.

35 And he wct from him, and walked vp and downe in the house, & went vp and speed him selfe vpon him: then the childe nee- sed seuen times, and opened his eyes.

36 Then he called Gehazi, and said, Call this Shunammite. So he called her, which came in vnto him. And he said vnto her, Take thy sonne.

37 And she came, and sel at his fete, and Tiii.

a For at fache times the peo- ple were wobe to refer to prophesies for doctrine and consolation "his peace.

"or, farce of

a In token of humilitie and soy that the had met with him "his,
her fsole as in blister.

p Make fache spede that no- thing may let thou in v way,
Luke. 10, 4.

9. The like did filsiah to the widower. Sion at Saraphas 1.
King 17, 21 and I Paul 40, 20, in figuilying v eve that eght
to be in them, exerbeate the waste of God and are diftri-
buters of the spiritual life.

r Meaning, of ten times.

Naamán the Syrian.

II. Kings.

Eliffa. 338/1224

f That is, in the land of If- raél.

t Which the Apoxiferian call collo- quintide, and is moſte vele-
ment and dan- gerous in por- ging.

They feared y they were poyfoned, be- cause of the bitternes.

x It is not the quantitie of bread that fa- tiffieth, but y bliffing
that God giueth

a Here appea- reth that amfig the unfideles God hath his, and
alfo that the unfideles have them in ultimacion, & do good to

their confitey. "Rheſhe was before. b Meaning, E- liffa.

c That is, Naamán volde it to the King of Syria.

d To give this as a preſent to the Prophet "Rhe is his head.

bowed her ſelfe to the ground, and toke vp her ſonne, and went out.

38 Afterwarde Eliſſa returned to Gilgál, and a famine was in the land, and the childré of the Prophetes dwelt with him. And he ſaid vnto his ſeruant, Set on the great pot, and ſeethe pottage for the children of the Prophetes.

39 And one went out into the field, to gather herbes, and founde, as it were, a wilde vine, and gathered thereof 1 wilde gourdes his garment full, and came and ſhred them into the pot of pottage: for they knewe it not.

40 So they powered out for the men to eat: and when they did eat of the pottage, they cryed out, and ſaid, O thou man of God, u death u in the pot: and they coulde not eat thereof.

41 The he ſaid, Bring meale. And he caſt it into the pot, and ſaid, Powre out for the people, that they may eat: & there was none euill in the pot.

42 ¶ Then came a man from Baal-ſhalíſha, and brought the man of God bread of the firſt frutes, euen twentie loaves of barley, &

ful eares of corne in y hufke. And he faid, Giue vnto the people, that they may eat.

43 And his feruant answered, How fhulde I fet this before an hundred men 2 He faid againe, Giue it vnto the people that they may eat: for thus fayth the Lord, They fhall eat, and there 3 fhall remaine.

44 So he fet it before them, and thei did eat, and left ouer, according to the worde of the Lord.

CHAP. V.

1 Naamán the Syrian is healed of his leprofie. 16 Eli- ffa refufeth his grfis 27 Gohá: 11 ftrigen with le- profie, becaufe to toke money, & rainét of Naamán.

2 Now was there one Naamán captaire of the hofte of the King of Arám, a great man, and honorable in the fight of his lord, becaufe that by him y Lord had a deliuered the Aramites. He alfo was a mightie man and valiant, but a lepre.

3 And the Aramites had gone out by ban- des, & had taken a little maid of the land of Ifraél, and fhe "ferued Naamans wife.

4 And fhe faid vnto her mafties, Wolde God my lord were with the b Prophet that is in Samaria, he wolde foone deliuer him of his leprofie.

5 And c he went in, and tolde his lord, faying, Thus and thus
faith the maid that is of the land of Ifraél.

6 And the King of Arám said, Go thy way thether, and I wil
fend a letter vnto the King of Ifraél. And he departed, and d
toke "with him ten talents of filuer, and fix thoufand pieces of
golde, and ten cha- ge of raiments,

6 And broght the letter to the King of If-

raél to this effect, Now when this letter is come vnto thee,
vnderftád, that I haue fent thee Naamán my feruát, that thou
mayeft heale him of his leprofie.

7 And when the King of Ifraél had red the letter, he rent his
clothes, and said, Am I God, to kil and to giue life, that he
doeth fend to me, that I fhulde heale a man from his leprofie?
wherefore confidre, I pray you, and fe how he feketh a quarel
againft me.

8 But when Eliffa the man of God had heard that the King of
Ifraél had rent his clothes, he fent vnto the King, faying, 2
Wherefore haft thou rét thy clothes? Let him come now to me,
and he fhall knowe, that there is a Prophet in Ifraél.

9 ¶ Then Naamán came with his horfes, & with his charets,
and ftode at the dore of the houle of Eliffa.

10 And Eliffa fent a meffenger vnto him, faying, Go and wafh thee in Iordén feuen times, and thy flefh fhall come againe to thee, and thou fhalt be cleanfed.

11 But Naamán was f wroth & went away, and faid, Beholde, I thought with my fel- fe, He wil furely come out, and ftand, and call on the Name of the Lord his God & put his hand on the place, and heale the leprofie.

12 Are not Abanáh and Pharpár, riuers of Damafcus, better then all the waters of If- raél may I not wafh me in them, and be cleanfed? So he turned, and departed in difpleafue.

13 But his feruants came, and fpake vnto him, and faid, s Father, if the Prophet had cómaided thee a great thing, woldest thou not haue done it? how much rather then, whé he faith to thee, Wafh, and be clean?

14 Then went he downe, and wafhed him felfe feuen times in Iordén, according to the faying of the má of God: and his flefh came againe, like vnto the flefh of a life childe, and he was cleane.

15 ¶ And he turned againe to the man of God, he, and all his companie, and came & ftode before him and faid, Beholde, now I know that there is no God in all y worlde, but in Ifraél: now thee feue, I pray thee, take "a rewarde of thy feruant.

16 But he said, As the Lord liueth (before whome I stand) I wil not receiue it. And he wolde haue constrained him to receiue it, but he refused.

17 Mortouer Naamán said, Shal there not be giue to thy seruant two mules loade of this earth? for thy seruant wil hence for the offer neither burnt sacrifice, nor offering vnto anie other god, saue vnto the Lord.

18 Hei en the Lord be merciful vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there,

a The Prophet rebuketh the King because he did not consider that God was true in his promises & therefore wolde not leene his Church destitute of a Prophet, whose prayers he wolde heare, and to whome other shulde have recourse for comfort.

"Manz reason mormureth, when it considereth only the signet and outward things & hath not regarde to the worde of God, which is there contained.

g This desireth that seruants ought to refuse and longeth their masters as children their faith is, and likewise master now and their seruants must be fitted as to worde their children

Luk. 4. 17.

"The Messing. b So the Lord commandeth that they that receiue freely shulde giue also freely. He feiith his constance

woulded in be- ing present at idoles seruante, and therefore
defiuch God to forgiue hi, lest others by his example might fail
to idolgete: for as for his owne perte he ciffeseth that he wil
never serue anie, but the true God.

and

Gehazis plague.

II. Kings. Elif has prayer. 167 639/1224

The Prophet did not approve his act, but after 9 commune
manner of speech, he bidder him fare wel.

Declaring thereby what honour and at-felt to be here to the
Prophet his master.

Or, for serf, or, for it place.

Naaman's seruants.

Was not 1 26 present with thee in spirit:

That is money to by possessions with: meaning, if it is
detestable in the seruants of God to have courteous mindes To
be an example to all fuchs, as by whose court- tows Gods
words might be slandered.

a Or a piece of wood he to buy lde with

and leaneth on mine hand, and I bowe 3 my felfe in the houle of Rimmón: when I do bowe downe, I fay, in the houle of Rimmón, the Lord be merciful vnto thy feruant in this point.

Vnto whome he faid, 4 Go in peace. 5 So he departed fró him about halfe a daies iourney of grounde.

And Gehazi the feruant of Elifhá the má of God faid, Beholde, my mafter hath fpared this Aramite Naamán, receuing nôt thofe things at his hád that he broght as the Lord liueh, I wil run after him, and take fomewhat of him.

So Gehazi followed fpedely after Naamán. And when Naamán fawe him running after him, 1 he light downe from the chalet to mete him, and faid, Is all wel?

And he anfwered, All is wel: my mafter hath fent me, faying, Beholde, there be come to me, euen now from mounte Ephráim two yong men of the children of the Prophetes: giue them, I pray thee, a talent of filuet, and two chage of garmets.

And Naamán faid, Yea, take two taléts: and he compelled him, and bounde two talents of filuet in two bags, with two change of garments, and gaue them vnto two of his feruáts, that they might beare them before him.

And when he came to the towe, he toke them out of their háds, and layed them in the houle, and fent away the men: 2 and they departed.

Then he went in, and fto de before his mafter. And Elifhá faid vnto him, Whêce comcest thou, Gehazi: And he faid, Thy feruant went no whether.

But he faid vnto him, 3 Went not mine heart with thee when the man turned againe from his chalet to mete thee: Is this a time to take money, and to receiue garments, 4 and olues, and vineyardes, and fhepe, and oxen, and men feruants, and maid feruants?

The lepi ofie therefore of Naamán fhall cleaue vnto thee, & 5 to thy fede for euer. And he wêt out from his prefence a lepre white as fnowe.

CHAP. VI.

Elifhá maketh yρύ to fwmme aloue the water 1 He defilefeth the King of Syrias counfel to the King of Ifraél 13 Who fending certene to take him, were kept faft in Samaria. 14 Samaria is befieged and indu-reth extreme famine.

And the childré of the Prophetes faid vnto Elifhá, Beholde, we pray thee, the place where we dwel with thee, is to little for vs.

Let vs now go to Iordén, that we may take thence euerie man a 2 beame, and make vs a place to dwel in. And he answered, Go.

And one faid, vouchafe, I pray thee, to go with thy feruants.
And he answered, I wil go.

So he went with them, and when they came to Iordén, they cut
downe wood.

And as one was felling of a tre, the yron 10, the axe fel into
the water: thê be cryed, & faid, A-las mafter, it was but
borrowed.

And the man of God faid, Where fel it? And he fhewed him
the place. Then he cut downe a piece of wood, and caft in
thether, and he caifed the yron to 6 fwmme.

Then he faid, Take it vp to thee. And he ftretched out his hand,
and toke it.

Then the King of Arám waired againft Ifraél and toke counfel
with his f. ruants, and faid, In 7 fuche and fuche a place fhall be
my campe.

Therefore the man of God fent vnto the King of Ifraél, faying,
Beware thou go not ouer to fuche a place: for there the
Aramites are come downe.

So the King of Ifraél fent to the place which the man of God
tolde him, & warned him of, and 8 faued him felfe from
thence, not once, nor twife.

And the heart of the King of Arám was troubled for this thing: therefore he called his feruants and faid vnto them, Wil ye not fhew me, which of vs bewareeth our counfel to the King of Ifraél?

Then one of his f. ruants faid, None, my lord, ó King, but Elifhá the Prophet that is in Ifraél, telleth the King of Ifraél, euer the wordes that thou fpeakeft in thy 9 pri- uie chamber.

And he faid, Go, and efpie where he is, that I may fend and fetch him. And one tolde him, fayig, Beholde, he is in Dothán.

So he fent thether hoifes, and charets, and a 10 mightie hofte: and they came by night, and compaffed the citie.

And when the feruant of the má of God aiofe early to go out, beholde, an hofte compaffed the citie with hoifes and charets. Then his feruant faid vnto him, Alas mafter, how fhall we do?

And he answered, s Feare not: for they that be with vs, are more then they that be with them.

Then Elifhá prayed, & faid, Lord, I befeche thee, opé his eyes, 11 that he maie fee. And the Lord opened the eyes of the feruát, & he looked, & beholde, the mountaine was full of hoifes & charets of fyre round about Elifhá.

So they came downe to him, but Elifhá prayed vnto the Lord, & faid, Smite this people, I pray thee, with blindness. And he

fmote them with blindenes, according to the worde of Elifhá.

And Elifhá faid vnto them, This is not the way, nether is this
the citie: followe

h God wrought this miraculously to confirm the amosion of
Elifhá, to whome he had giuen fuche abondize of his Spirit. c
Meaning, y he wolde lie in an-buffe & take the Ifrae-lists at to-
wares

d The wicked compare nothing fo craft-ely, but God can
reueille it to his feruán & caufe their counfel to be difeled.

e There is nothing fo ferent that thou caift go about, but he
knoweth it, & difeouersh it vnto his King.

f Thogh it had bene nothing in mans audgement to haue taken
Elifhá, yet y wicked euer downe & thibe this are meuer able to
prepare power young, thogh it be but againft one, or a fewe

g For he was affured of Gods helpe, & that millions of Angels
camped about the godlie to defi-ner them

h That he may beholde how thou haft prepared an armie to re-
fcue vs 1 Meaning, the Syrians his enemies, which came
downe, thinking them felfets fare of him.

T.iii.

A famine in Israel.

II. Kings.

Fourie lepers. 340/1224

k Thus he did being led by the Spirit of God & not be- cause
he fought his own re- vergence, but only to set for the glorie of
God.

l The wicked viz returns & game words towards the feminine
God, when they thank to have into comedi- ble by them,
though in their heart they did not abide did.

m For this ge- lie untruth & the miracle wrought by the
Prophet, did more pernicious for commune question, than if
they had been adnexa- me in battle: for they recur- nered no
more at that time to fight against Israel, or to that King's deeds.

n The Cherries wrote, if they burned it in large for lack of
wood.

a Meaning, a not kind of vital, as con- ne and wise, &c.

D. 16, 17.

No, under his clothes. p Thus hypo- crises, when they (i.e.
God) neigenes, thinks to plea- se his in out- ward ceremo-
nies, whose in prosperity, they will not know.

q Meaning, re- boram & faith some who kil- led the Pro-
pheres & cau- fied Naboth to be finned.

me, and I will lead you to the man whom ye feke. But he led them to Samaria.

10 And when they were come to Samaria, Elisha said, Lord, opé their eyes that they may fe. And the Lord opened their eyes, and they faw, and beholde, they were in the middes of Samaria.

21 And the King of Israel said vnto Elisha when he faw them, My father, shal I smite them, shal I smite them?

22 And he answered, Thou shalt not smite them: doest thou not smite them that thou haft taken with thy swore, & with thy bowe? but the bread and water before the, that they may eat and drink and go to their master.

23 And he made great preparation for the: & when they had eaten & dronken, he sent them away: and they went to their master. So the bands of Aram came = nomore into the land of Israel.

24 But afterwards Ben-hadad King of A- ram gathered all his hoste, and went vp, & besieged Samaria.

25 So there was a great famine in Samaria: for lo, they besieged it vntil an asses head was at foure score pieces of siluer, and the fourth parte of a kab of dooues = dounge at fine pieces of siluer.

26 And as the King of Israel was going vpon the wall, there cryed a woman vnto him, saying, Helpe, my lord, o King.

27 And he said, doing the Lord doeth not succour, thee, how shulde helpe thee with the barne, or with the wine presle?

28 Also y King said vnto her, What aileth thee? And she answered, This woman said vnto me, Giue thy sonne, that we may eat him to day, and we wil eat my sonne to- morowe.

29 So we fod my sonne, and did eat him: and I said to her the day after, Giue thy sonne, that we may eat him, but she hathe hid her sonne.

30 And when she King had heard y wordes of the woman, he rent his clothes, (and as he went vpon the wall, the people looked, and beholde, he had sackcloth within avgon his flesh)

31 And he said, God do so to me and more also, if the head of Elisha the sone of Sha- phat shal stand on him this day.

32 (Now Elisha fate in his house, and the Elders fate with him) And the King sent a man before him: but before the messenger came to him, he said to the Elders, So ye not how thus a murtherers sonne hathe sent to take away mine head? take hede when the messenger commeth, or shut the dore, and hadle him roughly at the dore: is not the sound of his masters fese behind him?

33 While he yet talked with the, beholde,

the messenger came downe vnto him, & said, Beholde, this euil cometh of y Lord: shulde I attend on the Lord any longer?

CHAP. VII.

1 Elisha propheseth plaster of vuralle and other things to Samaria. 2 The Syrians runne away, and have no man following them 17 The prince that wode not bele- ne the words of Elisha is troden to death.

1 Then Elisha said, He are ye the words of the Lord: thus saith the Lord, Tomorowe this time a measure of fine floure shalde solde for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince, on whose hand the King leaned, answered the man of God, and said, Thooth the Lord wode make windows in the heau, colde this thing come to pass? And he said, Beholde, thou shalt fe it with thine eyes, but y shalt not eat thereof.

3 Now there were foure leprouse men at y centing in of y gate: and they said one to another, Why fit we here vntil we dye?

4 If we say, We wil entice into the citie, the famine is in the cutie, & we shal dye there: and if we sit here, we dye also. Now there- fore come, and let vs fall into the campe of the

Aramites: if thei faue our liues, we shal liue: & if they kil vs, we are but dead.

5 So they lose vp in the twilight, to go to the campe of the Aramites: and when thei were come to the vmoste parte of the campe of the Aramites, lo, there was no man there.

6 For the Lord had caused the campe of y Aramites to heare a noise of chariets & a noise of horses, or a noise of a great armie, so y they said one to another, Behol- de, the King of Israel hath hired against vs the Kings of the Hittites, & the Kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, & left their tentes & their hos- ses, & their asses, even the campe as it was, and s fled for their liues.

8 And when these lepers came to y vmoste part of the campe, they entred into one tent, and did eat and drink, and carried thence siluer and golde, and raiment, and went and hid it: after they returned, and entred into another tent, & carried thence also, and went, and hid it.

9 Then said one to another, We do not wel: this day is a day of good ridings, and we holde our peace, if we tarry til day light, some mischief wil come vpon vs. Now therefore come, let vs go, and tel the Kings housholde.

10 So they came, & called vnto the porters of the citie, & tolde the, saying, We came to the campe of the Aramites, & lo, there was no man there, nether voyce of ma, but ho. ses

r So the wie- led fall into a rage & de'pe, ration, if they sode not fo dome remedy against their affections.

a The godin are cure af- red of Gods helpe in their necessities, but the times and houres are nort cruciled by Gods Spa- rie

b To whom the King gave the charge & meresight of thing un-vert 17

c He moctheth at y Prophe- tes' words, saying that if God caused downe come fith heaven y this colde not come to pass.

d They misde- lie shalde pu- nished hereto, with thou shalt fe this mira- cle & yet not he partaher increm?

e For it was commanded on the Lawe that they shulde dwel aparte & not an-fg the- re brethren, Lem. 41 46

f Thus God nethd no great prepara- tion to do hove the wicked, though there be ment fo many fue he can fea see them with a shalde noise or shaking of clants.

g The wicked nde no great ter entree the their own of farne to put fue them.

on, we shall not find for our fante.

Incredulitie rewarded.

II. Kings.

Hazael.

168 841/1224

b He mitru- hed y Prophe- ters wordes, & therefore col- de
before no- thing, as they which are mo- re politike then god-
forever cast more perils then needeth

I There are no more left, but that, or the rest are consumed
with the fount on as the rest of the people. No, two horses, of
the chores, which were ac- composed to draw in the cheres.

k Which he spake by the mouth of Eli shá vert?

l As the peo- ple pretied out of y gate to runse to y Syrians
tentes where they had heard was meat, & great spoils left.

horses tyed and asses tyed: and the tentes are as they were.

11 And the porters cryed and declared to the Kings house
within.

12 Then the King arose in the night, and said vnto his seruants,
b I wil shewe you now, what the Aramites haue done vnto vs.
They knowe that we are assamished, therefore they are gone
out of the campe to hide them selues in the field, saying, When

thei come out of the citie, we shal catche them aliue, and get into the citie.

13 And one of his seruants answered, and said, Let men take now sue of the horses that remaine, & are left in the citie, f behol- de, they are enen as all the multitude of Israel that are left the tein: beholde, I say, they are as the multitude of the Israelites that are consumed & we wil send to se. 14 So they toke two chatets of horses, and the King sent after the hoste of the Ara- mites, saying, Go and se.

15 And they went after them vnto Iorden, and lo, all the way was ful of clothes and vessels which the Aramites had cast from them in their haste: & the messengers re- turned, and tolde the King.

16 Then the people went out and spoiled the campe of the Aramites: so a measure of fine floure was at a shekel, and two mea- sures of barley at a shekel k according to y wode of the Lord.

17 And the King gave the prince (on whose hand he leaned) the charge of the gate, & the people l trode vpon him in the gate, and he dyed, as the man of God had said, which spake it, when the King came dow- ne to him.

18 And it came to passe, as the man of God had spoken to the King, sayig, Two mea- sures of barley at a shekel and a measure

of fine floure shalbe at a shekel, comorowe a- bout this time in the gate of Samaria.

19 But the prince had answered the man of God, and said, Thogh the Lord wode make windowes in the heauen, colde it come so to passe: And he said, Beholde, y shalt se it with thine eies, but thou shalt not eat thereof.

20 And so it came vnto him: for the peo- ple trode vpon him in the gate, and he dyed.

CHAP. VIII.

Elisha propheseth vnto the Shunammite the dearth of seuen yere 12 He propheseth to Hazael that he shalbe King of Syria 13 He rougheth after Benhadad. 14 I do vam rougheth ouer Judah. 15 Edim faileth from In- dah Oba, job fucedeth Icheram.

Chap 4.25. a where thou canst finde a commodious place to dwell, where as is pleatie.

1 Then spake Elisha vnto the woman, whose sonne he had restored to life, saying, Vp, and go, thou, and thine house, and soourne where thou a canst soourne: for the Lord hathe called for a famine, &

it cometh also vpon the land seuen yeres. 2 And the woman arose, and did after the saying of the man of God, and went

bothe she & her housholde and soourned in the land of the Philistims seuen yeres.

3 ¶ And at the seuen yeres end, the woman returned out of the land of the Philistims and went out b to call vpon the King for her house and for her land.

4 And the King talked with Gehazi the seruāt of the man of God, saying, Tel me, I praye thee, all the great aces, that Elisha hathe done.

5 And as he tolde c the King, how he had restored one dead to life, beholde, the wo- man, whose sonne he had raised to life, called vpon the King for her house & for her land. Then Gehazi said, My lord, d King, this is the woman, and this is her sonne, whome Elisha restored to life.

6 And when the King asked the woma, she tolde him: so the King appointed her an Eunuche, saying, Restore thou all that are hers, and all the d frutes of her landes since y day she left the land, eue vntil this time.

7 ¶ Then Elisha came to Damascus, & Ben- hadad the King of Aram was sicke. & one tolde him, saying, The man of God is come hether.

8 And the King said vnto Hazael, Take a present in thine hand, and go mete the man of God, that thou mauest inquire of the Lord by him, saying, Shal I recouer of this disease?

9 ¶ So Hazael went to mete him, and toke the present in his hand, and of euerie go- od thing of Damascus, euen the burden of fourty camels, and came and stode be- fore him, and said, Thy sonne Ben-hadad King of Aram hathe sent me to thee, say- ing, Shal I recouer of this disease?

10 And Elisha said to him, Go, & say vnto him, Thou shalt f recouer: howbeit y Lord hathe shewed me, that he shal surely dye. 11 And he loked vpon him stedfastely til Hazael was ashamed, and the man of God wept.

12 And Hazael said, Why wepeth my lord? And he answered, Bgcaufe I knowe the e- uil that thou shalt do vnto the children of Israel: for their strong cities shalt thou set on fyre, and their yog men shalt thou slay with the swore, and shalt dashe their in- fants against the stones, & sent in pieces their women with childe.

13 Then Hazael said, What is thy seruant a c dog, that I shulde do this great thing? And Elisha answered, The Lord hathe shewed me, y thou shalt be Kig of Aram.

14 ¶ So he departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And he answered, He tolde me that thou shuldest recouer.

T.iiii.

b That is to complainne on the which had taken her pof falsils
whiles she was abset.

c Gods wilder ful providence apprehend in this that he caused
y king to be desirous to hears of his whome befo- re he
comem- ned, & also he reby prepared an entrance to the poore
wa- dows fate.

d The King caused that to be safely re- flored which was
wrong: sel- ly holden fob- ber

e Of all the chiefest & pre- cious things of y country.

f Meantg that he shulde re- couer of this did a fischut be knew
e y this messenger Ha- zael shulde shalt him to obscure the
kingdoms.

g That t shul- de be without all humaniste and pites.

Iehoram, Ahaziah.

II. Kings.

Iehú anointed.

h Vnder pre- tence to re- trish or cafe him, he flyfed him with this cloth.

2 Chro 21, 4.

1 Read Chap 1,17

h He was thir med in his king dome after his fathers death

1 The holy God shrewn hereby what danger it is so myn: with in- fidias 2 Sam. 7,13.

m Which had been fobish from David's sine until this time of Ieho- ram.

n This was a citie in Iudáh given to the Linites, Ioh 21,12, and after turned from King Iehorám bec, site of his Ioháim.

2 Chro. 22,2.

o Which is to be enterfand, that he was made King, when his fa- ther reigned, but after his fathers death he was confi- med King, whf he was fourve two yere olde, at 2 Chr 22,2.

p Which was a citie in f tri he of God be- yonde Iordén q This is a ci- tie belonging to the tribe of Míchea.

15 And on the morow he toke a thicke cloth and dipt it in water, and h spread it on his face, and he dyed: & Hazaél reigned in his fteade.

16 ¶ Now in the fiftē yere of Iorám the sonne of Aháb King of Ifraél, and of Ie- hofhaphát King of Iudáh, Iehorám the sonne of Iehofhaphát King of Iudáh began h to reigne.

17 He was two and thirtie yere olde, when he began to reigne: and he reigned eight yere in Ierufalém.

18 And he walked in the wayes of the Kíngs of Ifraél, as did the houfe of Aháb: for f 1 daughter of Aháb was his wife, and he did euil in the fight of the Lord.

19 Yet the Lord wolde not deltroy Iudáh, for Daud his feruants fake, as he had promised him to giue him a light & to his children for euer.

20 ¶ In thofe dayes Edóm m rebelled from vnder the hand of Iudáh, & made a King ouer them felues.

21 Therefore Iorám went to Zair, and all his charets with him &c he arofe by night, and fmote the Edomfites which were about him with the capraines of the charets, and the people fled into their tentes.

22 So Edóm rebelled from vnder the hand of Iudáh vnto this day, then a Libnáh rebelled at that fame time.

23 Concerning the rest of the actes of Iorám and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudáh?

24 And Iorám slept with his fathers, & was buryed with his fathers in the citie of Daud. And Ahaziah his fonne reigned in his fteade.

25 ¶ In the twelfy yere of Iorám the fonne of Aháb King of Ifraél did Ahaziah the sonne of Iehorám King of Iudáh begin to reigne.

26 Two and twentie yere olde was Aha- ziah when he began to reigne, & he reig- ned one yere in Ierufalém, & his mothers name was Athaliáh f daughter of Omri King of Ifraél.

27 And he walked in the way of the houfe of Aháb, and did euil in the fight of the Lord, like the houfe of Aháb: for he was the fonne in lawe of the houfe of Aháb.

28 And he went with Iorám the fonne of Aháb to warre agaist Hazaél King of A- rá in Ramóth Gileád, and the Arami- tes fmote Iorám.

29 And King Iorám returned to he healed in Ixreél of the wounds which the Ara- mites had giuen him at Ramáh, when he foght against Hazaél King of Arám. And Ahaziah the fonne of Iehorám King of Iudáh went downe to fe Iorám the sonne of Aháb in Izreél, becaufe he was ficke.

CHAP. IX.

6 Iehú is made King of Ifraél, 24. And killeth Iehorám the King thereof, 27. And Ahaziah, other wife called Oeluc, 28, the King of Iudáh, 33. And Iehorám Ie- zebel to be caft downe and of it window, and the dogs did eat her.

1 Then Elihá the Prophet called one of the children of the Prophetes, and faid vnto him, a Girde thy loynes and take this boxe of oyle in thine hand, and get thee to Ramóth Gileád.

2 And when thou commit thether, Ioke where is Iehú the fonne of Iehofhaphát, the fonne of Nimfú, and go, and make him a life vp from among his brethren, & lead him to a secret chamber.

3 Then take the boxe of oyle, and powre it on his head, & fay, Thus fayeth the Lord, I haue anointed thee for King ouer Ifraél, then opin the dore, and flee without anie tarying.

4 So the feruant of the Prophet gate him to Ramóth Gileád.

5 And whê he came in, beholde, the caprai- nes of the armie were fitting. And he faid, I haue a mellage to thee, & capraine. And Iehú faid, Vnto which of all vs 2 And he answered, To thee, & capraine.

6 And he arofe, and went into the houfe, and he powred the oyle on his head, and faid vnto him, Thus faith the Lord God of Ifraél, I haue a anointed thee for King ouer the people of the Lord, encio ouer If- raél.

7 And thou shalt fmite the houfe of Aháb thy master, that I may auenge the blood of my feruants the Prophetes, & the blood of all the feruants of the Lord of the hand of Iezébel.

8 For the whole houfe of Aháb fhalbe destroyed: and I wil cut of from Aháb, him that maketh water against the wall, as wel him that is shut vp, as him that is left in Ifraél.

9 And I wil make the houfe of Aháb like the houfe of Ieroboám the fonne of Ne- bát, & like the houfe of Baafhá the fonne of Ahizáh.

10 And the dogs fhal eat Iezébel in the field of Izreél, and there fhalbe none to burye her. And he opened the dore, and fled.

11 ¶ Then Iehú came out to the feruants of his lord. And one faid vnto him, Is all wel? wherefore came this 4 mad fellowe to thee? And he faid vnto them, Te knowe the man, and what his talke was.

12 And thei faid, It is falfe, tel vs it now. Then he faid, Thus and thus fpake he to me, faying, Thus faith the Lord, I haue anointed thee for King ouer Ifraél.

1 Kín. 19, 17. 2 Prepare thy self: to go diligently about thy business for in thofe connects they vied long garments, which they tucked vp, when they wet about car neft lufters "fide from the ber to chamber.

b This annoi- ting was for Kings, Prieds & Prophetes, which were all figures of Mefizáh, in whome these three offices were accom- plished

1 Kín. 25, 21.

1 Kín. 14, 16. & 21, 22.

1 Kín. 14, 16. & 21, 30.

2 King 25, 3. 4 Th. 1, is the rest of the ar- mie, whome he called be- fate, his bre- thren veriz. 6 In this efla- mation the worlds hacha the members of God, nor- withholdg for afmoche as f worde haine enter fundered the children of God, (yea they called f sonne of God a decemer & faid he had f deuil; therefo- re they oght- not to be dif- congrd.

13 Then

Iorám flayne.

II. Kings. Iezébel flayne. 169 343/1224

Chap 8, 19.

e God had thus ordered, as is red. Chro 21, 7. 7 this wicked & abolatrous King, who was more ready to gratifie wit ked Iorám, the to obey 7 wil of God, ftulde perish w him, by whom men nes he thuch: to have bone Stronger.

Or, ftillum me.

f As one that were earnestly about his ex- terprife.

g Meaning that Ioráfmuche as God is there entente becon- fe of their fon- nes, that he wil over ftire vp fome to reud- g his canfe.

13 Then they made hafte, and toke euerie man his garment, and put it vnder him on the top of the ftaires, and blewe the trumpet, faying. Ichú is King.

14 So Ichú the fonne of Iehofhaphát the fonne of Nimfhi colpired againft Iorám (Now Iorám kept Ramóth Gileád, he & all Ifrael becaufe of Hazaél Kig of Arám.

15 And • King Iorám returned to be hea- led in-Izreél of the woundes, which the Aramites had giuen him, when he fought with Hazaél King of Arám) and Ichú faid, If it be your mindes, let no man de- parte and efcape out of the citre, to go & tel in Izreél.

16 So Ichú gate vp into a charet, and went to Izreél: fon Iorám laye theie, and • Aha- ziah King of Iudáh was come downe to fe Iorám.

17 And the watcheman that ftode in the towre in Izreél, fpyed the companie of Ie- hú as he came, and faid, I fe a companie. And Iehorám faid, Take a horfe man and fend to mete them, that he may fay, Is it peace?

18 So there went one on hofi, backe to mete him, and laid, Thus faith the King, Is it peace? And Ichú laid, What haft thou to do with peace? • turne behinde me. And the watchemá tolde, faying, The meftin- ger came to them, but he commeth not againe.

19 Then he fent out another on horfebac- ke, which came to them, and laid, Thus faith the King, Is it peace? And Ichú answered, What haft thou to do with peace? turne behinde me.

20 And the watchman tolde, faying, He came to them alfo, but commeth not againe, and the marching o like the marching of Ichú the fonne of Nimſhi: for he marched furrouſly.

21 Then Iehorám laid, Make readie: and his charet was made readie. And Iehorám King of Ifrael and Ahaziáh King of Iudáh went out etheſ of them in his charet againſt Ichú, and met him in the field of Nabóth the Izreelite.

22 And when Iehorám ſawe Ichú, he laid, Is it peace, Ichú? And he answered, What I peace? the whoredomes of thy mother Iezébel, and her witchcraftes are yet in great number.

23 Then Iehorám turned his hand, & fled, and laid to Ahaziáh, O Ahaziáh, there is treaſon.

24 But Ichú toke a bowe in his hand, and ſmote Iehorám betwene the ſtoulders, that the aowe went through his heart: and he fel downe in his charet.

25 The laid Ichú tp Bidkár a captaine, Ta- ke, or faft him in
fome place of the field of Nabóth the Izreelite: for I remember
that when I and thou rode together after Aháb his father, the
Lord • layed this bur- den vpon him.

26 • Surely I haue fene yefterday the blood of Nabóth, and the
blood of his f fonnes, faid the Lord, and I wil render it thee in
this field, faith the Lord: now therefore take and caft him in the
field, according to the worde of the Lord.

27 But when Ahaziáh the King of Iudáh fawe this, he fled by
the way of the gardé houfe: and Ichú purftied after him, & faid,
Śmite him alfo in the charet: or thei fmote him in the going vp
to Gur, which is by Ibleám. And he fled to: Megiddó, and there
dyed.

28 And his feruants caryed him in a charet to Ierufalém, &
buried him in his fepul- chie with his fathers in y citre of
Daud.

29 And in the e eleuenth yere of Iorám the fonne of Aháb, begá
Ahaziáh to reig- ne ouer Iudáh.

30 And when Ichú was come to Izreél, Ie- zébel heard of
imand peinteft her face, and tired her hgal, & looked oukat a
wyndow.

31 And as Ichú entred at the gate, she said, Had • Zimri peace,
w flewe his mafter?

32 And he lift vp his eyes to the windowe, and said, Who is on
my fide, who: Then two or the of her! Eunuches looked vnto
him.

33 And he said, Cast her downe: and they cast her downe, • and
he spinkled of her blood vpon the w all, and vpon the horses,
and he trode her vnder fote.

34 And whé he was come in, he did eat and drinke, and said,
Villice now yonder curfed woman, and bury her: for she is a •
Kings daughter.

35 And thei went to bury her, but thei found no more of her
then the skul & the fete, and the palmes of her hands.

36 Wherefore they came againe and tolde him. And he said,
This is the worde of the Lord, which he spake by his seruánt
Eliáh the Tifhibire, saying, • In the field of Izre- él shall the
dogs eat the fi, sh of Iezébel.

37 And the carkeis of Iezébel shall be as dung vpon the grounde
in the field of Iz- reél, so y none shall say, • This is Iezébel.

CHAP. X.

4 Ichú causeth the seruants sonnes of Aháb to be flayne. 13 And
after that fury and vpon of Ahaziáh's brethren 15 He killed

also all the proofs of 'Bani 35. After his death his some
reigneth in his stande.

1 A Háb had now leuntie • sonnes in Samarja. And Ichú wrote
letters, & sent to Samaria vnto the rulers of Izreél, or to the
Elders, and to the bringers vp of Ahabs children, to this effect,

2 Now when this letter cometh to you, (for ye haue with you
your maffes sonnes, ye haue with you bothe chaites and

or, hate the prepare a- galeh him. 1 King 21, 29

h By this place is to cndde, that Iezébel caused fothe Nabóth
& his sonnes to be put to death y Aháb might enuoye his v-
neyarda more quietly: for elz his children might haue claimed
possession

i After that he was wound- ed in Samaria he fled to Me- giddó,
which was a coute of Iudáh

k This is, eleven whole ye- raffor Chap. 8, 21 before, when he
said that he began to reigne the twelve yere of Iorám; he taketh
parte of y yere for the whole

l 8. ing of an hamte & cruel nature, the wode: shi re- temt her
prin- celie fate and dignitie m As though the wode lay, Can any
craie- ter, or any y rifeth against his suprior, haue good sue cell,
read?: King 10, 20. Or, chief fer- uants.

n This he did by the motion of the Spirit of God, y but blood
ftulde he fhed, that had fhed the blood of smo- cent, to be a
fpectacle and example of God's uelge- ments to all tyrants o To
wit of y Kig of Iezébel, i King, 16, 31 "the by the he idy"

1 King 21, 29 p Thus God's imagement ap- peare even in this
worlce a- guith the fhaf fupprife his worde & per- feruate his
fer- uants

a The fcrip- ture with to call the fonnes & are other children, or
nephowes.

V.1.

Ahabs fonnes flayne.

II. Kings.

Baals prieffts flayne. 244/1224

b He wrote this to prove them whether that wode ex- ke his
parte or no.

horfes, and a defenfed citie, and armour)

3 Cfider therefore which of your mafters fonnes is beft and
moft mete, &c fet him on his fathers throne, and fight for your
mafters houfe.

4 But thei were exceedingly afraied, & laid, Beholde, two
Kings colde not ftand befo- re him, how fhaf we then ftand)

5 And he that was gouetnour of Ahabs house, and he that ruled the citie, and the Elders, and the bringers vp of the childre sent to Iehú, saying, We are thy seruants, and wil do all that thou shalt byd vs: we wil make no King: do what semeth good to thee.

6 ¶ Then he wrote another letter to them, saying, If ye be mine, & wil obey my voice, & take the header of the men that are your masters sonnes, and come to me to Izreel by tomorowe this time. (Now the Kings sonnes, even feuenty perones were with the great men of the citie, which broght them vp)

7 And when the letter came to them, they toke the Kings sonnes, and slewe the fe- uenty perones, and laied their heads in baftees, and sent them vnto him to Iz- reel.

8 ¶ Then there came a messenger & tolde him, saying, Thei haue broght the heads of the Kings sonnes. And he said, Let the lay them on two heapes at the entrung in of the gaie vntil the morning.

9 And whē it was day, he went out, & stode & said to all the people, Ye be & righteous: beholde, I conspnted against my master, & slewe him: but who slewe all these?

10 Knowe now that there shall fall vnto the earth nothing of the worde of the Lord, which the Lord spake concerning y house of Aháb: for the Lord hath broght to passe the things that he spake " by his ser- uant" Eliáh.

11 So Iehú flewe all that remayned of the houle of Aháb in Izreel, and all that were great with him, and his familiars and his • priests, fo that he let none of his re- maine.

12 ¶ And he arofe, and departed and came to Samaria. And as Iehú was in the waye by an houle where the fhepherdes did there,

13 He met with the brethren of Ahaziáh King of Iudáh and faid, Who are ye? And thei anfwieied, We are the brethren of Ahaziáh, & go downe to falute the children of the King and the children of the quene.

14 And he faid, Take them aliue. And thei toke them aliue, & flewe them at the well befide the houle where y fhepe are fhorne, enfh two and fourtie men, and he left not one of them.

15 ¶ And when he was departed thence, he

met with Iehonadáb the fonne of Recháb comming to mete him, and he a bleffed him, and faid to him, Is thine heart vp-right, as mine heart is toward chine? And Iehonadáb anfwieied, Yea, douteles. Then giue me thine hand. And when he had giuen him his hand, he toke him vp to him into the charet.

16 And he faid, Come with me, and fe the zeale that I haue for the Lord: fo they made him ryde in his charet.

17 And when he came to Samaria, he flewe all that remained vnto Aháb in Samaria, til he had deftroyed him, according to the woide of the Lord, which he fpake to B- liiáh.

18 Then Iehú affembled all the people, and laid vnto them, Aháb ferued b Báal a litle, but Iehú fhall ferue him muche moie.

19 Now therefore call vnto me all the pro- pheres of Báal, all his feruants, and all his priefts, and let not a man be lacking: for I haue a great facrifice for Báal: who focuer is lacking, he fhall not liue. But Iehú did it by a subtilite to deftroye the feruants of Báal.

20 And Iehú laid, "Proclaime a folemne afféblie for Báal. And thei proclaimed it.

21 So Iehú fent vnto all Ifraél, and all the feruants of Báal came, and there was not a má left that came not. And thei came into the houfe of Báal, & the houfe of Báal was ful from end to end.

22 Then he laid vnto him that had y char- ge of the veftrie, Bring for the veftelements for all the feruáts of Báal. And he broght them out veftelements.

23 And when Iehú went, & Iehonadáb the fonne of Recháb into the houfe of Báal, he laid vnto the feruants of Báal,

Searche diligently, and loke, left there be here with you any of the seruants of the Lord, but the seruants of Báal onely.

24 And when thei went in to make sacrifice & burnt offting, Iehú appointed fourtescore men without, and said, If anie of the men whome I haue broght into your hands, escape, his foule shalle for his foule.

25 And when he had made an end of the burnt offering, Iehú said to the garde, and to the captaines, Go in, slaye them, let not a man come out. And they smote the with the edge of the sword. And the garde, and the captaines cast them out, & went vnto the city, where was the temple of Báal.

26 And they broght out the images of the temple of Báal, and burnt them.

27 And they destroyed the image of Báal, and thiewe downe the house of Báal, and made a lake of it vnto this day.

28 So Iehú destroyed Báal out of Israél. 29 But for the sonnes of Ieroboám y sonne

g For he feared God and lamented the wickednes of those times: therefore Iehú was glad to reyne with him: of Re-chab read Iere. 15.1

b. The preferred God for him.

h Here Báal is taken for Aſherich the titols of the ſtlems, &
Ierobel con- ſaid to be wor- ſhiped, as it is Iehú in viſt. c. King
16, 32. &c 21, 64.

vile ſacrifice.

i Thus God wolde haue his ſeruants preferued, and idolaters
def- troyed. as in his haue he growth ex- preſte commā-
dement, Dunt. ii Do, he ſhal dye for him.

b Which enſe was more in Samaria.

e God as a in- ſto judge poſſi- ſheth the wic- had children of
wicked pa- reſes vnto the thirde & ſonnt gouetnacion.

d Ye can not reſtly childne me for th: King's death, ſeing ye
haue done the like to his poſter- ture for y Lord commanded
me, and mound you to execute this his indga ment. "Ebe by
the hand of 4 King 21, 29

e Meaning, & were the ido- latre prieſts

f Thus Gods vengeance is upon the that haue any par- ſe of
familia- curie with the queled.

of

Iehoaház.

II.Kings.

Ioáfh.

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1 Thus God approach & reverdech his scale, in execu- ting
Gods in genuine, albeit his wickedness was afterward
punished.

Or, to our them if.

of Nebát which made Ifraél to finne, Ie- hú departed not frô
them, neither from the golden calues that were in Beth-él and
that were in Dan.

30 ¶ And the Lord faid vnto Ichú, Because thou haft diligently
executed that which was right in mine eyes, and haft done vnto
the houle of Aháh according to all thifgs that were in mine
heart, therefore fhal thy 1 fonnes vnto the fourefe generation fit
on the throne of Ifraél.

But Ichú regarded not to walke in y lawe of y Lord God of
Ifraél with all his heart: for he departed not from the finnes of
Ie- roboám, which made Ifraél to finne.

In thofe dayes the Lord began to 'lothe Ifraél, and Hazaél
fmote them in all the coaftes of Ifraél,

33 From Iordén Eaftwarde, enen all the land of Gileád, the
Gadites, and the Reuben- tes, and them that were of Manafféh,

from Aroér (which is by the ruer Arnón) and Gileád and Balhán.

34 Concerning the reft of the aftes of Ie- hú, and all that he did, and all his valiant dedes, are they not writen in the boke of the Chronicles of the Kings of Ifraél?

35 And Ichú flept with his fathers, and they buryed him in Samiria, and Iehoaház his fonne reigned in his lkade.

36 And the time that Ichú reigned ouer If- raél in Samaria is eight and twéie yetes.

CHAP. XI.

2 Chro 23.20. a Meaning all y poft, rute of Iehoiaháh, to whome the kingdom ap- pertained abus God vied the eruefite of this woman to destroy the whole familie of Aháh

b The Lord promised to maintene the familie of Da- uid and not to quenche the light thereof: therefore he moved the he- art of Ieho- aház to pre- ferue him

c Where the Priest did lye 2 Chro 23.2. d The chief Priest Iehoahá- haz houfhád: e Of the Ie- nates, which had charge of the feping of the feple and kepe watche by courfe

f That none fhulde come upon the, whi- le they were crowning the King

g Called the fhall gate of: the Temple.

1 Athaliáh-pursch is death all the Kings sonnes, except Ioáfh the sonne of Ohozáh. a Ioáfh is appointed King 12 Iehoiadá-tanfesh. Athaliáh is be flaine 17 He múfeth a couenant between God and the people. 12 Baál and his prifets are deftroyed.

1 Then Athaliáh y mother of Ahaziáh, whé she faw that her sonne was dead, she árofe, & deftroyed all the Kings fede. 2 But Iehoahába y daughter of King Iorám, and lift. y to Ahaziáh b toke Ioáfh the son- ne of Ahaziáh, & ftale him from among the Kings sonnes that fhulde be flaine, boche him and his nouce, feping them in the bed c cháber, and they hid him from A- thaliáh, fo that he was not flaine.

3 And he was with her hid in the houle of the Lord fix yete: and Athaliáh did reigne ouer the land.

4 ¶ And the feuēth yere 4 Iehoiadá fent & toke the captaines ouer hundreths, with other captaines and them of the garde, and caufed them to come vnto him into the houle of the Lord, & made a couenát with thé, & toke an oth of them in the houle of the Lord, & fhewed the the Kings sonne.

5 And he comanded thé, faying, This is it that ye muft do, The third parte of y you, that cometh on the Sabbath, fhall 1 warde towarde the Kings houle.

6 And another third parte in y gate of s Sur: and another third parte in the gate behunde

them of the garde: & ye fhall kepe watche 'in the houle of Maffáh.

7 And two partes of you, thatis, all that y go out on the Sabbath day, fhall kepe y watche of the houle of the Lord about the King.

8 And ye fhall compaffe the King round a- bout, euerie man with his weapon in his hand, and whofoever commeth within the ranges, lethim be flaine: be you with the King, as he goeth out and in.

9 ¶ And the captaines of the hundreths did according to all that Iehoiadá the Priest comanded, & they toke euerie man his mé that entred in to their charge on the 1 Sab- bath with them that went out of it on the Sabbath, and came to Iehoiadá the Priest.

10 b And the Priest gave to the captaines of hundreths the fpeares and the fhields that were King Dauida, and were in the houle of the Lord.

11 And the garde ftode, euerie má with his weapon in his hand; from the right fide of the houle to the left fide, about the altar & about the houle, round about the King.

12 Then he broght out 1 the Kings sonne, and put the crowne vpon him and gave him in the Testimonie, & they made him King: also they annointed him, and clapt their hands, and said, God saue the King.

13 ¶ And when Athaliah heard the noyse of the running of the people, she came in to the people in the house of the Lord.

14 And when she looked, beholde, the King stood by a pillar, as the manner was, and the princes and the trumpeters by the King, and all the people of the land rejoiced, & blew with trumpets. Then Athaliah rent her clothes, and cried, Treason, treason.

15 But Jehoiada the Priest commanded the captains of the hundreds that had the rule of the house, and said vnto them, Haue her forth out of the ranges, & he that offendeth her, let him dye by the sword: for the Priest had said, let her not be slain in the house of the Lord.

16 Then they layed hands on her, & she went by the way, by the way the horses go to the house of the King, and there was she slain.

17 And Jehoiada made a covenant between the Lord and the King, and the people, that they should be the Lords people: likewise between the King and the people.

18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, & his images brake they down.

cout ageoufly, and flewe Mattán the priest of Baál before the r
altars: & the c Priest fet a garde ouer the houle of the Lord.

19 Then he toke the captaines of húdreths, and the other
captaines, and the garde, and all the people of the land: and
they broght the King from the houle of the Lord, and came by
y way of the gate of y garde to y

V.ii.

Or, that was broke his en- dre by whose char- ge is ended.

1 Read verf 5 and 7

k To wit, Ie- hoiadá.

1 That is, Ie- áfh, which had bene kept secrect fix ye- ret

in Meaning, y Lure of God, which is his chief charge &
whereby one- ly his throne is cohablifhed.

n Where the Kings place was in the Temple.

Or, out of the Temple o To take her parte

p That both the King and y people fhulde maintene the true
worftle of God and deftroy all do latric

q That he fhulde gouer- ne, and they obey in the feare of God r
ftuen in the place where he had blaf- plemed God and thought

to have benchoi- pe by his ado- le, fuere God powred his
vengeance vpó him.

f To wit, Ie- hoiadá.

Iehoáfh.

II. Kings.

Iehoaház.

Kings houfe: & he fefe him downe on the throne of the Kings.

20 And all the people of the land reioyced, and the citie was in
quiet. 1 for they had flaine Athaliáh with the fworde befide the
Kings houfe.

21 Seuē yere olde was Iehoáfh when he began to reigne.

CHAP. XII.

4 Iehoáfh maketh prouffion for the repairing of the Yfple. 16
He stayeth the King of Syria by a preffine frfo comming against
Ierufalém. 20 He is killed by two of his feruants.

6 Chro. 14. 1.

a In long as rulers gave us to the true ministers of God, they
profper b. So hard a thing it is for them, that are in sounfite to
be brought to the perffe obedience of God.

c That is, the money of en dispion, Exod 10.12: also the money which the Prift is- lued y vows at, Ieru. 17. 2. & their fire lifa- ralize.

d For the Yf- ple which was bayle: an hun- dreth fiftie & fine yeres be- fore, had many things derund in it, bofhe by the negligence of the Kings his predorci- fors, and also by y wicked- nes of the ido- lacers

e He taketh from them the ordering of y money becau- fe of their neg- ligence.

f That is, on the Southfide. 20. veffet.

g For the King had appointed other which were mete for that purpofe. Chap 22. 1

1 N the feuefth yere of Iehú Iehoáfh be- gan to reigne, and reigned fourty yeres in Ierufalém, and his mothers name was Zibiáh of Beer- fhéba.

2 And Iehoáfh did that which was good in the fight of the Lord all his time that 1 Ie- hoiadá the Prift taught him.

3 But b the hie places were not taken away: for the people offred yet and burnt incen- fe in the hie places.

4 And Iehoáfh laid to the Prifts, All the filuer of dedicate things that be brought to the houfe of the Lord, that is, the money of them that are vnder the c counte, the mo- ney that euerie man

is set at, and all the money that one offieth willingly, and bringeth into the houle of the Lord,

5 Let the Prifts take it to them, euerie má of his acquaintance: and they fhall repaire the broken d places of the houle, wherefo- euer anie decaye is found.

6 Yet in the thre and twentieth yere of King Iehoáfh the Prifts had not mewed that which was decayed in the Temple.

7 Then King Iehoáfh called for Iehoiadá the Prift, and the other Prifts, and laid vnto them, Why repaire ye not the ruines of the Temple 2 now therefore c leceiue nomore money of your acquaintance, ex- cepte ye deliuer it to repaire the ruines of the Temple.

8 So the Prifts confented to receiue no- more money of the people, nether to re- paire the decayed places of the Temple.

9 Then Iehoiadá the Prift toke a chft & bored an hole in the lid of it, and fet it befide the altar, on the c rightfide, as eu- rie man commeth into the Temple of the Lord. And the Prifts that kept the dore, put the: in all the money that was brought into the houle of the Lord.

10 And when they fawe there was muche money in the cheft, the Kings fecretaty came vp & the hie Prift, and put it vp after that they had tolde the money that was founde in the houle of the Lord,

11 And they gaue the money made ready into the hands of them, 2 that vndertoke the worke, and that had the ouerfight of the houle of the Lord: and they payed it

out to the carpenters and buylders that wrought vpon the houle of the Lord,

12 And to the mafons and hewers of ftone, and to bye tymber and hewed ftone, to repaire that was decayed in the houle of the Lord, and for all that which was layed out for the reparation of the Temple.

13 Howbeit there was b not made for the houle of the Lord bowles of filuer, inftru- mēt̄s of mufike, bafons, trumpets, nor anie veffels of golde, or veffels of filuer of the money that was brought into the houle of the Lord.

14 But they gaue it to the workemē, which repaired therewith the houle of the Lord.

15 Moreover, they rekened not with the men, into whoſe hands they deliuered that money to be beſtowed on workmen: for they dealt faithfully.

16 The money of the trefpaffe offering and the money of the finne offerings was not brought into y houle of the Lord: for it was the Priſts.

17 Then came vp Hazaél King of Arám, and foght againt Gath and toke it, and Hazaél fet his face to go vp to Ierufalém.

18 And Iehoáfh King of Iudáh toke all the 1 hallowed things that Iehofhaphát, & Ie- horám, and Ahaziáh his fathers Kings of Iudáh had dedicate, and that he him felfe had dedicated, and all the golde that was foide in the treasures of the houle of the Lord and in the Kings houle, and sent it to Hazaél King of Arám, and he departed from Ierufalém.

19 Concerning the rest of the aftes of Io- áfh and all that he did, are they not wi- ten in the boke of the Chronicles of the Kings of Iudáh?

20 And his seruants arofe and wrought treason, and b fiewe Ioáfh in the houle of 1 Milló, when he came downe to Sillá:

21 Euer Iozachár the sonne of Shimeath, and Iehozabád the sonne of Shomér his seruants fmote him, and he dyed: and they buryed him with his fathers in the citie of Daud. And Amaziáh his sonne reigned in his fteade.

CHAP. XIII.

1 Iehoaház, the sonne of Iehú is deliuered into the háde of the Syrians. 2 He prayeth vnto God and is deliu- ered. 3 Ioáfh his sonne reigneth in his fteade. 24 Ha- zál dyeth. 26 Elífhá dyeth.

1 N the thre and twentieth yere of Ioáfh the sonne of Ahaziáh King of Iudáh, Iehoaház the sonne of Iehú begá to reig- ne ouer Ifraél in Samaria, and he reigned fouentene yere.

2 And he did euil in the fight of the Lord, and followed the finns of Ieroboám the sonne of Nebár, & made Ifraél to a finne, and departed not therefrom.

3 And the Lord was angry with Ifraél, and deli-

b For these men had only the charge of the reparation of the Yfple, and the reft of y money was brought to the King, who can fed thefe alter- warde to be made, 1 Chro. 24. 14.

1 After the death of Ie- hoiadá Iodáh fel to idolante therefoue God refesteth him, and fiirreth vp his enmuie a- gaint him, whome he pa- cifted with y treasures of the Templar for God wel- de not be fer- ued with tho- fe gift, fong the Kings ho- ate was wie- bad.

2 Recunfe he had put Za- charie the fon- ne of Iehou- dá to deliu. 3. Chro 24. 15. 1 Exod 2 Sam. 5. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

a By worlhi- pong the cal- uet which Ie- roboám did citch in,
Ifraél

Iehoáfh.

II.Kings.

Amaziáh. 171

6 While Ie-hoahaz lined.

7 To wit, Io-áh the fonne of Iehoaház.

8 Safety and without danger. His as yesterday and before yesterday.

9 Wherein that did admit their idol-ner, & which the Lord had commanded to be destroyed, Den 16,20. That is, Ha-zaél and Ben-hadád his fun-mas verti- read of Haza-él Chap 8,21

g' His chief purpose is to describe the kingdom of Iudáh & how God performed his pro-mes made to the house of Daud but by the way he sheweth how Ifraél was af-bished and punished for their great i-dolarise, who though they had now dege-nerat, yet God burbe by fend-ing the fun dry Prophetes and diners po-nishments did call them vn-to him againe

h Thus that v-fed to call f Prophetes and feruáts of God by whom God blessed his people, as chap 2,21 mea-ning that by their prayers that did more prosper their country, the hy force of ar-mes. That is, now, and Syria, fo that he did not wooly prophe-ese with wor-des, but alfo chifirmed him by these fig-ner that he fholte him f riskote.

deliuered them into the hand of Hazaél King of Arám, and into the hand of Ben-hadád the fonne of Hazaél, all his dayes.

And Iehoaház befoght the Lord, and the Lord heard him: for he fawe the trouble of Ifraél, wherewith the King of Arám troubled them.

(And the Lord gaue Ifraél a c deliuerer, fo that they came out from vnder the sub-iection of the Aramites. And the children of Ifraél d dwelt in their tentes as "befo-re time.

6 Neuertheles they departed not from the finnes of the house of Ieroboám which made Ifraél finne, but walked in them, euen the c groue alfo remained ftil in Samaria)

7 For he had left of the people to Iehoa-ház but fiftie horfemen, and ten charets, & ten thoufand fotemen, becaufe the King f of Arám had deftroyed them, and made them like duft beaten to poudre.

8 Concerning the reft of the actes of Ie-hoaház and all that he did, and his valiát dedes, are they not writen in the boke of the Chronicles of the Kings of Ifraél?

9 And Iehoaház flept with his fathers, and they buryed him in Samaria, and Ioáfh his fonne reigned in his fteade.

10 In the ftofe and thirtieth yete of Ioáfh King f of Iudáh began Iehoáfh the fon-ne of Iehoaház to reigne ouer Ifraél in Samaria, and reigned fixtene yete,

11 And did euil in the fight of the Lord: for he departed not from all the finnes of Ieroboám the fonne of Nebát that made Ifraél to finne, but he walked therein.

12 Concerning the reft of the actes of Ioáfh and all that he did, and his valiant dedes, and how he foght againft Amaziáh King of Iudáh, are they not writen in the boke of the Chronicles of the King of Ifraél?

13 And Ioáfh flept with his fathers, & Iero-boám fate vpon his feat: & Ioáfh was bu-ryed in Samaria amóg f Kings of Ifraél.

14 When Elíshá fel ficke of his ficknes, whereof he dyed, Ioáfh the King of Ifraél came downe vnto him, and wept vpon his face, & faid, b O my father, my father, the charet of Ifraél, & the horfeme of f fame.

15 The Elíshá faid vnto him, Take a bowe and arowes. And he toke vnto him bowe and arowes.

16 And he faid to the King of Ifraél, Put thine hand vpon the bow. And he put his hand vpon it. And Elíshá put his hands vpon the Kings hands,

17 And faid, Open the windowe i Eaft- warde. And when he had opened it, Elíshá faid, Shote. And he fhot. And he faid, Be-holde the arowc of the Lords deliuerance & the arowe of deliuer áce againft Arám: for thou fhalt fmite f Aramites in Aphék, til thou baft confumed them.

18 Againe he faid, Take the arowes. And he toke them. And he faid vnto the King of Ifraél, Smite the ground. And he fmote thrifé, and ceafed.

19 Then the man of God was t angry with him, and faid, Thou fhuldeft haue fmiten fiue or fixtimes, fo thou fhuldeft haue fmi-ten Arám, til thou hadeft confumed it, where now thou fhalt-fmite Arám but thrifé.

20 So Elíshá dyed, & they buryed him. And certeine bands of the Moabites came into the land that yere.

21 And as they were burying a man, behol-de, they fawe the fouldiers: therefore they caft the man into the fepulchre of Elíshá. And when the man was downe, & tou-ched the bones of Elíshá, he i reuiued & ftofe vpon his fete.

22 But Hazaél King of Arám vexed Ifraél all the daies of Jehoaház.

23 Therefore the Lord had mercie on the, and pitied them, and had refpect vnto the becaufe of his couenant with Abrahám, Izhák, and Izakób, and wolde not deftroy them, nether caft he them from him as m yet.

24 So Hazaél the King of Arám dyed: and Ben-hadád his fonne reigned in his fteade.

25 Therefore Jehoáfh f fonne of Jehoaház returned, and toke out of the hád of Ben-hadád the fonne of Hazaél f cities which he had taken away by waire out of the hand of Jehoaház his father: for thre times did Ioáfh bear him, and refloerd the cities vnto Ifraél.

CHAP. XIII.

1 Amaziáh the King of Iudáh putteth to death them that flew his father. 2 And after fmuteth Edám. 3 Ioáfh dyeth, and Ieroboám his finne fuccedeth him. And after him reigneth Zachatháh.

1 The fecóde yere of Ioáfh fonne of Ie-hoaház King of Ifraél reigned b Ama-ziáh the fonne of Ioáfh King of Iudáh.

2 He was fiue and twentie yere olde when he began to reigne, an i reigned nine and twentie yere in Ierufalém, & his mothers name was Ieoadán of Ierufalém.

3 And he did v uprightly in the fight of the Lord, yet not like Daud his father, but did according to all that Ioáfh his father had done.

4 Notwithftanding the hie places were one taken away: for as yet the people did facrifice & burnt incenfe in the hie places.

5 And when the kingdome was confir-med in his hád, the flew his feruáts which had killed the King his father.

6 But the children of thofe that did flay him, he fflewe not,
accordig vnto that that is writen in the boke of the Lawe of
Mo-fes, wherein the Lord commanded, faying,

b Recaufe he fme i concan to haue viko-rio againft the
enemies of God for twife or thrifé, and had not a za-ale to
conco-me them cont-nually and to deftroy them vtterly.

Exchf 18.24. I By this mire cle God chifr-med the anto-rine of
Elífhá whose dodri-ne in his life they contem-ned, f ac that
fight they might remece & imbrace the fame dodrine.

m That is, vn-til their fonne were come to a ful meafn re, &
there was no more hope of emémenc.

a Chro. 25.6.

a In the begin nig of his reig ne he femed to haue an outward
she-we of godli-ner, but after- warde he be-came an idela ter,
& worfho-ped the idoles of f Idomcás.

b Recaufe the nether confen-ted nor were partakers with their
fathent in that uk.

V.iii.

Ieroboám.

II. Kings.

Zachariah, Azariah, 348/1224

Deut 24,16. 24,16, 12,20.

e For the Idomans, whome David had brought to the Sufism,
did re-belle in the time of Ichor's some of Icho-ahazis. Or, the
same, or, or, or, or, or, or, or, or, or, or, or, or, or, or, or, or,
or, or, or, or, or, or, or, or, or, or, or, or, or, or, or, or, or,
or, or, or, or, or, or, or, or, or, or, or, or, or, or, or,

the, long, is him.

8. That is, 6. the Israelites had given to them of Iodah for an
affirm- age of peace.

h Which of the Rhoad boy has Iodah for a future of
5,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,
,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,6,

The fathers that not be put to death for the children, nor the
children put to death for the fathers; but euerie ma that be put
to death for his owne sinne.

He slewe also of Edom in the valley of salt ten thousand, and
toke the cive of Sela by warre, & called the name thereof
Ioktheel vnto this day.

Then Amaziáh sent messengers to Ichoáth the sonne of
Ichoaház, sone of Iehú King of Ifraél; saying, Come, let vs se
one another in the face.

Then Ichoáth the King of Ifraél sent to Amaziáh King of Iudáh, saying, The thistle that is in Lebanon, sent to the cedre that is in Lebanon, saying, Give thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

Because thou hast smitten Edom, thine heart harhe made thee proude: 'brag of glorie, & tarye at home. why doest thou prouoke to thine hurt, that thou shuldest fall, and Iudáh with thee?

But Amaziáh wilde not hear: therefore Ichoáth King of Ifraél went vp: and he & Amaziáh King of Iudáh sawe one another in the face at Beth-shémesh which is in Iudáh.

And Iudáh was put to the worfe before Ifraél, and they had euerie man to their tenues.

But Ichoáth King of Ifraél toke Amaziáh King of Iudáh, the sonne of Ichoáth the sonne of Amaziáh, at Beth-shémesh, & came to Ierufalém, and brake downe the wall of Ierufalém fro the gate of Ephraim to the corner gate, soure hundred cubites.

And he toke all the goide and siluer, and all the vessels that were foude in the house of the Lord, and in the treasures of the Kings house, and the children that were in a hostage, and returned to Samaria.

Concerning the rest of the actes of Ichoáth which he did and his valiant dedes, and how he foght with Amaziáh King of Iudáh, are they not written in the boke of the Chronicles of the Kings of Ifraél?

And Ichoáth slept with his fathers, and was buryed at Samaria among the Kings of Ifraél: and Ieroboám his sonne reigned in his steade.

And Amaziáh the sonne of Ioáth King of Iudáh, lived after the death of Ichoáth sonne of Ichoaház King of Ifraél siftene yere.

Concerning the rest of the actes of Amaziáh, are they not written in the boke of the Chronicles of the Kings of Iudáh?

But they wrought, treason against him in Ierufalém, and he fled to Lachiáth, but they sent after him to Lachiáth, and slewe him there.

And they broghe him on horses, and he was buryed at Ierufalém with his fathers in the citie of Daud.

Then all the people of Iudáh toke Azariáh, which was sfxtene yere olde, and made him King for his father Amaziáh.

He buylt Eláth, and restored it to Iudáh, after the Kig slept with his fathers.

In the fifteenth yere of Amaziáh the sonne of Ioáth King of Iudáh, was Ieroboám the sonne of Ioáth made Kig ouer Ifraél

in Samaria, or reigned one and four-tie yere.

And he did euil in the fight of the Lord: for he departed not from all the sinnes of Ieroboám the sonne of Nebát, which made Ifraél to sinne.

He restored the coast of Ifraél, from the entring of Hamáth, vnto Sea of the wilderness, accordig to worde of the Lord God of Ifraél, which he spake by his servant Ionáh the sonne of Amitrái the Prophet, which was of Gath Hépher.

For the Lord sawe the exceeding bitter affliction of Ifraél, so that these was none thus vp, nor any left, nether yet any that colde helpe Ifraél.

Yet the Lord had not decreed to put out the name of Ifraél from vnder the heauenz: therefore he prefereued them by hand of Ieroboám the sonne of Ioáth.

Concerning the rest of the actes of Ieroboám, and all that he did, and his valiat dedes, or how he foght, and how he restored Damascus, and Hamáth to Iudáh in Ifraél, are they not written in the boke of the Chronicles of the Kings of Ifraél?

So Ieroboám slept with his fathers, even with the Kings of Ifraél, and Zachariah his sonne reigned in his steade.

CHAP. XV.

Azariáh the King of Iudáh haummoth a leper of Iothám, to Shallám, to Manaham, to Pikehch, to Ux, záh, to Iothám, to And Aház.

In the seven & twentieth yere of Ieroboám King of Ifraél, begá Azariáh, sonne of Amaziáh King of Iudáh to reigne.

Sixtene yere olde was he, when he was made King, and he reigned two and fifie yere in Ierufalém: and his mothers name was Iecholiáh of Ierufalém.

And he did vprightly in the fight of the Lord, according to all that his father Amaziáh did.

But the his places were not put away for the people yet offred, and burned incense in the his places.

And the Lord sfinore the King: and he was a lepes vnto the day of his death, and dwelt in anhoufe, aparte, and Iothám the Kings sonne gouetned the houfe, or judged the people of the land.

Concerning the rest of the actes of Azariáh,

i Who is also called Vzriáh, i Chro 26,4.

2 Which is all so called Ela-món or Elóth.

I because this isolatene was so vile and al- mohe zero- dible, that not shulds for- fake & lining God to wor- ship calves, &

works of man hads, therefo- re the Scrip- more doeth oft times
repeal is in the repro- che of all ido- lators "Sir by the hand of
in Read 1 Kig. 24,16 "Sir had no fence.

n Which was also called An trochia of Sy- ria, or Rikiáh.

"Sir is the roth with yere of fe- wnth yere.

a So long as he gone care to Zachariáh the Prophet b His father
& good father were there by these fubriets and femaen, & he
became in wilde vfure the Priests of fice contrate to Gods ordi-
nance, was fud of immodially by the hand of God with the
leprode, 2, Chro 26, 12. c As vereroy or deprunt to his father.

Shallúm.Menahém.

II.Kings. Pekahiáh.Iothám. 1249/1224

He was the fonne to def- vent from Ie- há, who reig- ned
accor- ding to Gods promises, but in him God be- gan to
execute his wrath a- gainst & house of Iehú. Zachariák was the
last in Ifraél, & had the kingdoms by successions, that only Pe-
kahiáh & fon- ne of Mena- hém who reig- ned but two yere.
Chap. 10, 30.

Which was a cure of If- raél that wol- de not receive him to be
Kig.

That is, of Ifraél In thede of faking helps of God, he wés about
by mo- ney tophichu- se the favour of this King belg an infide-

le, & thereto- re God forso- he him, & Phul fone after- ward
heake promises, de- stroyed his country & led his people a-
way captain

riáh, and all that he did, are they not wri- ten in the boke of the
Chronicles of the Kings of Iudáh?

7 So Azariáh slept with his fathers & they buryed him with his
fathers in the citic of Daud, and Iothám his fonne reigned in
his steade.

8 ¶ In the eight and thirtieth yere of Aza- riáh King of Iudáh
did Zachariáh the fonne of Ieroboám reigne ouer Ifraél in
Samaria fix & monethes,

9 And did euil in the fight of the Lord, as did his fathers: for he
departed not from the finnes of Ieroboám the fonne of Ne- bát,
which made Ifraél to finne.

10 And Shallúm the fonne of Iabéth conspi- ted against him, &
fmote him in the fight of the people, and killed him, & reigned
in his steade.

11 Concerning the rest of the actes of Za- chariáh, beholde,
they are write in & boke of the Chronicles of the Kings of
Ifraél.

12 This was the *worde of the Lord, which he spake vnto Iehú,
fayág, Thy fonneshal fit on the throne of Ifraél vnto & fourte

ge-neration after thee. And it came fo to paffe.

13 ¶ Shallúm the fonne of Iabéth began to reigne in the nine and thirtieth yere of Vzziáh King of Iudáh: and he reigned the space of a moneth in Samaria.

14 For Menahém the fonne of Gadi went vp from Tirzáh, and came to Samaria, & fmote Shallúm the fonne of Iabéth in Samaria, & stew him, & reigned in his stead.

15 Concerning the rest of the actes of Shal lúm, and the treason which he wrought, be-holde, they are written in the boke of the Chronicles of the Kings of Ifraél.

16 ¶ Then Menahém destroyed Tiphísáh, and all that were therem, and the coastes thereof from Tirzáh, because they opened not to him, and he fmote it, and ript vp all their women with childe.

17 The nine and thirtieth yere of Azariáh King of Iudáh, began Menahém the fonne of Gadi to reigne ouer Ifraél, & reigned ten yeres in Samaria.

18 And he did euil in the fight of the Lord, and departed not all his dayes from the finne of Ieroboám the fonne of Nebát, which made Ifraél to finne.

19 ¶ The Phul the King of Afshúr came against the s land: & Minahém gaue Phul a thousand talents of silver, that his hád

might be with him, & establish the king- dome in his hand.

20 And Menahém exacted the money in If- raél, that all men of substance shulde giue the King of Afshúr fifty shekels of silver a piece: fo the King of Afshúr retuned & tarred not there in the land.

21 Concerning the rest of the actes of Me- nahém, and all that he did, are they not

writen in the boke of the Chronicles of the Kings of Ifraél?

22 And Menahém slept with his fathers, & Pekahiáh his fonne did reigne in his stead.

23 ¶ In the fiftieth yere of Azariáh King of Iudáh, begá Pekahiáh the fonne of Mina- hém to reigne ouer Ifraél in Samaria, & reigned two yere.

24 And he did euil in the fight of & Lord: for he departed not fro the finnes of Iero- boám the fonne of Nebát, which made Ifraél to finne.

25 And Pekah the fonne of Remaliáh, his captaine conspired against him, and fmote him in Samaria in the place of the Kings palace with Argób and Ariéh, and with him fifty men of the Gileadites: fo he kil- led him, and reigned in his steade.

26 Concerning the rest of the actes of Pe- kahiáh, and all that he did, beholde, they are writen in the boke of the Chronicles

of the Kings of Ifraél.

27 In the two and fiftieth yere of Azariáh King of Iudáh began Pekah the fonne of Remaliáh to reigne ouer Ifraél in Sama- ria, and reigned twentie yere.

28 And he did euil in the fight of the Lord: for he departed not from the finnes of Ie- roboám the fonne of Nebát, that made Ifraél to finne.

29 In the dayes of Pekah King of Ifraél, a came Tigláth Pilefer King of Afshúr, and toke Lion, & Abél, Beth-maacháh, & Iánoah, and Kedéth, and Hazór, and Gi- leád, and Galiláh, & all the land of Naph- talí, and carried them away to Afshúr.

30 And Hofnéa the fonne of Eliáh wrought treason against Pekah the fonne of Rema- liáh, and fmote him, and stewe him, & trig- ned in his steade in the twentieth yere of Iothám the fonne of Vzziáh.

31 Concerning the rest of the actes of Pé- kah, and all that he did, beholde, they are writen in the boke of the Chronicles of the Kings of Ifraél.

32 ¶ In the second yere of Pekah the fonne of Remaliáh Kig of Ifraél, began Iothám fonne of Vzziáh Kig of Iudáh to reigne.

33 Fie and twentie yere olde was he, whe he began to reigne, and he reigned sixtene yere in Ierufalém: and his mothers

name was Ierufhá the daughter of Zadók.

34 And he did vprightly in the fight of the Lord: he did according to all that his fa- ther Vzziáh had done.

35 But the hie places were not put away: for the people yet offied & burnt incense in & hie places: he buylt the hieft gate of the house of the Lord.

36 Concerning the rest of & actes of Iothám, & all & he dyd, are they not write in & beke of the Chronicles of & Kigs of Iudáh?

37 In those dayes the Lord began to V.iii.

Which were of the fone conspicuous.

For God the red vp Phul & Tigláth Pile- fer against If- raél for their finnes, & Chro. 5.16.

a Chro. 27, 1.

He steweth & his uprights- ness was not such, but he had many and great fancies.

in After the death of Io- thám.

Aház.

II. Kings.

Hezekiah. Hóshéa. 20/1224

Which flew of Iudáh in one day fit scorchoud fighting men, 2
Chro 13,6, because they had forsaken the true God.

fend against Iudáh Rezín the King of Arám, and a Pekáh the
sonne of Remaliáh.

And Iothám slept with his fathers, and was butyed with his
fathers in the citie of Daud his father, & Aház his sonne
reigned in his steade.

CHAP. XVI.

1. Aház, King of Iudáh conferateth his sonne in fyre. 2.
Ierusalém is besieged. 3. Damásus is taken and Rá-zín
slaine is Iddatris 4. The death of Aház, to Hezekiah
fureadeth him.

The seuenteenth yere of Pekáh the sonne of Remaliáh; Aház
the sonne of Iothám King of Iudáh began to reigne.

Twentie yere olde was Aház, when he began to reigne, and he
reigned sixtene yere in Ierusalém, and did not vprightly in the
sight of the Lord his God, like Daud his fathers:

But walked in the way of the Kings of Ifraél, yea, & made his
sonne to go thow the fyre, after the abominations of the
heathé, whome the Lord had cast out before the children of
Ifraél.

Also he offred and burnt incense in the hie places and on the hills, & vnder eueriegrete tre.

Then Rezín King of Arám and Pekáh sonne of Remaliáh Kig of Ifraél came vp to Ierusalém to fight: & they besieged Aház, but colde not ouercome him.

At the same time Rezín King of Arám restored 1 Eláth to Arám, and droue the Iewes fró, Eláth: so the Aramites came to Eláth, and dwelt there vnto this day.

Then Aház sent emeflengers to Tigláth Pilefar King of Afshúr, saying, I am thy sexuant and thy sonne: come vp, and deli-ue me out of the hand of the King of Arám, and out of the hand of the King of Ifraél which rife vp against me.

And Aház toke the siluer and the golde that was foude in the house of the Lord, and in the treasures of the Kings house, and sent a present vnto the King of Afshúr.

And the King of Afshúr consented vnto him: and the King of Afshúr went vp against Damásus, and when he had také it, he caried the people away to Kir, and slewe Rezín.

And King Aház went vnto Damásus to mete Tigláth Pilefar King of Afshúr: and when King Aház sawe the altar that was at Damásus, he sent to Vriiáh the Priest the pattern of the altar, and the faction of it, and all the workeman ship thereof.

And Vriáh the Priest made an altar in all pointes like to that which King Aház had sent from Damásus, so did Vriáh the Priest against King Aház came from Damásus.

So when the King was come from Damásus, the Kig sawe the altar: & the King drew nere to the altar and offred the tron.

And he burnt his burnt offering, and his meat offering, & powied his drink offering, and sprinkled the blood of his peace of frings besides the altar,

And set it by the brazen altar which was before the Lord, and broght it in farther before the house between the altar and the house of the Lord, & set it on the Northside of the altar.

And King Aház commaded Vriáh the Priest and said, Vpon the great altar set on fyre in the morning the burnt offering, and in the euen the meat offering, and the Kings burnt offering and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings: and powre thereby all the blood of the burnt offering, and all the blood of the sacrifice, and the brazen altar shalbe for me to inquire of God.

And Vriáh the Priest did according to all that King Aház had commanded.

And King Aház brake the borders of the bases, and toke the caldrons from of them, and toke downe the sea from the

brazen oxen that were vnder it, and put it vpon a pauement of stones.

And the vaile for the Sabbáth (that they had made in the house) & the Kings entrie without turned he to the house of the Lord, because of King of Afshúr. Concerning the rest of the acres of Aház, which he did, are they not written in the boke of the Chronicles of the Kings of Iudáh?

And Aház slept with his fathers, & was buryed with his fathers in the citie of Daud, & Hezekiah his sonne reigned in his steade.

CHAP. XVII.

Hóshéa King of Ifraél is taken, 4 And he and all his realme broght to the Afyrians, 15 For their idolatrie 16 Lions destrie the Afyrids that dwelt in Sama via. 17 Euerie me worshipeth the God of his nation, 18 Contrary to the commandement of God.

In the twelve yere of Aház King of Iudáh began Hóshéa the sonne of Eláh to reigne in Samaria ouer Ifraél, and reigned nine yeres,

And he did euil in the sight of the Lord, but not as the Kings of Ifraél, that were before him.

And Shalmanéfer King of Afshúr came vp against him, and Hóshéa became his seruant, and gaue him presents.

And the King of Afshúr founde treason in Hóshéa: for he had sent meflengers to So King of Egypt, and broght no present vnto the King of Afshúr, as he had done

Ether of frings for peace or prosperi- tie, or of chan- kes giving, as Ieun 1,2, or els meaning the morning and euenig offrig, Ieun 19,18, No 20 21; and thus he conf- ned the men- nes and the al- tar which God had commu- ded by Salo- mön, to ferne God after his own fautee, i That is, as f eigh hand an men were into the Temple.

Here he osta blisheth by ob mandemie his owne wicked proceulings, & doeth abolish the commande men & ordi- nance of God.

I Orem, whe- rein they lay on 2 Sabbath which had for und their wee- le in the Tem- ple and fo de- pared home. m Ether to far tre the King of Afyris, when he shul- de thus it him change the or- dinat of God, or els that the Temple might be a refuge for him if King, shulde fuddy affile his house.

Though he inurned no newe idolatrie or impetia an others did yet he fights for belye at the Egyptians & God had for- bidders.

For he had payed tribune for the space of eight yeren

We, for that there is no yet re so wicked, but he shal doing
fasteners in false mis- hers to ferne his name.

And Vriiáh the Priest made an altar in all pointes like to that
which King Aház had sent from Damásus, so did Vriiáh the
Priest against King Aház came from Damásus.

yerely:

Ifraels captiuitie.

II. Kings.

The lyons.

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Chap. 12, 10.

e For at this time f Medes and Perfaun were fuked to f
Afrville. d He french forth at high the cause of this great pla-
ger & perpe- sual capti- uit, to admo- nish all people and
nations to cleans to the Lord God, and only worship him for
fure of the indge- ment.

e Meaning, throughout all their bor- ders.

Deut 4, 10

"The by the hand of Lore 12, 11 & 21, 5, & 31, 12

Deut 31, 27. f So that to al- ledge the au- rorite of our fathers
or gre- at antiquitie, except we can prove f they were godlie, is
but to declare that we are f childed of the walked.

Exod 32, 2. f 4ing 12, 18 g That is, the fume, f mo- ne &
Garces, Deut 4, 10 h Read Chap 16, 6

yereley: therefore the King of Afshúr shut him vp, and put him
in prison.

5 Then the King of Afshúr came vp throughout all the land,
and went against Samarra, and besieged it the yere.

6 In the ninth yere of Hofhóa, the King of Afshúr toke
Samaria, and caryed Ifra- él away vnto Afshúr, and put them in
Ha- lách, and in Habór by the ruer of Gozán, and in the cities of
the Medes.

7 For when the children of Ifraél d finned against the Lord
their God, which had brought them out of the land of Egypt,
from vnder the hand of Pharaóh King of Egypt, and feared
other gods,

8 And walked according to the factions of the heathen, whome
the Lord had cast out before the children of Ifraél, and after the
manors of the Kings of Ifraél, which they vfed,

9 And the children of Ifraél had done fe- cretly things that
were not vpright befo- re the Lord their God, and throughout

all their cities had buylt his places, boche from the tovere e of
the watche, to the defen- fed citre,

10 And had made them images and groues vpon euerie his bil,
and vnder euerie grene tre,

11 And there burnt incense in all the his places, as did the
heathé, whome the Lord had taken away before them, and
wrought wicked things to angre the Lord,

12 And ferued idoles: whereof the Lord had faid vnto them, e
Ye fhall do no fuche thing,

13 Notwithstanding the Lord testified to Ifraél, and to Iudáh "
by all the Prophe- tes, and by all the Seers, faying, e Turne
from your euil wares, & kepe my cóman- dements & my
statutes, according to all the Lawe, which I commanded your
fa- theirs, and which I finte to you by my fei- uants the
Prophetes.

14 Neuertheles they wolde not obey, but haidened their
neckes, like to the nec- kes of their f fathers, that did not
beleue in the Lord their God.

15 And they refused his statutes and his co- uenant, that he
made with their fathers, and his testimonies (wherewith he
witnef- fed vnto them) and they followed vanitie, and became
vaine, & followed the heathé that were rounde about them:

concerning whome, the Lord had charged them, that they
fhulde not do like them.

16 Finally they left the commandements of the Lord their God,
and made them molten images, e even two calves, & made a
giou, and worshiped all the s hofte of heanen; and ferued Baal.

17 And they made their fonges and their daughters b paffe
through the fyre, and v-

fed witchcraft and enchantements, yea, b folde them felues, to
do euil in the fight of the Lord, to angre him.

18 Therefore f Lord was exceeding wroth with Ifraél, and put
them out of his fight, and none was left but the tribe of Iudáh b
onely.

19 Yet Iudáh kept not the commandemets of the Lord their
God, but walked accor- ding to the faction of Ifraél, which
they vfed.

20 Therefore the Lord cast of all the fede of Ifraél, and
afflicted them, & deliuered them into the hands of spoylers,
vntil he had cast them out of his fight.

21 "For he cut of Ifraél from the houfe of Daud, and they
made Ieroboám the fon- ne of Nebáz King: & Ieroboám drewe
If- raél away from following the Lord and made them finne a
great finne.

22 For the children of Ifraél walked in all the finnes of Ieroboám, which he did, and departed not therefrom,

23 Vntil the Lord put Ifraél away out of his fight, as he had faid" by all his feruáts the "Prophetes, & caryed Ifraél away out of their land to Afshúr vnto this day.

24 And the King of Afshúr broght folke from Babel, and from "Cutháh, and from Auá, and from Hamáth, and from Sepharuám, and placed them in the cities of Samaria in theade of the children of If- raél: fo they possessed Samaria, and dwelt in the cities thereof.

25 And at the beginning of their dwellig there, they fared not the Lord: therefore the Lord fent lyons among them, which flewe them.

26 Wherefore they fpake to the King of Afshúr, faying, The nacions which thou haft iemoued, and placed in the cities of Samaria, knowe not the maner of f God of the land: therefore he hathe fent lyons among them, and beholde, they flay them, because they knowe not the maner of the God of the land.

27 Then the King of Afshúr commanded, faying, Cary thether one of the priests, whome ye broght thence, and let him go and dwel there, & teache them the maner of the God p of the countrey.

28 So one of the priests, which they had caryed from Samaria,
came and dwelt in Beth-el, and taught them how they fhulde
feare the Lord.

29 Howbert euerie nació made their gods, and put them in the
houfes of the his pla- ces, which the Samaritás had made,
euerie nacion in their cities, wherein they dwelt

30 For the men of Babel made s Succóth- Benóth: and the men
of Cuth made Nei- gál, and the men of Hamáth made Afshá-
má.

1 Read of this phrafe, i Ktg. 21, 20, & 25.

k No whole tribe was left but Iudáh, &c that of Ierobo- ám &
Ical, & removed, we- re cofted with Iudáh.

l Out of the land where he flewed f great tell inions of his
pretence & fanour m That is, God cut of the ten tribes, i King.
12, 16

"The by the he did rule. 25, 9.

n Of these proples came the Samaritás, whereof men- cion is
fo mu- che made in f Gelpel, & with whome y lew- es wolde
hone nothing to do, Loh 4, 9. o That is, they ferued him noteth,
is fore, loft they fhold blafph, are bil, as theght the- re were no
God, because he chaffid f ifraeltes, he fleweth his mightre
pow- et among the by this & age painfhanct

p That is, how to worship his that f wicked rather the to this
their ch- modities, will charge to all religious

q Meaning, f euery coftrey f could that v- dole, which was
moft n- ftemed in that place whence they came

X.i.

The brafen ferpent.

II. Kings.

Hezekiahs feare. 352/1224

3 And the Auims made Nibház, and Tar- rák: and the
Sepharuims burnt their chil- dren in the fyre to Adrammélech,
and A- nammélech the gods of Sepharuáim.

3 Thus they feared the Lord, and appoin- ted our prifts out of
them felues for the hie places, who prepared for them facrifices
in the houfes of the hie places.

e That is, the had a certain knowledge of God & feared him,
becaufe of the panili- ment, but that continued till idolaters, as
do f Papifts, which wor- fhup both God & idolat: but this is not
to feare God as appeareth verf 34 f He maneth this by the
Ifraelites, to whome he had guft his com- mandements Gen 32,
33. f King 18, 35. Indg. 4, 10. Iere 20, 2.

They * feared the Lord, but serued their gods after the maner
of the nacifons who- me they carued thence.

Vntto this day they do after the olde ma- ner: they nether feare
God, nether do after f their ordinances nor after their custo-
mes, nor after the Lawe, nor after the co- mandement, which
the Lord commanded the children of Iakób, * whome he na-
med Ifiaél,

35 And fi whome the Lord had made couc- nát, & charged
them, faying, * Feare none other gods, nor bowe your felues to
them, nor feue them, nor facrifice to them:

36 But feare the Lord which brought you out of the lád of
Egypt with great power, and a fretched out arme: him feare
ye, and worship him, and facrifice to him.

37 Alfo kepe ye diligently the ftatutes and the ordinances, and
the Lawe, and the co- mandement, which he wrote for you,
that ye do them continually, & feare not other gods.

38 And forget not the couenant that I haue made fi you, nether
feare ye other gods,

39 But feare the Lord your God, and he wil deliuer you out of
the hands of all your enemies.

40 Howbeit they obeyed not, but did after their olde custome.

41 So thefe * nacifons feared the Lord, and ferued their images
alfo: fo did their chil- dren, and their childrens children: as did
their fathers, fo do they vnto this day.

CHAP. XVIII.

4 Ezeziáh King of Iudáh putteth downe the brafen ferpent, &
deltreyeth the idolat, 7. And proſpereth it If- rael a carved away
captive 30 The blaſſhomes of Sa- neheriá.

e That inche- fe ftrangers, & were ſent into Samaria by 9 Afi
yeiant

e Cbre 28, 27 & 29, 1.

a Aſthoſh that of Iudáh we- re gnein to idolatrie and amperter,
as this of Ifiaél were, yet God for his gnees ſake was mer- cifal
vnto the throne of Da- uid & ver by his infegement towne the
other, prouo- ked them to repenceance. Nymb. 21, 8.

N Owin * the third yere of Hoſhéa, ſonne of Eláh King of
Ifiaél, He- zekiáh the ſonne of Aház King of Iudáh began to
reigne.

He was fiue and twentie yere olde when he began to reigne,
and reigned nine and twétie yere in Ieruſalém. His mothers na-
me alfo was Abí y daughter of Zachariah, And he did *
vprightly in the fight of the Lord, according to all that Dauid
his fa- ther had done.

He toke away the hie places, and brake the images, and cut
downe the groues, & brake in pieces the * braft in serpent that
Mofes had made: for vnto thofe dayes the children of Ifiaél did
burne incenfe to

it, and he called it b Nehufhtán.

5 He truſted in the Lord God of Ifiaél: fo that after him was
none like him among all the Kings of Iudáh, nether were there
anic fuche before him.

6 For he claue to the Lord & departed not from him, but kept
his commandem: nts, which the Lord had commanded Mofes.

7 So the Lord was with him, and he prof- pered in all things,
which he toke in hand: alfo he rebelled againſt the King of Af-
fhúi, and ferued him not.

8 He fmote the Philiftims vnto Azzáh, & the coaſtes thereof, *
from the watche towre vnto the defended citie.

9 ¶ * And in the foute yere of King He- zekiáh, (which was the
feueñth yere of Ho- fhéa ſonne of Eláh King of Ifiaél) Shal-
manéfer King of Affhúi came vp againſt Samaria, and beleged
it.

10 And after thre yeres they toke it, enen in the fixt yere of
Hezekiáh: that is, * y ninth yere of Hofhéa King of Ifiaél was
Sa- maria takin.

11 The the King of Affhúi did cary away Ifiaél vnto Affhúi, and put them in Ha- lách and in Habór, by the ruuer of Gozán, and in the cities of the Medes,

12 Because they wolde not obey the voyce of the Lord their God, but tranſgreſſed his couenant: that is, all that Moſes the fer- uant of the Lord had commanded, and wolde nether obey nor do them.

13 ¶ * Moreouer, in the fourteenth yere of King Hezekiáh Saneheriib Kig of Affhúi came vp againſt all the ſtiog cities of Iu- dáh, and toke them.

14 Then Hezekiáh King of Iudáh ſent vnto the King of Affhúi to Lachiſh, ſay- ing, * I haue offended: departe from me, & what thou layeſt vpon me, I wil beare it. And the King of Affhúi appointed vn- to Hezekiáh King of Iudáh thie hun- dreth talents of ſiluer, and thirty talents of golde.

15 Therefore Hezekiáh gaue all the ſiluer that was founde in the houſe of the Lord, and in the treaſures of the Kings houſe.

16 At the ſame ſeaſon did Hezekiáh pul of the plates of the dores of the Temple of the Lord, and the pilleis (which the ſaid Hezekiáh King of Iudáh had couered o- uei) and gaue them to the King of Af- fhúi.

17 ¶ And the King of Affhúi ſent a Tar- tán, and Rab-farís, and Rabhakhéh ſiom Lachiſh to King Hezekiáh with a great hoſte

againſt Ierufalém. And they went vp, and came to Ierufalém,
and when they were come vp, they ſtoode by the condite of the
vpper poole, which is by the path of the fuller's field,

18 And called to the King. Then came out

b That is, a piece of braſe: thus he cal- led y ſerpent by
contempt, & norwiſhā- ding was ſee vp by y worde of God, &
ma- racles were wrought by it: yet whi it was abſed to ido-
latric, the good King def- croyed it, not thinking it worth to be
called a ſer- pent, but a pie- ce of braſe c Read Chap. 17, 9

Chap. 17, 8.

Chap. 17, 8.

2. Chre. 32, 1. ifa. 36, 2. eccl. 4. 10.

d As his zeale was before praſſed, ſo his weakneſſe is here ſer
forth y none ſtulde glorie in him telle.

e After cartel no yerres when Hezekiáh cu- lid to ſend y tribute
apoun- ted by y king of y Affhians, he did his cap- tance
ſcarme againſt him

10

Rabshakehs blaſphemie. II. Kings.

Mr. writer of Chancellor, 11, Sylvester.

The tale of the lipper Thou thinkest will serve to persuade thy people, or to move my ma- fter Egypt shall not only be able not to succeed thee, but that he not to thee

Thus the colossians think that Gods religion is de- froyd, when superficial & colossian are restrained Meaning it was best for all to yell, to the King of Af- ry, because this power was so in all that he had not me to founnish two thousand hor- fes The wicked always in their posi- perity, after the fellow, God dueth favour the Thus he speaketh to fear Ezekiah that by ref- iting him, he shulde refit God Or, Syrians.

"The the water of their fire

Or, by his hand

"The blasphemy meaning the ef- ficient of peace.

to them Eliakim the fonne of Hilkihah, which was fteward of the houle, & Sheb- nah the chancellor, and Ioah the fonne of Afaph the recorder.

19 And Rabshakeh said vnto them, Telye Hezekiah, I pray you, Thus fayth the great King, me the great King of Afshur, What comhdice is this wherein y trufteft

20 Thou thinkest, Surely I haue eloquen- ce, but counfel and ftrengh are for the warre. On whome then doeft thou truft, that

thou rebelleft againft me?

21 Lo, thou trufteft now in this broken ftaffe of rede, to wit, on Egypt, on which if a man leane, it wil go into his had, & peace it: fo, Pharaoh King of Egypt vnto all that truft on him.

22 But if ye fay vnto me, We truft in y Lord our God, is not that he whofe his places, and whofe altars Hezekiah hathe taken away, and hathe faid to Iudah and Ieruf- lem, Ye fhall worship before this altar in Ierufalem?

23 Now therefore giue hostages to my lord the King of Afshur, and I wil giue the two thousand horfes, if thou be able to fer riders vpon them.

24 For how canft thou depife anie captai- ne of the leaft of my mafter feruats, & put thy truft on Egypt for charets and horfemen?

25 Am I now come vp without the lord to this place, to deftroye it? the lord faid to me, Go vp againft this lad, & deftroy it.

26 Then Eliakim the fonne of Hilkiah and Shebnah, and Ioah faid vnto Rabshakeh, Speake, I pray thee, to thy feruants in the Aramites language, for we vnderft and it, and taik not with vs in the Iewes tongue, in the audience of the people that are on the wall.

27 But Rabshakeh said vnto the, Hathe my mafter fent me to thy mafter and to thee to fpeake thefe wordes, and not to the men which fit on the wall, that they may eat then owne dounge, & drinke their owne piffe with you?

28 So Rabshakeh ftole and cryed with a loude voyce in the Iewes language, & fpa- ke, faying, Heare the wordes of the great King, of the King of Afshur.

29 Thus fayth the King, Let not Heze- kiah difceiue you: for he fhall not be able to deliuer you out of mine hand.

30 Nether let Hezekiah make you to truſt in the Lord, faying, The Lord wil ſurely deliuer vs, and this citte fhall not be giuen oues into the hand of the King of Afshur.

31 Hearken not vnto Hezekiah: for thus faith the King of Afshur, Make appointment with me, and come out to me, that euerie man may eat of his owne vine, and euerie man of his owne figre, and drinke

euerie man of the water of his owne well, 33 Til I come, and bring you to a land like your owne land, even a land of wheat and wine, a land of bread and vineyardes, a land of oliues oyle, & hony that ye may liue and not dye: and obey not Hezekiah, for he difceiueh you, faying, The Lord wil deliuer vs.

34 Hathe anie of the gods of the naciós de- liuered his land out of the hand of the King of Afshur?

35 Where is the god of Hamah, and of Ar- pad? where is the god of Sepharuaim, He- na and Iuah? how haue they deliuered Sa- maria out of mine hand?

36 Who are they among all the gods of the naciós, that haue deliuered their land out of mine hand, that the Lord shulde deliuer Ierufalem out of mine hand?

37 But the people held their peace, and answered not him a word: for the King's commandement was, faying, Answer ye him not.

38 Then Eliakim, the fonne of Hilkiash W was ftewarde of the houfe & Shebnah the chancellor, and Ioah the fonne of Afaph the recorder came to Hezekiah with their clothes rent, and tolde him the wordes of Rabshakeh.

CHAP. XIX.

6 God promiseth by Ifaiah Wifene to Hezekiah 35 The Angel of the Lord killeth an hundredth and four years of the afarant, 37 Sanshe- rib is killed of his owne fumes.

1 A No. when King Hezekiah heard it, Ifa 37.2, he rent his clothes and put on facke- clothe, & came into the houfe of y Lord,

2 And fent Eliakim which was y ftewarde of the houfe, and Shebnah the chancellor, and the Elders of the Priests clothed in

fackeclothe to Ifaiah the Prophet the fonne of Amóz.

3 And they faid vnto him, Thus fayth He- zekiah, This day is a day of tribulation and of rebuke, & blafphemie: for the children are come to the birth, and there is no ftrengh to bring forthe.

4 If fo be the Lord thy God hathe heard all the wordes of Rabshakeh, whome the King of Afshur his mafter hathe fent to taile on the liuing God, and to repro- che him with wordes which the Lord thy God hathe heard, the life thou vp? pray- er for the remnant that are left

5 So the feruants of King Hezekiah came to Ifaiah.

6 And Ifaiah faid vnto them, So fhall ye fay to your mafter, Thus fayth the Lord. Be not afrayed of the wordes which thou haft heard wherewith the feruants of the King of Afshur haue blafphemed me.

7 Beholde, I wil fend a blaft vpon him, & he fhall heare a noyfe, & retuine to his X II.

1 He make him felfe fo fore, that he wil not grant them true, except they re- ord them fel- ues to him to be led away capnies

m This is an exetorable blaf- phemie againft the true God, to make him equal with y stoles of other nacontinbere- fore God

did make iharpa- ly punish it

w To heare fo- me new pro- pect and to hour confoe of him

b The dangers are to great y we can neither auunge this
blafphemie, nor helpe our felues, no mo- r the a wund in her
tathah.

c Meaning for Ierufalem do ouels, re- mained of all the cities
of Iud- ah.

d The Lord can with one blaft Howe a- way all the ftrengh of
ma and more it into doth

Hezekiahs prayer.

II. Kings. Sancheribs hoste destroyed.

owne land: & I wil cause him to fall vpon the sworde in his
owne land.

8 ¶ So Rabshakéh retuned, and founde the King of Asshúr
fighting against Lib-náh: for he had heard that he was departed
from Lachísh.

9 ¶ He heard also men say of Tirhákah King of Ethnopia,
Beholde, he his come out to fight against thee: he therefore
departed and sent other messengers vnto Hezekiáh, saying,

10 Thus shal ye speake to Hezekiáh Kig of Iudáh, & say, Let
not thy God disceue thee in whome thou trusteft, saying, Ieru-

salém shal not be deliuered into the hand of the King of Asshúr.

11 Beholde, thou hast heard what the Kings of Asshúr haue done to all lands, how they haue destroyed them: and shalt thou be deliuered?

12 Haue the gods of the heathé deliuered them which my fathers haue destroyed as Gozán, and Harán, and Rézeph, and the childré of Eden, which were in Thelásar?

13 Where is the King of Hamáth, and the King of Arpád, and the King of the citie of Sepharuaim, Hená and Iua?

14 ¶ So Hezekiáh received the letter of the hand of the messengers, and red it: & Hezekiáh wét vp into the house of the Lord, and Hezekiáh spred it before the Lord.

15 And Hezekiáh prayed before Lord, and said, O Lord God of Israel, which dwellest betwene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen & the earth.

16 Lord, bowe downe thine esye, and heare: Lord open thine eyes and beholde, and heare the wordes of Sancherib, who hathe sent to blaspheme the young God.

17 Trueth it is, Lord, that the Kings of Asshúr haue destroyed the nations and their lands,

18 And haue set fyre on their gods: for they were no gods, but the worke of mans háds, even wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseche thee, saue thou vs out of his hand, that all the kingdomes of earth may knowe, that thou, o Lord, art only God.

20 ¶ Then Isaiah the sonne of Amóz sent to Hezekiáh, saying, Thus sayeth Lord God of Israel, I naue heard that which thou hast prayed me, concerning Sancherib King of Asshúr.

21 This is the worde that the Lord hathe spoken against him, O virgine, daughter of Zion, he hathe despised thee, and laughed thee to soone: o daughter of Ieru-salém, he hathe shaken his head at thee.

22 Whome hast thou railed on and whome

hast thou blasphemed: and against whome hast thou exalted thy voyce, and lifted vp thine eyes on hycæuen against the Holy one of Israel.

23 By thy messengers thou hast railed on the Lord, and said, By the multitude of my chatets I am come vp to the top of the mountains, by the sides of Lebanon, and wil cut downe the hie cedies thereof, and the faue fyre trees thereof, and I wil go into the lodging of his borders, and into the forest of his Caimel.

24 I haue digged, and dronke the waters of others, and with the plant of my feete haue I dryed all the floods closed in.

25 Hast thou not heard, how I haue of olde time made it, and haue formed it long ago? and shulde I nowe bring it, that it shulde be destroyed, and layed on ruinous heapes, as cities defended?

26 Whose inhabitants haue small power, and are afraid, and confounded: they are like the graffe of the field, and grene herbe, or graffe on the house toppes, or as corne blasted before it be growen.

27 I knowe thy dwelling, yea, thy goying out, and thy comming in, and thy fury against me.

28 And becaufe thou rageft against me, and thy tumult is come vp to mine eares, I wil put mine thoke in thy nothrels, and my bridel in thy hippes, & wil bring thee backe againe the same way thou camest.

29 And this shalde a signe vnto thee, Hezekiáh, Thou shalt eat this yere suche things as growe of the selues, and the next yere suche as growe without sawing, and the third yere sowe ye and reape, & plant vineyardes, and eat the frutes thereof.

30 And the remnant that is escaped of the house of Iudáh, shal againe take roote downewarde, and beare frute vpwarde.

31 For out of Ieru-salém shal go a remnant, and some that shal escape out of mount Zion: the zeale of the Lord of hostes shal do this.

32 When: foie thus saith the Lord, concerning the King of Asshúr, He shal not entie into this citie, nor shote an arow there, nor come before it with shield, nor cast a mount against it:

33 But he shal retuine the way he came, and shal not come into this citie, sayeth the Lord.

34 For I wil defend this citie to saue it for mine owne fake, & for Daud my seruants fake.

35 ¶ And the same night the Angel of the Lord went out and smote in the campe of Asshúr an hundieth foure score and fyue thousand: so when they rose early in the morning, beholde, they were all dead corpses.

o God coun- teth that innu- rie done to him, and wil courage it & is done to none of his sauces.

p Meaning Ye- rutialém, o Isa- iáh talleth the night of his borders, to wit, of Iudáh, Isa 37, 38. Orphrastum country. Or, the waters of cities defen- ard

q He declareth that forsaim- che as he is & suctor and beginning of his Church, he wil neuer saf- fer (twisterly to be

destroyed, as other cities and kingdomes

r Thus he de- scribech the wicked, which for a time flo- rish,
and after- warde fade and decay him fowres

f I wil bridel cry sage and turn thee to & fro at plea- feth me

t God did not only premen him the visio- me but gueeth him a
sign to confirm his faith

The Lord wil multiple in great nom- bet that small remnant of
Iu- dáh that is ef- caped a he loue, God heatech too and his
Church, shal overcome the counsels and enterprises of men

16 So

9 That is, Sa- neherib (Orphrastum) Mr. f For Kings of
Ethiopia & Egypt joyed together against King of Assyric be-
cause of his op profum of o- ther coun- eryl. 10 The more
were that the wicked are to their defru- dions, the more they
blasphe- me.

b Before the Arke of the counane 1 He sheweth what is the
true refuge & succour in all dangers, to win, to flee to the Lord
by earnest prayer.

2 Shew by ef- sett that thou wilt not suffer thy Name to be
blasphe- med 3 By this title he discerneth God from all soles
and fal- se gods.

4 He sheweth for what rod the faithful desire of God to be
deliuer- red: to wit, he may be glo- rified by their deliuerance

5 Becaufe as yet Ieru-salém had not bene taken by the enmule,
there- fore be calleth her virgine.

Hezekiáh afketh a figne. II. Kings.

Manafséh.

36 So Saneherib King of Affhúr departed, and went his way,
and returned, and dwelt in Niniuéh.

7 This was § side indignant of God for his blasphemist, that he
fholde be some befo- re that idole, whome he pre- ferred to the
living God, & by them by whome he ought by natu- te to have
be- ne defended

And as he was in the temple worfhi- ping Nifróch his god,
Adramélech and Shatézer his fonnes 7 ftewe him with the
fworde: and they escaped into the land of Ararát, ad
Efarhaddón his fonne reig- ned in his steade.

CHAP. XX.

Hezekiáh is sick, and receyuefh the figne of his health 12 He
receyuefh rewarded of Berodách, 13 Sheme fh his treafures,
and is replefhed of Ifaiah 14 He dyefh and Manaffh his fonne
reigned in his steade

a Chro 32,24 5 cfa 38,1. occifs 48,46.

a That his mude might not be two bled.

b Meaning, without all byrocrffe c Not to mu- che for his owne
death, is for fearc that adolater fhal- de be re fhored, which he
had deftroyed, and fo Gods Name be difhored.

d Became of his volamed reperatance & prayer God turned
away his wrath e To give thā- kes for thy doluerance

f He declaireth § albert God ed heale with- out other me-
dectnes, yet be fhewerh that he will not ha- ne thefe infe- tion
means concerned

g I re the fen- ne go fo manne degrees backe that § houres may
be fo ma- ne the fewer in the Kings dial h Which dial was fet
in the top of the Bryres that A- ház had made. Ifa 19,6.

A Bout that time *was Hezekiáh ficke vnto death; and §
Prophet Ifaiah the fonne of Amóz came to him, and laid vn- to
him, Thus sayth the Lord, Put thine houfe in an ordre: for thou
fhalt dye, and not lue.

Then he turned his face to the a wall, & prayed to the Lord,
faying,

I befeche thee, & Lord, remember now, how I haue walked
before thee in trueth & with a b perfit heart, and haue done that
which is good in thy fight: and Hezekiáh c wept fore.

And afore Ifaiah was gone out into the middle of the court, the
worde of the Lord came to him, faying,

Tume againe, and tel Hezekiáh the cap- taine of my people,
Thus sayth the Lord God of Dauid thy father, I haue heard thy

d prayer, and fene thy teares: beholde, I haue healed thee, and the third day thou shalt go vp to the house of the Lord,

And I will adde vnto thy dayes fifteen ye- re, & wil deliuer thee and this citie out of the hand of the King of Affhúr, and wil defend this citie for mine owne sake, and for Dauid my seruants sake.

Then Ifaiah said, Take a lome of diye figs. And they toke it, and layed it on the boyle, and he recouered.

For Hezekiah had said vnto Ifaiah, What shall be the signe that the Lord wil heale me, and that I shall go vp into the house of the Lord the third day?

And Ifaiah answered, This signe shalt thou haue of the Lord, that the Lord wil do that he hath spoken, Wilt thou that the shadowe go forwarde ten degrees, or go backe ten degrees?

And Hezekiah answered, It is a light thing for the shadowe to passe forwarde ten degrees: not so thou, but let the shadowe go backe ten degrees.

And Ifaiah the Prophet called vnto the Lord, and he brought againe the shadowe te degrees backe by the degrees whereby it had gone downe in the dial of Aház.

The same season Berodach Baladan

the sonne of Baladán King of Babél, sene letters and a t present
to Hezekiáh: for he had heard how that Hezekiáh was sicke
And Hezekiáh heard them, and shewed them all his treasure
house, to wit, the siluer, & the golde, & the spices, and the
precious ointment, & all the house of his amount, and all that
was founde in his treasures: there was nothing in his house, and
in all his k realme, that Hezekiáh shewed them not.

Then Ifaiah the Prophet came vnto King Hezekiáh, and said
vnto him, What said these men? and from whence cam- they to
thee? And Hezekiáh said, They be come from a farre count: ey,
even from Ba- bél.

Then said he, What haue they sene in thine house? And
Hezekiáh answered, All that is in mine house haue they sene:
there is nothing among my treasures, that I haue not shewed
them.

And Ifaiah said vnto Hezekiáh, Heare the worde of the Lord.

Beholde, the dayes come, that all that is in thine house, and
what focuer thy fathers haue laied vp in store vnto this day, *
shal be carried into Babél: Nothing shalbe left, farth the Lord.

And of thy sonnes, that shal procede out of thee, & which thou
shalt beget, shal they take away, and they shalbe eunuches in
the palace of the King of Babél.

Then Hezekiáh faid vnto Ifaíah, The worde of the Lord which thou haft l spo- ken, is good: for faid he, Shal it not be good, it m peace and trueth be in my dayes?

Concerning the reft of the actes of He- zekiáh, and all his valiant dedes, and how he made a poole & a códite, & bioght wa- ter into the citie, are they not written in the boke of the Chronicles of the King's of Iudáh?

And Hezekiáh flept with his fathers: & Manaffh his fonne reigned in his ftea- de.

CHAP. XXI.

King Manaffh rethorefh idolatrie, 10. And vfch great erualme 11 He dyefh, and Amin his fonne fincealefh, 2) Who is killed of his ovne feruants 26 After him reigneth Ifaíah

M Anaffh was twelue yere olde whife he began to reigne, and reigned fif- tie and fue ye e in Ifaíalém: his moſteis name alfo was H-phri: báh.

And he did euil in the fight of the Lord after the abominacion of the heathen, whome the *Lord had caſt out before the children of Ifaél.

For he went backe and buyit the hie pla- ces, *which Hezekiáh his father had de- ſtored: and he erected vp altars for Báal, and made a groue, as did Aháb King of

X.iii.

1 Moved with the fanour § God shewed to Hezekiáh, Balfo
became he had decia- red him infle eneme to Sa- neherib his e-
name which was now de- ftored

k Reig mound with ambition and vaine glo me, & al b be-
came he fe- med to re- neyce in § friend- ship of him § was
Gods one one & an mi- dole

2 Kjn 24,13. & 25,12. see 27,19.

1 He acknow- ledged Ifaíah to be the true Prophet of God, and
the- retore hum- bleth him fel- fe to his wor- de

m Self § God hafhe shewed me this fanour to grant me
quintnes durig my life: for he was afiated I.8.6 enemies fholde
haue had occafion to refpect, if the Church had decued in his
time be- came he had t forced reli- cion

2. Chro. 33,4.

Chap. 21,4.

Manaffèhs idolatrie.

II. Kings.

Amón. Iofiah.

Ifraél, and worshiped all the hofte of heauen and ferued them.

Iere. 22, 24. 2 Sam. 7, 10. 4 Also he *buylt altars in the house of the Lord, of the which the Lord said*, In Ierusalém wil I put my Name. 5 And he buylt altars for all the hoste of the heauen in the two courtes of the house of the Lord.

a Rea. Chap 6 And he caused his sonnes a to passe through the fyre, and gaue him selfe to witchcraft and forcerie, and he vsed them that had familiar spirits and were soothsayers, and did much euil in the sight of the Lord to anger him.

1 King 1, 29. & 3, 5. 2 king. 7, 10. 7 And he set the image of the groue, that he had made, in the house, where of y Lord had said to Daud and to Salomón his sonne,* In this house, and in Ierusalém, which I haue chosen out of all the tribes of Israél, wil I put my Name for euer.

b Therefore sng they o-bered not the chndemct of God, they we-ue intly east forthe of that lnd which they had but on obdictine. 8 Nether wil I make y feere of Ifraél mo-ue anie more out of the land, which I gaue their fathers: so that they wil b obserue and do all that I haue commanded them, & according to all the Lawe that my ser-uant Moses commanded them. 9 Yet they obeyed not, but Manassèh led them out of the way, to do more wickedly then did the heathen people, whome the Lord destroyed before the children of Ifraél. 10 Therefore the Lord spake by his seruats the Prophetes, saying.

Iere. 17, 9. 11 *Becaufe that Manaffèh King of Iudáh hathe done fuch abominaciós, and hathe wrogt more wickedly then all that the Amorites (which were before him) did, & hathe made Iudáh finne alfo & his idoles, 12 Therefore thus faith the Lord God of Ifiaél, Beholde, I wil bring an euil vpon Ierufalém and Iudáh, that whofo heareth of it, bothe his cares fhall cingle. 13 And I wil ftretch ouer Ierufalém the li-ne of Samaria, and the plommet of the houfe of Aháb: and I wil wipe Ierufalém, as a man wipeth a difh, which he wipeth, and tuneth it vp fide downe. 14 And I wil fofake the c remnant of mi-ne inher itance, and deliuer them into the hâd of their enemies, and they fhall be rob-bed & fpoiled of all their aduerfaties, 15 Becaufe they haue done euil in my fight, and haue prouoked me to angre, fince the time their fathers came out of Egypt vntil this day. 16 Moreouer Manaffèh fhed t innocent blood exceeding muche, til he replenifhed Ierufalém from corner to corner, befide his finne wherewith he made Iudáh to fin-ne, and to do euil in the fight of the Lord. 17 Concerning the reft of the actes of Ma-naffèh, and all that he did, and his finne y he finned, are they not written in y boke of the Chronicles of the Kings of Iudáh. 18 And Manaffèh flept with his fathers, and was buryed in y gaide of his owne houfe, euen in the gaide of Vzzá: and Amón his fonne reigned in his fteade. 19 *Amón was two and twentie yere ol-de, when he began to reigne, and he reigned two yere in Ierufalém: his mothers name alfo was Mefhullémeth the daugh-ter of Harúz*

of Iofáh. 20 And he did euil in the fight of the Lord, as his
father Manaffèh did. 21 For he walked in all the ware, that his
fa-ther walked in, and fcued the idoles that his father fcued,
and worshiped them. 22 And he forfoke the Lord God of his fa-
thers, and walked not in the s way of the Lord. 23 And the
feruants of Amón confpired againft him, and flewe the King in
his owne houfe. 24 And the people of the land flewe all them
that had confpired againft King Amón, and the people made
Iofiah his fonne King in his fteade. 25 Concerning the reft of
the actes of A-món, which he did, are they not written in the
boke of y Chronicles of the Kings of Iudáh? 26 And they
buried him in his fepulchre in the garden of Vzzá: and Iofiah
his fon-ne reigned in his fteade. CHAP. XXII. 4 Iofiah reparath
the Temple s Heikáh findeh the bfe of the Lawe, and caiseeth it
to be prefemed to Iofiah, 12 Y ho fendeth to Huldáh the
prophetess to enquire the Lord's wil. 1 Ofiah waseight yere
olde when he be-gan to reigne, and he reigned one and thirtie
yere in Ierufalém. His mother, name alfo was Iedidáh the
daughter of A-daiah of Bozcáth. 2 And he did vprightly in the
fight of the Lord, & a walked in all the wayes of Da-uid his
father, and bowed nether to the right hand, nor to the left. 3
And in the eighteenth yere of King Io-fiah, the King fent
Shaphán the fonne of Azaliáh the fonne of Mefhullám the chá
celler to the houfe of the Lord, faying, 4 Go vp to Hilkiah the
hie Priest, that he may fumme the filuet which is broght in-to
the houfe of the Lord, which the ke-pets of the b dort haue

gathered of the people. 5 And let them c deliuer it into the hand of them that do the worke, and haue the ouerfight of the houfe of the Lord: let them grue it to them that worke in the houfe of the Lord, to repair the decaied places of the houfe: 6 To wit, vnto the artificers and carpenters & mafons, and to bie tymbre, and hewed flone

The Lawe is founde.

II. Kings. The Lawe red. 176357/1224

d to God pro- duced him of fateful fer- ner, being he went about to realize to for the work of God. e This was the coupe that Mo fist left them, as appeareth s Clute 14.14 which other by the negli- gence of the Priests had be ne loft, or cls by the wicked ness of idola- erous Kings had bene abo- lled "dár nelled.

f Meaning to some Prophet whome God reveeth the knowledge of things vnto, as Jer 3.1; though at other times they inquired the Lord by Trim & Iba- num.

g Or, the hou- fe of doctrine is was here to the Temple, it where the le- armed assem- bled to mercat the Scriptures, & the doctrine of the Prophe- tes

h The works of many hand here figuile all that ma- noneth hisde the worle of Gai. & are abomnabl, in Gai: ferut e. 1

Meaning that be old, pore as they, that do not to pore, are 'tid to hardin their bunt, Pla- 968.

fone to repaire the houfe.

7 Howbeit let no rekening be made with them of the money, that is deliuered into their hand: for they deale 4 faithfully.

8 And Hilkiah the hie Priest faid vnto Shaphan the chancellor, I haue founde the boke of the Lawe in the houfe of the Lord: and Hilkiah gaue the boke to Sha- phan, and he red it.

9 So Shaphan the chancellor came to the King, and broght him worde againe, & faid, Thy feruate haue "gathered the mo- ney, that was founde in the houfe, and haue deliuered it vnto the hands of them that do the worke, and haue the ouer- fight of the houfe of the Lord.

10 Alfo Shaphan the chancellor shewed the King, fayig, Hilkiah the Priest hathe deliuered me a boke. And Shaphan red it before the King.

11 And when the King had heard the wor- des of the boke of the Lawe, he rent his clothes.

12 Therefore the King commanded Hil- kiah the Priest, and Ahikam the fonne of Shaphan, and Achboe the fonne of Michiah, and Shaphan the chancellor, and Afahian the Kings feruant, faying,

13 Go ye and inquire of the Lord for me, and for the people, and for all Iudah, concerning the wordes of this booke that is founde: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to do according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Priest and Ahikam, and Achbor and Shaphan, and Afahiah went vnto Huldah the Prophetesse the wife of Shallum, the femme of Tikuah, the femme of Hathas keeper of the ward-robe: (and she dwelt in Ierusalem in the scollidge) and they communed with her. 15 And she answered them, Thus sayth the Lord God of Israel, Tel the man that sent you to me,

16 Thus sayth the Lord, Beholde, I wil bring euil vpon this place, and on the inhabitants thereof, even all the wordes of § booke which § King of Iudah hath red,

17 Because they haue forfaken me, and haue burnt incense vnto other gods, to anger me with all the h works of their hands: my wrath also shalbe kindled against this place, and shal not be quenched.

18 But to the King of Iudah, who sent you to inquire of the Lord, so shal ye say vnto him, Thus sayth the Lord God of Israel, The wordes that thou hast heard shal come to pfffe.

19 But because thine heart did melt, and thou hast humbled thy selfe before the

Lord, when thou heardest what I fpake a- gainst this place, and against the inhabi- tats of the fame, to wit, that it fshulde be de- stroyed and accursed, and hast rent thy clothes, and wept before me, I haue also heard it, fayth the Lord.

20 Beholde therefore, I wil gather thee to thy fathers, and thou fhalt be put in thy graue in peace, and thine eyes fhall not fe all the euil, which I wil bring vpon this place. Thus they brought the King worde againe.

CHAP. XXIII.

1 Iofiah readeth the Lawe before the people 3 He maketh a couenant with the Lord 4 He putteth dem- ne the idoles, after he had killed their priests 25 He kepteth' Poffomer. 26 He defrogeth the conurers 27 He was killed in Megedda, 28 And his fonne Iobahia, regneth in his Reade 29 After he was taken, his fonne Iobahia was made King.

1 Then the King 4 sent, and there gathered vnto him all the Elders of Iudah and of Ierufalem.

2 And the King went vp into the houfe of the Lord, with all the men of Iudah and all the inhabitants of Ierufalem with him, and the Priests and Prophetes, and all the people bothe fmall &

great: and he red in their cares all the wordes of the boke of the couenant, which was found in the hou- fe of the Lord.

3 And the King fode by b the piller, and made a couenant before the Lord, that they fshuldewalke after the Lord, and kepe his commandements, and his testimon- ies, and his flatutes with all their heart, & with all their foul, that they might accom- plish the wordes of this couenant writen in this boke. And all § people fode to the couenant.

4 Then the King commanded Hilkihah the hie Priest and the 4 Priests of the second ordre, and the keepers of the dore, to bring out of the Temple of the Lord all the vessels that were made for Baal, and for the groue, and for all the hofte of hea- uen, and he burnt them without Ierufale- lem in the fields of Kedron, and caryed the powdre of them into Beth-el.

5 And he put down § Chemerim, whome the Kings of Iudah had founded to burne incense in the hie places, in the cities of Iudah, and about Ierufalem, & also them that burnt incense vnto Baal, to the fun- ne and to the moone, and to the planets, & to all the hofte of heauen.

6 And he broght out the s groue from the Teple of the Lord without Ierufalem vn to the valley Kedron, and burnt it in the valley Kedron, and stamp it to powdre, and cast the dust thereof vpon the graues of the children of the people.

7 And he brake down § houfes of § fodo- mates, that were in the houfe of the Lord, X.iii.

k Whereupon we may ga- ther that the angre of God is ready again the wicked, when God ta- beth his fer- uants out of this worde,

2 Chro. 14. 15 a Because he faw the great plagues of God that were threatened, he knew no more fcode waye to auou- de them, then to turn to God by repen- tance, & ran not come but of faith, and faith by hea- rig of § worde of God

b Where the King had his place, Chap 11.14

c As Ioshua did, Inf 24. 22 d Meaning the were next to dignitie to § his Priest to contempt of that altar, which Ieruba- lem had there boyle to facen- fore on his cal- ues.

f Meaning the priests of Ba- al, which were called Chemu- rists, other be- cause that wa- re blacke gar- ments, or cls were flocked with burning incense to ido- les

g He rumoured that groue & idolaters for dtuation had planted were vnto the Tem- ple, contrate to the commi driment of the Lord, Deu 16. 20 or as fonne read, the fmall nde of s gro- ue which was banged in the Temple

h Bothe in re- tempt of the idoles, & repe- che of them & had worth- ped thine in their lines.

Iosiahs reformation.

II. Kings.

Iehoaház.

where the women were hangings for the groue.

8 Also he brought all the priestes out of the cities of Iudáh, and defiled the hie places where the priests had burnt incense, even from Géba to Beer-shéba, and destroyed the hie places of the gates, that were in entering in of the gate of Ioshúa the gouernour of the citie which was at the left hand of the gate of the citie.

9 Neuerthel the priests of the hie places came not up to the altar of the Lord in Ierusalém, said only thei did eat of the vulnauened bread among their brethren.

10 He defiled also Tópheth, which was in the valley of the children of Hinnóm, that no man should make his sonne or his daughter pass through fyre to Mólech.

11 He put downe also the horses that the Kings of Iudáh had given to the sunne at the entering in of the house of the Lord, by the chamber of Nethan-mélech the cunuche, which was

ruler of the suburbs, and burnt the charets of the sunne with fyre.

12 And the altars that were on the top of the chamber of Aház, which the Kings of Iudáh had made, and the altars which Manasseh had made in the two courtes of the house of the Lord, did the Kig breake downe, and hastened thence, and cast the dust of them in the brooke Kedrón.

13 Moreover the King defiled the hie pla- ces that were before Ierusalém and on the right hand of the mount of corruption (which Salomón the King of Israel had buyit for Adhócteth the idole of the Zido nians, and for Chemoh the idole of the Moabites, and for Milchóm the abomina- tion of the children of Ammón)

14 And he brake the images in pieces, and cut downe the groues and filled their pla- ces with the bones of men.

15 Furthermore the altar that was at Beth- él, the hie place made by Ieroboám the sonne of Nehát, which made Israel to sin- ne, both this altar and also the hie place brake he downe, & burnt the hie place, & stamp it to powder and burnt the groue.

16 And as Iosiah turned him selfe, he spied the graues, that were in the mount, and sent and toke the bones out of the graues, and burnt them upon the altar, and pollu- ted it,

according to the words of the Lord that the man of God proclaimed which cryed the same words.

17 The he said, What citie is that which I said And the me of the citie said vnto him, is the sepulchre of the man of God, which came from Iudáh, and tolde these things that thou hast done to the altar of Beth-él.

18 The said he, Let him alone: let none re-

mou his bones. So his bones were saved with the bones of the Prophet that came from Samaria.

19 Iosiah also toke away all the houses of the hie places, which were in the cities of Samaria, which the Kings of Israel had made to angre the Lord, and did to them according to all the facies that he had done in Beth-él.

20 And he sacrificed all the priests of the hie places, that were there vpo the altars, and burnt mens bones vpon them, and returned to Ierusalém.

21 ¶ Then the King commanded all the people, saying, "Kepe the Pafseouer vnto the Lord your God," as it is writen in the boke of this couenant.

22 And there was no Pafseouer holden a li- ke that from the daies of the Iudges that iudged Israel, nor in all the dayes of the Kings of Israel, and of the Kings of Iu- dáh.

23 And in the eighteenth yere of King Io- siah was this
Pafseouer celebrated to the Lord in Ierusalém.

24 Iosiah also toke away them that had familiar spitits, & the
sochesayers, and the images, and the idoles, & all the
abomina- cians that were espied in the land of Iu- dáh & in
Ierusalém, to performe the wor- des of the Lawe, which were
writen in the boke that Hilkiah the Priest founde in the house
of the Lord.

25 Like vnto him was there no King befo- re him, that turned
to the Lord with all his heart, and with all his foule, & with all
his might according to all the Lawe of Moses, nether after him
arose there anie like him.

26 Not withstanding the Lord turned not from the fearcenes of
his great wrath wherewith he was angric against Iudáh, be-
cause of all the provocacians wherewith Manasseh had
prouoked him.

27 Therefore the Lord said, I wil put Iu- dáh also out of my
sight, as I haue put a- way Israel, and wil cast of this citie Ieru-
salem, which I haue chosen, and the house whereof I said,
"My Name shall be there."

28 Concerning the rest of the actes of Io- siah, and all that he
did, are they not wri- ten in the boke of the Chronicles of the
Kings of Iudáh?

29 ¶ In his dayes Pharaóh Nechóh King of Egypt went vp against the King of Af- shúr to the riuér Perách. And Kig Iosiah ¶ were against him, whome when Pharaóh sawe, he slewe him at Megiddo.

30 Then his seruants caried him dead from Megiddo, and brought him to Ierusalém, & buryed him in his owne sepulchre. And the people of the land toke Iehoaház the sonne of Iosiah, and annointed him, and

¶ Maming ¶ Prophet ¶ came after him, and can- sed him to eat contrary to ¶ commandement of the Lord, ¶ were borne two buryed in one groue, ¶ King 11,12.

¶ Chro 31,2. ¶ of Mr 1,2. ¶ Eend 12,3. ¶ deut 16,2. ¶ For the mul- titude & sea- le of the peo- ple with the great prepara- tion

Levi 10,27. deut 18,11.

¶ Because of ¶ wicked he- are of the peo- ple, & wolde not curse von him by repro- canes.

¶ King 8,29. ¶ 9,3. ¶ king 7,10.

¶ Chro 37,20. ¶ Because he passed through his country, he feared left he wolde haue done him haz- me, and there- fore wolde have failed hi, yet he consil- ted not with ¶ Lord, & there- fore was Sain.

I Because that those that had forfaken the Lord to form idoles, were not mere to minister in the service of the Lord for the invention of others. I Which was a valley here to Ierusalem, & signified a tabres, beca- se they imore on the tabres while their children were burning, that their crye shulde out he heard, where after Iosiah commanded carians to be cath. I The idolations Kigs had dedicate hor- fes & charms to the fume o- ther to caite ¶ image thereof about as the heathen did, are to facrifice chief, as a faciation mohe agreeable the valley in That was ¶ most of ol- ters, fo called because it was for of idoles. ¶ King 12,7

¶ Which Ser- toain had be- yh in Israel, ¶ King 12,18

¶ Amoreffgen the prophecie of Iudáh, ¶ King 12,3.

made

Eliakim. Iehoiachin.

II. Kings.

Zedekiáh.

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2. Clive 36, 1. 31 made him King in his fathers steade.

*Iehoahaz was there and twentie yere olde when he began to reigne, & reigned there months in Ierufalém. His

mothers name also was Hamutál the daughter of Ieru- miah of Libnáh.

32 And he did euil in the fight of the Lord, according to all that his fathers had done. 33 And Pharaóh Nechóh put him in bonds at Ribáh in the land of Hamáh, while he reigned in I rufalém, and put the land to a tribute of an hundred talents of fil- uer, and a talent of golde.

34 ¶ And Pharaóh Nechóh made Eliakím the sonne of Iofiah King in steade of Io- fiáh his father, and turned his name to Ie- hoiakim, and toke Iehoaház away, which when became to Egypt, dyed there.

35 And Iehoiakim gave the siluer and the golde to Pharaóh, and taxed the land to give the money, according to the coman- dement of Pharaóh: he levied of euerie man of the people of the land, according to his valise, siluer and golde to give vn- to Pharaóh Nechóh.

36 I. hoiakim was fine and twentie yere ol- de, when he began to reigne, & he reigned eleuen yeres in Ierufalém. His mothers name also was Z budáh the daughter of Pedaiáh of Rumáh.

37 And he did euil in the fight of the Lord, according to all that his fathers had done.

CHAP XXIII.

1 Iehoiakim made subself to Nebuchad-nezá, fr rebel- leth 2
The cause of his name and all Iudáms 3 Iehoia- chim reignah 4
He and his people are carried vnto Babylon 5 Zedekiáh made
King.

2 In the end of 3 third ye- re of his reig- ne, and in the
beginning of the fourth, Babylon

Chap 20, 27. & 31, 27.

3 Though God vind this wicked tyrant to execute his sake
indep- ntion, yet they are not to be executed, be- cause this
pro- ceded of amba- cion & malice

4 Not that he was buryed & this fathers, but he dyed in the
way, as they led him prifio- ner to were Babylon read here 22,
29.

1 N his 2 dayes came Nebuchad-nezá: King of Babél vp, and
Iehoiakim be- came his ftruant thre yere: afterwarde he turned,
and rebelled against him.

2 And the Lord fent against him bandes of the Chaldees, &
bandes of the Aramites, and bandes of the Moabites, and
bandes of the Ammonites, & he fent them agcift Iudáh, to
definoye it, 3 according to the worde of the Lord, which he
fpake by his ftruant: the Prophecies.

3 Surely by the 4 comandement of 5 Lord came this vpon Iudáh, that he might put them out of his fight for the finnes of N^o- naffeh, according to all that he did,

4 And for the innocent blood that he fhed, (for he filled I. rufalem w innocent blood) therefore the Lord wolde not perdone it.

5 Concerning the telt of the actes of Ieho- iakim, & all that he did, are the: not wrté in the boke of the Chronicles of 6 Kings of Iudáh?

6 So Iehoiakim e flept with his fathers, and Iehoiachin his ffous reigned in his fta e.

7 ¶ And the King of Egypt came no moie out of his land: for the King of Babél had

taken from the riur of Egypt, vnto the riuer 'Peráh, all that pertained to the 10, Bapk. qm. King of Egypt.

8 ¶ Iehoiachin was eightne yere olde, whé he began to reign, and reigned in Ierufa- lem thre monctos His mothers name also was Nehoihtá, the daughter of Elnathán of Ierufalém.

9 And he did euil in the fight of the Lord, according to all that his father had done.

10 * In that time came the feruants of Ne- buchad-nezá: King of Babél vp againft Ierufalém: to the citre was befieged.

11 And Nebuchad-nezá: King of Babél came againft the citre,
& his feruants did befi ge it.

12 The Iehoiachin the King of Iudáh 4 ca- me out againft the
King of Babél, he, and his mother, and his feruants, and his
prin- ces, and his eunuches: and the King of Babél toke him in
the eight yere 5 of his reigne.

13 * And he carved out thence all the treafu- res of the houle
of the Lord, and the trea- fures of the Kings houle, and brake
all the veffels of golde, which Silomón King of Ifiaél had made
in the T éple of the Lord, as the Lord had faid.

14 And he carved away all Ierufalém, and all the princes, and
all the ftrong men of war, 15, 16 ten thoufand into captiurie, &
all the workemen, & conning mé: fo none remained faung the
poore people of the land.

15 * And he carved away Iehoiachin into Babél, and the Kings
mother, & the Kings wives, and his eunuches, and the mightie
of the land carved he away into capti- rie from I. rufalém to
Babél,

16 And all the men of warre, 17 ftuen thoufan, and carpenters,
& lockefmiches a thoufand: all that were ftrong and apt for
warre, did the King of Babél bring to Babél captiues.

17 ¶* And the King of Babél made Matta- niáh his vncle King
in his fteade, & chan- ged his name to Zedekiáh.

18 Zedekiáh was one & twentie yere olde, when he began to reigne, and he reigned eleue yeres in Ierufalém His mothers na- me alfo was Hamutál the daughter of Je- remiáh of Libnáh.

19 And he did euil in the fight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainly the wrath of the Lord was againft Ierufalém & Iudáh vntil he caft them out of his 1 fight. And Ze- dekiáh rebelled againft the King of Ba- bél.

CHAP. XXV.

1 Ierufalém is befieged of Nebuchad-nezá, fr. & 1: 20 2 The fumes of Zedeciáh are 6 1/2n. 1: 6.

Dan 1, 2

4 That is, yet deu him ftine vons him by 5 counfet of ac reuse

5 In the reig- ne of the King of Babylon

Chap 20, 27 & 31, 4.

6 Out of Ieru- falém is a 10- dá, 10 to 32 & 10 32

Ierufalém deftroyed.

II. Kings.

Gedaliáh flayne 1224

after are his own eyes put out, 21 Iudáh is brought to Babylón.
21 Gedaliáh is flayne. 21 Icholachin is exalted.

Iere. 23, 1 & 2 23, 4. a That is, of Zedekiáh b Which the
Ebrewes call Tebet, and is obtenteth part of December & parts
of Ia- naria For a man

In feumche the mothers did cut their children, Lament. 4, 10.

d Which was a pohoror do- re or some fe- cure gone to if- the
out 22.

e Or condoned bl for his per- sume Iterafó, 1 Chro. 16, 13.

f Inverne writeth Chap. 51, 52 the tenth day, because f fyre
continued fro the feuenth day to f ofch. On, cephale of the
guide.

g While the large moured.

Chap 20, 27 Iere 27, 22.

h Of thefe read Exod. 2, 14

And in the n in the yere of his trig- ne, the tenth moneth &
tenth day of the moneth Nebuchad-nezzár King of Babél
came, he, & all his hofte againft Ie- rufalém, and pitched
againft it, and they buylt fortes againft it rounde about it.

So the citre was befieged vnto the eleuéth yere of King
Zedekiáh.

And the ninth day of the month the famine was fore in the city, so that there was no bread for the people of the land.

Then the city was broken up, and all the men of war fled by night, by the way of the gate, which is between two walls that was by the Kings garden: now the Chaldees were by the city round about: and the King went by the way of the wilderness.

But the army of the Chaldees pursued after the King, and took him in the deserts of Ietichó, and all his host was scattered from him.

Then they took the King, and carried him up to the King of Babel to Ribláh, where they gave judgment upon him.

And they flew the fables of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in chains, & carried him to Babel.

And in the fifth month, & fourteenth day of the month, which was the nineteenth year of King Nebuchadnezzar King of Babel, came Nebuzar-adán chief steward and servant of the King of Babel, to Jerusalem,

And burnt the house of the Lord, and the Kings house, and all the houses of Jerusalem, & all the great houses, burnt he with fire.

And all the armie of the Caldees that were with the chief
stewarde, brake downe the walles of Ierufalém rounde about.

And the left of the people that were left in the citre, and thofe
that were fled and a fallen to the King of Babél, with the
remnant of the multitude, did Nebuzar- adán chief stewarde
carye away captiue.

But the chief stewarde left of the poore of the land to dieffe the
vines, and to til the land.

Also the pillers of braffe that were in the houfe of the Lord,
and the bafes, and the brafen Sea that was in the houfe of the
Lord, did the Caldees, brake, and caryed the braffe of them to
Babél.

The pottes also and the befontes, and the untruments of mufike,
and the incenfe affhes, & all the veffels of braffe that they
miniftred in, toke they away.

And the affhe pannes, and the bafens, and all that was of
golde, & that was of filuer,

toke the chief stewarde away,

With the two pillers, one Sea & the ba- fes, which Salomón
had made for the hou- fe of the Lord: the braffe of all thefe
vef- fels was without weight.

The height of the one pillar was eightene cubites, and the chapter thereon was braffe, and the height of the chapter was with netwoike thie cubites, and pomegi a-naees vpon the chapter: rounde about, all of braffe: and likewise was the feconde pillar with the netwoike.

And the chief stewarde toke Seraiáh the chief Priest, and Zephaniáh the feconde Priest, and the thre keepers of the dote.

And out of the citre he toke an eunuche that had the out fight of the mé of warre, and fine men of them that were in the Kings presence, which were founde in the citre, and Sophér captaine of the hofte, who muftred the people of the land, and threfcote men of the people of the land, that were founde in the citre.

And Nebuzar-adán the chief stewarde toke them, and brought them to the King of Babél to Ribláh.

And the King of Babél fmote them, and flewe them at Ribláh in the land of Hamath. So Iudáh was caryed away captiue out of his owne land.

Howbeit there remained people in the land of Iudáh, whome Nebuchad-nezzár King of Babél left, & made Gedaliáh the sonne of Ahikám the sonne of Shaphán ruler ouer them.

Thé when all the captaines of the hofte & their men heard, that the King of Babél had made Gedaliáh goueinour, that came to

Gedaliáh to Mizpáh, to wit, Ithmaél the fonne of Nethaniáh, and Iohanán the fonne of Káreah, and Seraiáh the fonne of Tanhúmeth y Netophathite, & Iazani- áh y fonne of Maachathí, thei & theii mé.

And Gedaliáh fware to the, & to their men, and said vnto them, Feare not to be the feruants of the Caldees: dwel in the land, and ferue the King of Babél, and ye fhall be wel.

But in the feuenth moneth Ithmaél the fonne of Nethaniáh the fonne of Eliíha- má of the Kings fede, came, and ten men with him, & fmote Gedaliáh, & he dyed, and fo did he the Iewes, and the Caldees that were with him at Mizpáh.

Then all the people bothe fmall & great and the captaines of the armie arofe, and came to Egypt: for they were afi ayed of the Caldees.

Notwithstanding in the feuen and thir- tieth yere after, Ieho: achín King of Iu- dáh was caryed away in the twelft moneth the feuen and twentieth day of the mo- neth, Euil-mo odách King of Babél in the

1 King 7, 15. 1000 12, 21 a chro. 3, 4, 5.

That is, one appointed to fuccede in the hie Priest rowne, if he were ficle or cls otherwise listed & Ieremie ma- heth mention of fuen, but here he fpea- heth of them that were the chiefest.

Iere. 40, 1 &

That is, he did cahores them in the Name of the Lord, according to Iere- men coifel, to fubmit them felues to Ne- buchadnezzar, feing it was the reac- led wit of the Lord.

Iere. 41, 2. in Conerary to Ieremes coif- fel, Iere 40, 41 & 42, 43. in thus fog was both his wife, & his child of Babylón, whome Nebuchad nezzars fonne, alcor his fethers death, preferred to honour: that he Gods pro- uidence the fede of David is an reiterated curn vnto Christ.

j cre

I. Chron.

1786/1/1224

yere that he began to reigne, did lift up the head of Jehoiachin King of Iudáh out of the prison,

28 And spake kindly to him, & set his throne above the throne of the Kings that were with him in Babel,

29 And changed his prisongarments: and he did continually rat bread before him, all the dayes of his life.

30 And his porció was a continual porcion given him by the King, euerne day a cer- reim, all the dayes of his life.

o Meaning, y be had an ordinaris in the court.

THE FIRST BOKE OF

the Chronicles, or Paralipoménon.

THE ARGUMENT.

"The Warden of Bays. "Or, if things omitted, to wit, to the hope of the Kings.

The Iewes comprehend both these bokes in one, which the Grecians because of the length deude into two and they are called Chronicles, because they note briefly the histories from Adam to the returns from their capturitis in Babylon. But these are not those bokes of Chronicles, which are so oft-menioned in the bokes of Kings of Iudáh and Israel, which did at large set forth the state of both the kingdoms, and afterward perished in the capturitis: but an abbridgement of the same, and were gathered by Esra, at the Iewes write, for their returns from Babylon. This first boke contained a brief rehearsal of the children of Adam unto Abraham, Izhák, Izakáh, and the twelve Patriarchs, chiefly of Iudáh and of the reign of David, because Christ came of him according to the first. And therefore it setteth forth more amply his acts, both the covenanting civil government, and also the administration, and care of things concerning religion, for the good success whereof he rengeteth, and giveth thanks to the Lord.

CHAP. 1.

1 The genealogie of Adam and Nádh until Abraham, 27 And from Abraham to Esau 31 His children. 43 Kings and dukes came of him.

a Meaning that Sheth was A- dam: some & Enosh Sheths some.

b It had been sufficient to have named Sheth, of who- me came Abra- ham and Da- nd, but beca- ts the worlds was restored by these thro- mencion is al- so made of Ham and Iapheth Gen. 10:2. Or, Kípháh. Or, Kidaam.

c Who first did lift up him sel- se above o- thers, Genes. 10:8. Gen. 10:22. Or 11:10.

Dám, Sheth, Enósh, Kenán, Mahálakci, Ié- red, Henóch, Meihuftélah, Lámech, Nóah, Shem, Ham, & Ípheth.

¶ The sonnes of Ípheth were Gómez, and Magóg, and Madái, and Iauán, and Tubál, and Méhech, and Tirás.

And the sonnes of Gómez, Afhchenáz, & Ipháth and Tógarmáh.

Also the sonnes of Iauán, Elítháh and Tárítháh, Kitrím, and Dodánim.

¶ The sonnes of Ham were Cuíh and Mizráim, Put and Canán.

And the sonnes of Cuíh, Sibá and Ha- uiláh, and Sabrá, and Raamáh, and Sabte- chá. Also the sonnes of Raamáh were Sae- há and D-dán.

And Cuíh begate Nimród, who begá to be mighty in the earth.

And Mizráim begate Ludím and Ana- mím, Lehabím and Naphtubím:

Pathruím also, & Caílulím, of whom eame the Phlíštíms, and Caphtorím.

Also Canán begate Zídón his first borne, and Heth,

And the Iebuíte, and the Amorite, and the Grgañite,

And the Hhuíte, and the Arkite and the Simite,

And the Aruadite, & the Zemárite, and the Hamáhite:

¶ The sonnes of Shem were Elám and

Afhúr, and Arpachshád, and Lul, and Arám, and Vz, and Hul and Géther, and Méhech.

18 Also Arpachshád begate Shélah, & Shé- lah begate Eber.

19. Vnto Eber also were borne two sonnes: the name of the one was Péleg: for in his dayes was the earth deuded: and his bro- thers name was Iokrán.

20 Then Iokrán begate Almodád and Shé- leph, and Hazermáueh and Iérah,

21 And Hadorán and Vzál and Dildáh,

22 And Ebát, and Abimael, and Shebá,

23 And Ophí, and Hauiláh and Iobáb: all these were the sonnes of Iokrán.

24 Shem, a Arpachshád, Saélah,

25 Eber, Péleg, Kehú,

26 Serúg, Nahór, Teráh,

27 Abrám, which is Abraham

28 ¶ The sonnes of Abraham were Izhák, and Ithmaél.

29. These are their generaciós. The eldest sonne of Ithmaél was Nebatóth, and Ke- dár, and Adbeél and Míshám,

30 Míshmá, and Dumáh, Maífa, Hadád, and Téma,

31 Ietúr, Naphísh and Kédemah: these are the sonnes of Ithmaél.

32 ¶ And Keturáh Abrahams a cócubine base sonnes, Zimran, and Iokrhan, & Me- dán, and Midian, and Ithbák & Shua: and the sonnes of okrhán, Sheba, an: Dodán.

33 And the sonnes of Midian were Epháh, & Ephár, & Henóch, & Abída, & Eldáh: all these are the sonnes of Keturáh.

34 ¶ And Abraham begate Izhák: the sonnes of Izhák, Esau, and Irsél.

35 ¶ The sonnes of Esau were Elipház, Reuél, and Ieúsh, and Izalám, and Kórah.

Y.ii.

d Of whom came the Sy-rians, and the refore they are called Ara- mires through out all y keep the. e Of him ca- ne f Ebrewes which were afterwards called Israel- ter of Ibráh, which was Iaxóob: and Iewes of Iu- dáh, because of the excelli- ce of that cri- be.

f He regazeth Shem agnne, because he would come to the Riche of Abrahám. g Who came of Shem and of him Shélah. Gen 16:11. Or 17:5. Or 21:3. Gen. 22:1. Or, Nadar.

h Read Gen. 25:2.

Gen. 25:4. Gen. 25:5. f These were borne of the divers mothers, read Gen 26:4. Gen. 30:2.

The Kings of Edóm.

I. Chron.

Iudahs genealogie. 362/1224

Or. Zeph.

8 Which was Elephaz concubine: read Gen. 16, 22.

1 He is also called Seir the Eoron, which inhabited monite Seir, Gen. 15, 20.

36 The sonnes of Eliphiz, Temán, and Omár, Zephí, and Gatain, Kenáz, and Timná, and Amalek.

37 The sonnes of Reuél, Náhath, Zérah, Shammáh and Mizzáh.

38 And the sonnes of Seir, Lotán, and Shobál, and Zibcón, and Anáh, and Dihón, and Ezér and Dihán.

39 And the sonnes of Lotán, Horí, and Homám, and Timna Lotans sister.

40 The sonnes of Shobál were Alián, and Manáhath, and Ebál, Shephí, and Onám. And the sonnes of Zibcón, Aiáh & Anáh.

41 The sonne of Anáh was Dihón. And the sonnes of Dihón, Amrán, & Eíhbán, and Ithrán, and Cherán.

42 The sonnes of Ezér were Bilhán, and Zazuán, and Iakán. The sonnes of Dihón were Vz, and Arán.

43 ¶ And these were the Kings that reigned in the land of Edóm, before a King reigned over the children of Ifraél, to wit, Béla the sonne of Beór, and the name of his citte was Dinhábah.

44 The Béla dyed, and Iobáb the sonne of Zérach of Bozráh reigned in his steade.

45 And whé Iobáb was dead, Huishám of 7 lád of the Temanites reigned in his stead.

46 And when Huishám was dead, Hadád the sonne of Bedád which smote Midján in the field of Moáb, reigned in his stead, and the name of his citte was Auith.

47 So Hadád dyed, and Samláb of Maíhrecáh reigned in his steade.

48 And Samláb dyed, and Shaúl of Rehobóth by the ruler reigned in his steade.

49 And when Shaúl was dead, Báal-hanán the sonne of Achbó - reigned in his steade.

50 And Báal-hanán dyed, and Hadád reigned in his steade, & the name of his citte was Paí, & his wiues name Mehetabél the daughter of Mátréd the daughter of Mezaháb.

51 Hadád dyed also, and there were dukes in Edóm, duke Timná, duke Aliáh, duke Iethéth,

52 Duke Aholibamáh, duke Eláh, duke Pinón,

53 Duke Kenáz, duke Temán, duke Míbzár,

54 Duke Magdiél, duke Irám. these were the dukes of Edóm.

CHAP II.

m He makes a match of the Kings that came of Eího,
according to God's promise made to Abraham never may him,
that Kings should come of him. These eight Kings reigned one
after another in Iáh-tan were the time of David, who
commenced their con-trey. n Which was the principal citte of
the E-domites.

Or. Paí.

Or. Ahiáh.

Gen. 29, 32. & 30, 31, & 31, 32. Gen. 31, 33. & 40, 32. Chap.
4, 5. a Though Iudáh was not Iakúba eld:8 sonne, yet he first
begin-neth at him, because he walde come to the gene-logue of
David, of whome to-me Cheáh.

2 The genealogie of Iudáh unto Ifraél the father of David.

1 H·fe are the sones of Ifraél, Reubén, Simeón, Leui and
Iudáh, Ifhachár, & Zebuiún,

2 Dan, Iofeph, and Beniamín, Naphtalí, Gad, and Afsér.

3 *The sonnes of Iudáh, Er, and Onán, & Sheláh. These three were borne to him of the daughter of Shíta y Cananite: but Er the eldest sonne of Iudáh was euil in the

fight of the Lord, and he stwe him.

4 *And Thamár his daughter in lawe bare him Phárez, and Zérah:5 all the sonnes of Iudáh were fyue.

5 *The sones of Phárez, H zróh & Hamúl.

6 The sonnes also of Zérah were Zimri, and Ethan, and Hemán, and Calcól, and Dara, which were fiue in ail.

7 And y sonne of Carmi, Achár that troubled Ifraél, transgressing in the thing ex-communicate.

8 The sonne also of Ethán, Azariáh.

9 And the sonnes of Hezróh that were borne unto him, Ierahmeél, and Ram and Chelubás.

10 And Ram begate Aminadáb, and Aminadáb begate Naíhón prince of the children of Iudáh,

11 And Naíhón begate Salmá, and Salmá begate Bóaz,

12 And Bóaz begate Obéd, and Obéd begate Ifháí,

13 *And Ifháí begate his eldest sonne Eliáb, and Abinadáb the seconde, and Shimmá the third,

14 Nathaneél the fourt, Radá the fifr,

15 Ozém the fixt, and Daud the feurct.

16 Whose sisters were Zeruiah & Abigáil. And the sonnes of Zeruiah, Abishai, and Ioáb, and Afahel.

17 And Abigáil bare Amafá: and the father of Amafá was Iether an Ithmeelite.

18 ¶ And Caléb the sonne of Hezrón begate Iernóth of Azubáh his wife, and her sonnes are these, Iether, and Shobáb, and Ardón.

19 And when Azubáh was dead, Caléb toke unto him Ephrath, which bare him Hur.

20 *And Hur begate Vrí, and Vrí begate Beza'eél.

21 And afterwards came Hezrón to the daughter of Machir the father of G lead, and tok, her when h·was thr. score yere olde, and the bare him S gúb.

22 And Segúb begate Iair, which had the and twenite cities in the land of Gilead.

23 And Geíshúr with Arám toke the townes of Iair from them, and K. náth and the townes thereof, even to enforce cities. All these were the sonnes of Machir, the father of Gileád.

24 And after that Hezrón was dead at Caléb Ephrátab, then
Abiáh Hezron wife bare him also Ashúr the father of Tekóa.

25 And the sonnes of Ierameél the eldest sonne of Hezrón
were Ram the eldest, then Bunáh & Orén & Ozán and Ahián.

26 Also Ierahmeél had another wife named Atarán, which was
the mother of Onám.

27 And the sonnes of Ram the eldest sonne of Ierahmeél were
Máaz, and Iamin and

c Whome f. Match. callah Atam, Mat. 1,5

4 Thee n, chief of the family,

Or. Iofá.

1. Sam. 16, 19. & 17, 22. Or. Ihamnán.

e Who was called the sonne of Hezrón, vert 9.

f Who was prince of me-note Gileao, read Nom. 13, 40.

g That is, the Geíhumnes & Syrians toke the townes. from
Iairn children.

h Which was a town named of the hoof-bád and wife, called
also Bech-láhem Ephrátab. i Manning the chief & prince.

I. Chron. Davids genealogie. 179

and Ekar.

28 And the sonnes of Onám were Shammái and Iadá. And the sonnes of Shāmái, Nadāb and Abīshúr.

29 And the name of the wife of Abīshúr was called Abīahil, and the bare him Ahbán and Molid.

30 The sonnes also of Nadāb were Séled and Appáim: but Séled dyed without children.

31 And the sonne of Appáim was Iṣhi, and the sonne of Iṣhi, Shēshán, and the sonne of Shēshan, a Ahláí,

32 And the sonnes of Iadá the brother of Shammái were Iéther and Ionathán: but Iéther dyed without children.

33 And the sonnes of Ionathán were Péleth and Zazá. These were the sonnes of Ierahmeél.

34 And Shēshán had no sonnes, but daughters. And Shēshán had a seruant that was an Egyptian named Iarḥa.

35 And Shēshan gave his daughter to Iarḥa his seruant to wife, and the bare him Attái.

36 And Attái begate Nathán, and Nathán begate Zabád,

37 And Zabád begate Ephlál, & Ephlál begate Obéd,

38 And Obéd begate Iehú, and Iehú begate Azariáh,

39 And Azariáh begate Hélez, and Hélez begate Eleaşáh,

40 And Eleaşáh begate Sişamáí, & Sişamáí begate Shallúm,

41 And Shallúm begate Iekamiáh, & Iekamiáh begate
Elišhamá.

42 Also the sonnes of Caléb, the brother of Ierahmeél, were
Meşhá his eldest sonne, which was the father of Ziphi: & the
sonnes of Mareşháh the father of Hebrón.

43 And the sonnes of Hebrón were Kórah and Tappúah, and
Rékem and Shéma.

44 And Shéma begate Ráham the father of Io:koám: and
Rékem begate Shammái.

45 The sonne also of Shammái was Maón: and Maón was the
father of Beth-zúr.

46 And Epháh a concubine of Caléb bare Harán and Mozá,
and Gazéz: Harán also begate Gazéz.

47 The sonnes of Iahdái were Régem, and Iothám, and
Geşhán, & Pélet, and Epháh, and Sháaph.

48 Calébs concubine Maacháh bare Shéber and Tiḥanáh.

49 She bare also Shaaph, the father of Madmannáh, and Sheuá
the father of Machbenáh, and the father of Gibeá. And Achşáh
was Calébs daughter.

50 These were the sonnes of Caléb the sonne of Hui: & eldest sonne of Ephráchah, Shobál the father of Kiriáeh-ieaim.

51 Salmá the father of Beth-léhem, and Haréph the father of Beth-gadér.

52 And Shobál the father of Kiriáeh-ieaim had sonnes, and he was the ouerseer of halfe Hammenóth.

53 And the families of Kiriáeh-ieaim were the Ithrites, and the Puthites, and the Shumathites, & the Mişhraites, of them came the Zariæthites, and the Eşthaulites.

54 The sonnes of Salmá of Beth-léhem, and the Nerophathite, the crownes of the houfe of Ioáh, and halfe the Manáthites and the Zorites.

55 And the families of the Scribes dwelling at Iabéz, the Tirathites, the Shimmeathites, the Shuchathites, which are the Kennites, that came of Hammáth the father of the houfe of Recháb.

CHAP. III.

1 The genealogie of Daid and of his polteritis unto the sonnes of Iosáh.

2 These also were the sonnes of Daud, which were borne unto him in Hebrón: the eldest Amnón of Ahmóam, the Izraeliteffe: the second Daniél of Abigáil the Carmeliteffe.

3 The third Abfalóm the sonne of Maacháh daughter of Talmái King of Geşhúr: the fourt Adoniiáh the sonne of Haggíth:

4 The first Shephatiáh of Abitál: the first Ithreám by Egláh his wife.

5 These six were borne unto him in Hebrón: and there he reigned feuen yere and six monethe: and in Ierufalém he reigned thre and thirtie yere.

6 And these four were borne unto him in Ierufalém, Shimcá, and Shobáb, and Nathán, and Salomón of Bathişúta the daughter of Ammiél:

7 Ibhár also, and Elişhamá, and Eliphálet,

8 And Nógab, and Népheg, and Iaphía, And Elişhamá, and Eliadá, and Eliphélet, nine in number.

9 These are all the sonnes of Daud, besides the sonnes of the concubines, & Thamár their sister.

10 And Salomón sonne was Rehoboám, whose sonne was Abiáh, and Asá his sonne, and Iehoşhaphát his sonne,

11 And Ioám his sonne, and Ahaziáh his sonne, and Ioáh his sonne,

12 And Amuziáh his sonne, & Azariáh his sonne, & Iothám his sonne,

13 And Ahaz his sonne, & Hezekiáh his sonne, & Manaşşáh his sonne,

14 And Amón his sonne, & Iofiáh his sonne.

15 And of the sonnes of Iofiáh, the eldest was Iohanán, the seconde Iehoiakim, the thirde Zedekiáh, and the fourt Shallúm.

16 And the sonnes of Iehoiakim were Ie-Y.iii.

Or, he that some the halfe, he can be the prince who is merely his fableites.

n Kermieg, the chief & prince pal

Or, the Scribes, the halfe of the Manáthites.

n Which were men learned and expert in the Lawe

p. Rad. Nib. 10, 29, & 1, 16.

a He returned to the genealogie of Daud, to shew that Christ came of his duche b. Which 2 Sam. 1:11 called Chéleáh, borne of her, that was Nabal wife the Carmelne.

c Only Salomón was Damid natural sonne, & other three were Yor-ahs, whom Daud made his by adoption he that was begotten in adultery & dyed & right day, 14 our to-hened among Dauids sonnes

d Called also Bathişúta the daughter of Eliám: So this gave them di-nerfe names. a Elişhamá, or Elişhún

Sam. 1:11 & Eliphélet dyed, & Daud named those sonnes, which were our born, by the same names: in the boke of Kige his children are mentioned which were a-line, and here buthe they were alive & dead

f So called he can be he was preferred to & dignitie royal before his brother Iehoiakim, & was the elder.

Or, Iehoiakim, 2. K. 9, 29, 30.

b Who dyed whiles his father was aly-ne and three-fore it is said, ver. 14 that Shēshán had a sonnes.

f That is, the chief governor or prince of Ziphium, because one prue ce ogus to ha-ne a fatherlie case and affe-dion toward his people.

m This diffe-rence was be-tween the wife and the clocu-bine, that the wife was take with extreme folemnyties of marriage, and her chil-dren did sohe-raithe concu-bine had no

solemnities in marriage, ne-cher did her children re-herit, but
had a portion of goods or ma-nry given the Işh 15, 17.

ludahs genealogie.

I. Chron.

coniah his fonne, and Zedekiah his fonne. 17 And the fones of Ieconiah, Asfir and Shealciel his fone: 18 Malchiram also and Pedaiah, & Shenazar, Iecamiah, Hoshama, and Nedabiah. 19 And the fones of Pedaiah were a Zerubbabel, and Shimmie: and the fones of Zerubbabel were Meshullam, and Hananiah, and Shelomich their sister, 20 And Hashubah, & Ohel, and Berechiah, & Hazadiah, & Iushabhed, fucun nifer. 21 And the fones of Hananiah were Pelatiah, and Iefaiah: the fones of Rephaiah, the fones of Atnan, the fones of Obadiah, the fones of Shechaniah. 22 And the fones of Shechaniah was Shemaiah: and the fones of Shemaiah were Hattush an Igeal, and Bariah, and Neariah and Shaphat, his. 23 And the fones of Neariah were Elioenai, and Hezekiah, and Azrikam, thie. 24 And the fones of Elioenai were Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Iohanah, and Delaiah and Anani, fucun.

CHAP. III.

1 The genealogies of the fones of Judah. 2 Of Asfuir, 3 Of Iabiz, and his prayers. 12 Of Chulub, 24 And Simeon: their habitations, 32 And conquests.

a Meaning, they came of Judah, as names & kindness for only Phares was his natural fone Gen 32, 29, & 40, 12. chap. 2, 4.

b The first borne of his mother, & one the eldest fone of his fa-

c. Otherwise called Cthou-ah, Judg 1, 15.

d. It is to be understood that she has made an English his name which he made.

1 The fones of Judah were Pharez, Hezion, and Carmi, and Hur, and Shobal.

2 And Reaiah the fone of Shobal begate Iahath, and Iahath begate Ahumai, and Lahad: these are the families of the Zoreathites.

3. And these were of the father of Etim, Izreel, and Ishma and Idbash: and the name of their sister was Hazleleponi.

4. And Penuel was the father of Gedon, and Ezei the father of Hushah: these are the fones of Hur the eldest fone of Ephraiah, the father of Beth-lehem.

5 But Ashur the father of Tekoa had two wives, Hejeah, and Naarah.

6 And Naarah bare him Ahuzam, & Hephher, and Temeni and Haashtrari: these were the fones of Naarah.

7 And the fones of Helean were Zereeth, Iezohar and Ethnan.

8 Also Cox begate Anub, and Zobebah, & the families of Aharhel & fone of Harum.

9. But Iabiz was more honorable than his brethren: and his mother called his name Iabiz, saying, Because I bare him

in forowe.

10 And Iabiz called on the God of Isael, saying, I thou wilt bless me in dede, and enlarge my coastes, and if thine hand be with me, and thou wilt cause me to be delivered from evil, that I be not hurt. And God granted the thing that he asked.

11 And, Cheluh the brother of Shuah begate Mehir, & was the father of Eshron.

12 And Eshron begate Beth rapha, & Pafeah, & Tehmuah the father of the citre of Nahash: these are the men of Rechah.

13 And f fones of Kenaz were Othniel & Zeralah, & f fone of Othniel, Hathath.

14 And Meonothai begate Ophrah. And Seralah begate Ioab the father of the valley of craftsmen: for they were craftsmen.

15 And the fones of Caleb the fone of Iephunneh were Iru, Elih, and Naam. And the fone of Elih was Kenaz.

16 And the fones of Iebalel were Ziph, and Ziphah, Tiria, and Asareel.

17 And the fones of Eziah were Iether & Mered, and Ephraim, and Ialon, and he begate Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 Also his wife Iehudiiah bare Iered the father of Gedon, and Heber the father of Socho, and Iekuthiel the father of Zanoah: and these are the fones of Bithiah the daughter of Pharaoh which Mered toke.

19 And the fones of the wife of Hodiah, the sister of Naham the father of Keilah were the Garmites, & Eshtemoa the Maarchathite.

20 And the fones of Shimon were Amnon and Rinnah, Benhanam and Tilon And the fones of Isha were Zoheth, and Benzoheth.

21 The fones of Shelah, the fone of Judah were Er the father of Lecah, & Laadah the father of Maresiah, and the families of the houtholdes of the that wrought fine linen in the house of Ashbela.

22 And Iokim and the men of Chozeba & Ioash, and Saraph, which had the domino in Moab, and Iashuba Lehem. These also are ancient things.

23. These were potters, and dwelt among plants & bridges:
there she dwelt with the King for his worke.

24 The fones of Simeon were Nemuel, and Iamin, Iarib, Zerah, & Shaul.

25. Whose fone was Shallum, & his fone, Misham, & his fone
Mishma.

26 And the fones of Mishma, Hamuel was his fone, Zacchur
his fone, & Shimei his fone.

27 And Shimei had sixteen fones, and six daughters, but his
brethren had not many children, neither was all their families
like to the children of Judah in multitude.

28 And they dwelt at Beer-sheba, & at Moadah, and at Hazar
Shuul,

29 And at Bilbah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hosmah, and at Ziklag,

1 And at Beth-mareaboth, and at Hazar Sufim,

5 The Lord of vality where the architects did worke

f Called also Erian

etc., the Lord, meeting the friends wife of Agrah

etc. of whom he had retired

etc. of the character of the

g They were King Danor gardeners and fennishim in his
workes.

Gen 40, 10, and 6, 12. h H. fone O. had it here or named.

1 These cities belonged to the tribe of Judah: both 19, 1 and were given to the tribe of Shuaim.

Reubens genealogie.

I. Chron.

180 365/1224

b Theo David referred them to the tribe of Iudáh

Sufim, at Beth-birei, & at Shaaráim, these were their cities vnto the reigne of ¹ Da- uid.

32 And their townes were Etám, and Aín, Rimmón, and Tóché, & Afhán, fue cities.

33 And all their townes that were round a- bout these cities vnto Báal, These are their habitations and the declaration of their genealogie,

34 And Mefhobáb and Iamléch, & Iofháb the fonne of Amafháh,

35 And Ioél and Ichú the fonne of Iofhi- báh, ý fonne of Seraráh, ý fonne of Afiél,

36 And Elionái, and Iakóbah, & Iefhoha- áh, and Afaráh, and Adiél and Iefimiél & Benaíah,

37 And Zirá the fonne of Shíphéi, the fon- ne of Allón, the
fonne of Iedaráh, the fon- ne of Shími, the fonne of Shemaíah.

38 These were famous princes in their fa- milies, and
increased greatly their fathers houses.

39 And they went to the entring in of Ge- dór, euen vnto the
East side of the valley, to feke pasture for their shepe.

40 And thei found fat pasture & good, & a wide land, bothe
quiet and fruteful: for they of Ham had dwelt there before.

41 And these described by name, came in ý dayes of Hezckráh
Kíg of Iudáh, & fmote their tents, and the inhabitants that were
found there, and destroyed them vtterly vnto this day, and
dwelt in their rowme, because there was pasture there for their
shepe.

42 And besides these, fue hundreth men of the fonnes of
Simeón went to mouít Seir, and Pelatáh, or Neartáh, and
Ropharáh, and Vzziel the fonnes of Ifni were their captaines,

43 And the rest of Amalék that had m efca- ped, and they
dwelt there vnto this day.

CHAP. V.

1 The birthright taken from Reubén and given to the sonnes of
Ioféph 2 The genealogie of Reubén, 11 And Gad, 13 And of

the halfe tribe of Manafíah.

The fonnes also of Reubén the eldest sonne of Ifraél (for he was the eldest, but had defiled his fathers bed, therefore his birthright was given vnto the fonnes of Ioféph the fonne of Ifraél, so that the genealogie is not rekened after his birth-right.

2 For Iudáh preuailed about his brethren, & of him came to the prince, but the birth- right was Ioféphs)

3 The fonnes of Reubén the eldest fonne of Ifraél were Hanóch & Pallú, Hezión and Carmí.

4 The fonnes of Ioél, Shemaíah his fonne, Gog his fonne, and Shimei his fonne,

5 Micháh his fonne, Réziáh his fonne, and Báal his fonne,

6 Beeráh his fonne: whome Tilgáh Pilne- éfer King of Afhúr caryed away: he was a prince of the Reubenites.

7 And when his brethren in their fami- lies rekened the genealogie of their ge- neracions, Ieíl and Zechariáh were the chief,

8 And Béla the fonne of Azáz, the fonne of Shéma, the fonne of Ioél, which dwelt in ¹ Aroér, eué vnto Nebó & Báal-meón.

9 Also Eastwarde he inhabited vnto the entring in of the wilderness from the ri- uer Peláh: for they had muche cattel in the land of Gileád.

10 And in the dayes of Saúl they warred with the ¹ Hagarims, which fell by their hands: and they dwelt in their tents in all the East partes of Gileád.

11 And the children of Gad dwelt ouer against them in the land of Bafhán, vnto Salcháh.

12 Ioél was the chieftest, and Shaphám the seconde, but Lianá: & Shaphát were in Ba- afhán.

13 And their brethré of the house of their fathers were Michaél, & Mefhullám, & She bá, & Sorái, and Lacán & Zíá, & Ebér, feué.

14 These are the children of Abiháil, the sonne of Huri, the fonne of Iaroáh, the sonne of Gileád, the fonne of Michaél, the sonne of Iefhúshá, the fonne of Lahcó, the fonne of Buz.

15 Ahí the fonne of Abdiél, the fonne of Guní was chief of the bousolde of their fathers.

16 And they dwelt in Gileád in ¹ Bafhán, & in the townes thereof, and in all the fubur- bes of Sharón, by their borders.

17 All these were rekened by genealogies in the dayes of Iothám King of Iudáh, & in the dayes of Ieroboám King of

Ifraél.

18 The fonnes of Reubén and of Gad, & of halfe the tribe of Manafich of those ý were valiant men, able to be a shield, & fworde, and to drawe a bowe, exerci- sed in warre, were foure & fourtie thou- sand, feuen hundreth and threfcore, that went out to the warre.

19 And they made warre with ý Hagarims, with a Ieú: & Naphísh and Nodab.

20 And they were ¹ holpen against them, & the Hagarims were deliuered into their hand, and all that were with them: for their cryed to God in the battel, and he heard them, because they trusted in him.

21 And they led away their cattel, eué their camels fitte thousand, and two hundreth, & fitte thousand shepe, and two thousand asses, and of "perfonas an hundreth thou- sand.

22 For many fel downe wounded, because the warre was of God. And they dwelt in their steades vntil the ¹ captuatie.

c To wit, in y tone of Va- ziah King of Ifraél, 2 Kíg, 15, 19.

d These places were beyond Iordén to- ward the East to the land gi- of to the Reu- benites. "Or, Ropharate."

e The Ifhmae- lites that came of Hagár Abra hama concu- bine.

f Bothe the ho le connery & one o culier ci tion were called by this name Bafhan.

g These twal- ne were ý fon- nes of Ifhme- él, Gene 21, 22 h To wit, by the Lord, that gave them the vaborie.

"His folies of men"

i Meaning the captuatie of ý retrobes vnter Tilgáh. Pil- necice

f For the tribe of Simeón was in great in nobér ý in the time of I- edráh that fight oowe dwelligs vnto Gedór, which is in the tribe of Dán.

m And were not flame by Báal & David.

Gen 31, 32. C 49, 50. a Recmió ti el were made two tribes, that had a dou ble portion h that is, he was ý chiefest of all ý tribes according to Iaxhob pro- phesie, Gen 40, 8, & beca- se Christ fiol- de come of him Gen 46, 9. cand. 6, 14. armb. 26, 5.

Y.iiii.

Leuis genealogie.

I. Chron.

k Och erofie called, Baal- ged.

23 And the children of the halfe tribe of Manasse dwelt in the land, from Balhán vnto, Baal Hermón, and Senir, and vnto mount Hermón; for they increased.

24 And thefe were the heads of the houf- holdes of their fathers, euen Ephraim and Ithi, and Eliél and Azriél, and Iremiáh, and Hodaúáh, and Iahdiél, strong men, valiant & famous, heads of the houshol- des of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whome God had deposed before them.

26 And God of Israél, stirred vp the spirit of Pul King of Asshur, and the spirit of Tilgath Pileser King of Asshur, and he carted them away: euen the Reuben- ites, and the Gadites, and the halfe tribe of Manasse, and brought them vnto Halah and Habor, and Hara, and to the ri- uer Gozan, vnto this day.

CHAP. VI.

27 The genealogie of the sonnes of Leui. 28 Their ordre in the muniforce of the Tabernacle. 29 Aarón & his sonnes' Priests
14, 17 These habitations.

1 The sonnes of Leui were Gerſhón, Koháth, and Merari.

2 *And the sonnes of Koháth, Amráh, Iz- hár, and Hebrón and Vzziél.

3 And the children of Amráim, Aarón, and Mofes and Mtriám.
And the sonnes of Aarón, *Nadáb, and Abihú, & Eleazár*, and
Ithamár.

4 Eleazár begate Phinehás. Phinehás begate Abihúa,

5 And Abihúa begate Bukkí, & Bukkí begate Vzzi,

6 And Vzzi begate Zeraháh, and Zeraháh begate Muaióh.

7 Meraióh begate Amariáh, and Amariáh begate Ahitúb,

8 And Ahitúb begate *Zadók, and Zadók begate Ahmáaz,

9 And Ahmáaz begate Azariáh, and Azariáh begate Iohanán,

10 And Iohanán begate Azariáh (it was he that was b Priest in
the house that Salomón buyit in Ierusalém)

11 And Azariáh begate Amariáh, and Amariáh begate Ahitúb,

12 And Ahitúb begate Zadók, and Zadók begate Shallúm,

13 And Shallúm begate Hilkiáh, and Hilkiáh begate Azariáh,

14 And Azariáh begate Seraiáh, and Seraiáh begate
Iehozadák,

15 And Iehozadák departed when the Lord carted away into
captivity Iudáh and Ierusalém by the land of Nebuchad-
nezár.

16 The fonnes of Leui were Gerfhóm, Koháth and Merari.

17 And thefe be the names of the fonnes of Gerfhóm, Libní, and Shimeí.

18 And the fonnes of Koháth were Am- rám, and Izhár, and Hebrón and Vz- ziel.

19 The fonnes of Merari, Mahlí and Mu- fhí: and thefe are the families of Leui có- ceining their fathers.

20 Of Gerfhóm, Libní his fonne, Iaháth his fonne, Zimmáh his fonne,

21 Ioáh his fonne, Iddó his fonne, Zérah his fonne, Ieaterái his fonne.

22 The fonnes of Koháth, *Aminadáb his fonne*, Kórah his fonne, Afiir his fonne,

23 Elkanáh his fonne, and Ebiafáph his fon- ne, and Afiir his fonne,

24 Taháth his fonne, Vriél his fonne, Vz- ziah his fonne, and Shaúl his fonne,

25 And the fonnes of Elkanáh, Amaíai, and Ahimóth.

26 Elkanáh, the fonnes of Elkanáh, Zophai his fonne, and Náhath his fonne,

27 Eliáb his sonne, Ierohám his sonne, El- kanáh his sonne,

28 And the sonnes of Samuél, *eldéft Vafh- ni, then Abiah.

29 The sonnes of Merari were Mahlí, Libní his sonne, Shimeí his sonne, Vzzáh his sonne,

30 Shimeá his sonne, Haggiáh his sonne, Afaiáh his sonne.

31 And thefe be they whome Daud fet for to fing in the houfe of the Lord, after that the Arkehad reft.

32 And thei miniftred before the Taberna- cle, euen the Tabernacle of the Congre- gation with a finging, vntil Salomón had buyit the houfe of the Lord in Ierufalém: then they continued in their office, according to their custome.

33 And thefe miniftred with their children: of the sonnes of Koháth, Hemán a fin- ger, the sonne of Ioél, the sonne of She- muél,

34 The sonne of Elkanáh, the sonne of Ie- rohám, the sonne of Eliél, the sonne of Tóah,

35 The sonne of Zuph, the sonne of Elka- náh, the sonne of Máhath, the sonne of Amaíai,

36 The sonne of Elkanáh, the sonne of Io- él, the sonne of Azariáh, the sonne of Ze- phaniáh,

37 The fonne of Táhath, the fonne of Afi- fir, the fonne of Ebiafáph, the fonne of Kórah,

38 The fonne of Izhár, the fonne of Ko- háth, the fonne of Leui, the fonne of If- raél.

39 And his brother b Afáph ftode on his righthand: a Afáph was the fonne of Be- rechiáh, the fonne of Shimeí,

d Who fonnes to be called Izhár, Raud 6, 14 Nemb 16, 1.

e Who it alfa called Ioél, a Sam 8, 2 & the 11 verfe of this chapter.

f After it was brought to that place where Triple Ibolde be built it was oomore easy ed to & ifto. g Read Raud 27, 28.

the confe of If- man, verfi 35.

40 The

1 Thus God Atrvel vp the wizard and v- fed them, as instruments to execute his lufte magneft again mofers, alchog they were led d ma liee ft achiú. 2. King 12, 15.

Gen 45, 11. cond 6, 17. chap 23, 6.

Leuit 10, 1. Nemb. 20, 25.

2. Which was his Priest al- ner that hoia- ther was depo- fed, accoufing to the popu- cle of kfi the Priest, 1 Sam 5, 11. b

And did ve- l falrycháh kig Vzziáh, who whole have v-
furped the Priests office, 2 Chro. 16, 17.

a That is, he was led into captuate with his felf: a Se- raiáh the
his Priest, 2 Rig. 25, 26.

15 And Iehozadák departed whé the Lord carted away into
capitulate Iudáh and Ie- rufalém by the land of Nebuchad-nez-
zár.

16 The fonnes of Leui were Gerfhóm, Koháth and Merari.

The Leuites cities.

I. Chron.

18867/1224

The Leuites are called the fingers bre- ther, because they came
of some flocks Read Momb 4,4

101, times were given to the Leuites

in They were fresh appoised, and prepared for Which was also
called, Kirman-athá, Gen 23,2 10th. 21,11.

o That he had killed a man might see thereon for fucour-til his
cause were cryed, Den 19, 2 Which la- shúa callich Hellon,
10th 2,4,11 4 Or, Almbn, 10th 21,18 7 That is, that gave a
portion to f Kohath- tes, & were the remnant of the tribe of

Leui, out of f halfe tribe of Manaffeh and out of Ephra- mo,
verf 66

40 The fonne of Michaél, the fonne of Ba- afeiaáh, the fonne of
Malchiáh,

41 The fonne of Ethni, the fonne of Zérah, the fonne of
Adaiáh,

42 The fonne of Ethán, the fonne of Zim- mah, the fonne of
Shimeí,

43 The fonne of Iáhath, the fonne of Ger- shóm, the fonne of
Leuí.

44 And their brethren the fonnes of Me- rari were on the left
hand, even Ethán the fonne of Kíthi, the fonne of Abdi, the
fon- ne of Mallúch,

45 The fonne of Haihabiaáh, the fonne of Amaziáh, the fonne of
Hilkráh,

46 The fonne of Amzí, the fonne of Baní, the fonne of Shámer,

47 The fonne of Mahlí, the fonne of Mu- shi, the fonne of
Merari, f fonne of Leuí.

48 ¶ And their brethren the Leuites were appointed vnto all the
feruice of the Tabe: nacle of the houfe of God,

49 But Aarón and his fonnes burnt incense vpon the altar of burnt offering, and on the altar of incense, for all that was to do in the most holy place, and to make an atonement for Ife:él, according to all that Moses the servant of God had commanded.

50 These are also the fonnes of Aarón, Eleazar his sonne, Phinehas his sonne, Abishua his sonne,

51 Bukki his sonne, Uzzi his sonne, Zerahi-ah his sonne,

52 Meraioth his sonne, Amariah his sonne, Ahitub his sonne,

53 Zadok his sonne, o' Ahimaz his sonne. 54 ¶ And these ate the dwelling places of them throughout their townes & coastes, even of the fonnes of Aarón for the familie of the Kohathites, for the lot was theirs.

55 So they gave them Hebron in the land of Iudah and the suburbs thereof rounde about it,

56 But the field of the citie, and the villages thereof they gave to Caleb the sonne of Iephunneh.

57 And to the fonnes of Aarón they gave the cities of Iudah for refuge, even Hebron and Libnah with their suburbs, and Jattar, and Eshtemoa with their suburbs,

58 And Hilén with her suburbs, Debir with her suburbs,

59 And Afhán and her fuburbes, and Beth- shémefh and her fuburbes:

60 ¶ And of the tribe of Beniamín, Gebá and her fuburbes, and Alémeth with her fuburbes, & Anathóth with her fuburbes: all their cities were thirteen cities by their families.

61 And vnto the fonnes of Koháth the remnant of the familie of the tribe, euen

of the halfe tribe of the halfe of Manaff- feh, by lot ten cities.

62 And to the fonnes of Gershóm accordig to their families out of the tribe of Ifla- chát, and out of the tribe of Afhér, & out of the tribe of Naphtalí, and out of the tribe of Manafféh in Bañhán, thirteen ci- ties.

63 Vnto the fonnes of Merarí according to their families out of the tribe of Reu- bén, and out of the tribe of Gad, and out of the tribe of Zebulún, by lot twelve cities.

64 Thus the children of Ifraél gaue to the Leuites cities with their fuburbes.

65 And they gaue by lot out of the tribe of f children of Iudáh, & out of the tribe of the children of Siméón, & out of the tribe of the children of Beniamín, thefe ci- ties, which they called by their names.

66 And they of the families of the fonnes of Koháth, had cities and their coaftes out of the tribe of Ephráim.

67 *And they gaue vnto them cities of re- fuge, Sheché in mount Ephráim, & her fuburbes, and Gézer and her fuburbes,

68 Iokmeám also and her fuburbes, & Beth- horón with her fuburbes,

69 And Aialón and her fuburbes, and Gath Rimmón and her fuburbes,

70 And out of the halfe tribe of Manafféh, 'Aner and her fuburbes, and Bileám and her fuburbes, for the families of the rem- nant of the fonnes of Koháth.

71 Vnto the fonnes of Gershóm out of the familie of the halfe tribe of Manafféh, Golán in Bañhán, & her fuburbes, & Afitaróth with her fuburbes,

72 And out of the tribe of Ifflachár, Ké- defh and her fuburbes, Daberáth and her fuburbes,

73 'Ramóth also and her fuburbes, and 'A- ném with her fuburbes,

74 And out of the tribe of Afhér, Mañhál and her fuburbes, and Abdón and her fub- urbes,

75 And Hukók and her fuburbes, and Re- hób and her fuburbes,

76 And out of the tribe of Naphtalí, Ké- defh in Galilea & her fuburbes, & 'Ham- món and her fuburbes, and 'Kiriatháim and her fuburbes.

77 Vnto the rest of the children of Merari were given out of the tribe of Zebulún, 'Rimmón and her fuburbes, 'Tabór and her fuburbes,

78 And on the other fide Iordén by Ierichó, euen on the Eaffiide of Iordén, out of the tribe of Reubén, Bézer in the wildrines with her fuburbes, and Iahzáh with her fuburbes,

79 And Kedemóth with her fuburbes, and Mepháath with her fuburbes,

Z.i.

The other genealogies.

I. Chron.

80 And out of the tribe of Gad Ramóth in Gileád with her suburbs, and Mahanáim with her suburbs,

81 And Hefhábón with her suburbs, & Iaa-zéi with her suburbs.

CHAP. VII.

1 The genealogie of Iffachár, Bimamín, 13 Naphtalí, 14 Manafíh, 10 Ephráim, 20 And Athér.

1 And the fones of Iffachár were Tola & Puah, a Iafhúb, & Shimrón, fourc,

2 And the fones of Tola, Vzzi, and Rephaiáh, and Ieriél, and Iahmái, & Iibfám, and Shmuél, heades in the households of their fathers. Of Tola were valiant men of warre in their generations, b whose nom-ber was in the daies of Dauid two & twen-tie thousand, and fix hundred.

3 And the fonne of Vzzi was Izuahaiáh, & f fones of Izuahaiáh, Michael, & Obadiáh, and Ioél, & Iifhiáh, c five men all princes.

4 And with them in their generations af-ter the houfholde of their fathers were bands of mé of warre for battel, fix & thir-tie thousand: for they had many wines and children.

5 And their brethren among all the fami-lies of Iffachar were valiát men of warre, rekened in all by their genealogies fourc

score and feuen thousand.

6 ¶ The fones of Beniamin were Béla, & Bécher, and d Iedizél, c thre.

7 And the fones of Béla, Ezbón, & Vzzi, and Vzziel, and Ierimóth, & Iri, five heads of the households of their fathers, valiant men of warre, and were rekened by their genealogies, two and twentie thousand & thirtie and four.

8 And the fones of Bécher, Zemitiáh, and Ioáth, and Eliézer, and Elioenát, & Omri, & Ierimóth, & Abiáh, & Anathóth, & A-lámeth: all these were the fones of Bécher.

9 And thei were nombred by their genealogies according to their generations, and the chief of the houses of their fathers, valiant men of warre, twentie thousand & two hundred.

10 And the fonne of Iediaél was Bilhán, and the fones of Bilhán, Ieúth, and Ben-iamin, and Ehúd, and Chenaanáh, and Ze-thán, and Tharfhíth, and Ahítháhar.

11 All these were f fones of Iediaél, chief of the fathers, valiant men of warre, feué-tene thousand & two hundred, marching in battel aray to the warre.

12 And Shuppím, & Huppím were the fon-nes of 'I, but Huíhum was the fonne of 'another.

13 ¶ The fones of Naphtalí, Lahziél, and Guni, and Iézer, and Shallúm s of the fon-nes of Bilhán.

14 The fone of Manafíh was Athriél who-me the bare vnto him, but his concubine of Arám bare Machít the a father of Gileád.

15 And Machít toke to wife the fifter of Hup-pím & Shuppím, and the name of their fi-fter was Maacháh. And the name of the fecéde fonne was Zelophchad, and Zelo-phchád had daughters.

16 And Maacháh the wife of Machír bare a fonne, and called his name 'Péreth, and the name of his brother was Shéreth: and his fones were Vlam and Rakém.

17 And f fonne of Vlam was Bedán. The-fe were the fones of Gileád the fonne of Machír, the fonne of Manafíh.

18 And his fifter Molécheth bare Ithód, & Abiézer, and Mahaláh.

19 And the fones of Shemidá were Ahián, and Shéchem, and Likhí, and Aniám.

20 ¶ The fones also of Ephráim were Shuthélah, & Béréd his fonne, & Táhath his fonne, and his fonne Eladáh, & Táhath his fonne,

21 And Zabád his fonne, and Shuthélah his fonne, and Eréi, and Eleád: and the men of 'Gath that were borne in the land, flewe them, because their came down to take a way their cartel.

22 Therefore Ephraím their father mour-ned many dayes, and his brethren came to comforte him.

23 And when he went in to his wife, the concuued, and bare him a fonne, & he cal-led his name Beriáh, because afflictio was in his houfe.

24 And his daughter was Sheráh, which buvít Beth horón the nether, and the vp-peí, and Vzzén Sheeráh.

25 And Réphah was his f fonne, & Refheph, and Télah his fonne, & Táhan his fonne,

26 Laadán his fonne, Ammihúd his fonne, Elíshamá his fonne,

27 Non his fonne, Iehofhúa his fonne.

28 And their possessions & their habitacions were Beth-el, and the villages thereof, and Eafwarde Naarán, and Weftwarde Gé-zet with the villages thereof, Shechém al-fo and the villages thereof, vnto Azzáh & the villages thereof,

29 And by the places of the children of Manafíh, Beth-fhean & he: villages, Ta-anách and her villages, Megiddó and her

villages, Dor and her villages. In those dwelt the children of Ioféph the fonne of Ifraél.

30 ¶ The fones of Athér were Imnáh, & Ifuáh, and Ifhuaí, & Beriáh, & Sérah their fifter.

31 And the fones of Beriáh, Héber, and Malchiél, w is the father of Birzáuth

32 And Héber begate Iaphlet, and Shomér, and Hothám, and Shuah their fifter.

33 And the fones of Iphlétt were Pafach, and 'Bimhal, and Aihuach: these were the children of Iaphlet.

34 And the fones of Shámer, Ahí, & Roh-gáh,

Or, Ire, in, Nemb. 26, 30.

b Meaning, the fifter of Gileád

i Which was one of the five principal cities of the Phili-Bima, flew a f Ephraimates Or, Ieifhiáh

k To wit, of Ephraim.

Or, Aihúh

Gen 46, 17.

Or, Aihúh

Or, Phanúh 6 Who also is galled Iob, Gen 46, 13.

b That is, their number was found the great whf Doud n'bred
the people, 2 Sam 14, 1

c Meaning, the fones fones, & the father

Or, Ieifhiáh.

d Called also Athél, Gen. 46, 11 Nemb. 46, 18 e Which were
the chutifor als there were feuen as allas appareth, Gen. 46, 21.

Or, Iri f Meaning, f he was not the fonne of Benjamin, but of
Don, Gen 46, 11 Or, I. Abir Or, Iiifhiáh, Gen 46, 14 g These
came of Don and Naphtalí, d were the fon-nes of Bilhán, Gen
46, 21 Nemb 26, 31. Ieifhiáh, 17, 1.

Or, Iri f Meaning, f he was not the fonne of Benjamin, but of
Don, Gen 46, 11 Or, I. Abir Or, Iiifhiáh, Gen 46, 14 g These
came of Don and Naphtalí, d were the fon-nes of Bilhán, Gen
46, 21 Nemb 26, 31. Ieifhiáh, 17, 1.

Beniamins genealogie.

I. Chron.

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gáh, Iehubbáh, and Arám.

35 And (\S) sonnes of his brother Hellem were Zopha, and Iimna, and Shleesh & Amal. The sonnes of Zopha, Suah, and Harneph, and Shuai, and Beri, and Imrah. 37 Bezer and Hod, and Shamma, and Shilshah, and Ithran, and Beera. And the sonnes of Iether, Iephunneh, & Pifpa and Ara. And the sonnes of Villa, Harab, and Haniel, and Riza. 40 All these were the children of Asher, the heads of their fathers houses, noble men, valiant me of warre and chief princes, and they were rckened by their genealogies for warre and for bateel to the number of six and twentio thousand men.

CHAP. VIII.

He continued in ½ description of ½ tribe of Beniamin, because his purpose is to set forth ½ genealogie of Saul

b Meaning the inhabitants of the tribe Gibe

c. To wit, E-hád.

d After the had put away his two wives.

The sonnes of Benjamin, 33 and race of Saul: Beniamin also a begate Bela his eldest sonne, Ashbel the seconde, and Aharah the thirde, 2 Nohah the fourte, and Rapha the fifte. And the sonnes of Bela were Adar, and Gera, and Abihud, 4 And Abishua, and Naamán and Ahóah, 5 And Gera, and Shephuphan, and Hiram. And these are the sonnes of Ehud:

these were the chief fathers of those that inhabited Geba: and they were caryed away captues to Monahath, 7 And Naamán, and Ahiah, and Gera, he caryed them away captues: and he begate Vzá and Ahid. 8 And Shaharam begate certeine in the coivrey of Moab, after he had sent away Hushim and Baaia his wives. 9 He begate, I fay, of Hodef his wife, Iobab and Zibia, and Mishá, and Malcham, 10 And Ieuz & Shachia and Mirma: these were his sonnes and chief fathers. 11 And of Hushi he begate Ahutub & Elpáal. 12 And the sonnes of Elpáal were Eber, and Misham and Shamed (which buyt Ono, and Lod, and the villages thereof) 13 And Beriah and Shema (which were the chief fathers among the inhabitants of Atalón: they draue away the inhabitants of Gath) 14 And Ahio, Shafak and Ierimoth, 15 And S badiáh, and A. ad, and Ader, 16 And Michael, & Ifpáh, & Iohá, the sonnes of Beriah, 17 And Zebadiáh, & Meffullám, & Hizki, and Héber, 18 And Ishmerá and Izhiah, and Iobá, the sonnes of Elpáal, 19 Iakim alib, and Zichri, and Sabdi, 20 And Eiréná, and Zillethá, and Eliél, 21 And 'Adaiáh, and Beriáh, and Shim-ráth the sonnes of Shimei, 22 And Ifipán, and Eber, and Eliél, 23 And Abdón, and Zichri, and Hanán,

24 And Haniniáh, & Elam, & Antothiáh, 25 Iphedeiah & Penuél f sonnes of Shashak, 26 And Shasherá, & Shehaiáh & Athaliáh, 27 And Iarethiau, and Eliah, and Zichri, the sonnes of Ieroham, 28 These were the chief fathers according to their generations, even princes, which dwelt in Ierufalem. 29 And at

Gibeon dwelt the father of Gibeon, & f name of his wife was Maachah. 30 And his eldest sonne was Abdón, then Zur, and Kish, and Baal, and Nadab, 31 And Gidor, and Ahio, and Zacher. 32 And Mikloth begate Shimeah: these also dwelt with their brethren in Ierufalem, even by their brethren. 33 And Ner begate Kish, and Kish begate Saul, and Saul begate Ionathán, and Malchishua, & Abinadáh, and Eshbáal. 34 And the sonne of Ionathán was a Me-rib baal, and Merib baal begate Micah. 35 And the sonnes of Micah were Pithon, & Melech, and Tarca and Ahaz. 36 And Ahaz begate Iehoadáh, and Iehoadah begate Alémeth, and Azmáuth, and Zimri, and Zimri begate Moza, 37 And Moza begate Bincáh, whose sonne was Raphah, and his sonne Eleafah, and his sonne Azél. 38 And Azél had six sonnes, whose names are these, Azrikám, Bocherú and Ishmaél, and Sheariáh, and Obadiáh, and Hanán: all these were the sonnes of Azél. 39 And the sonnes of Eshch his brother were Vlam his eldest sonne, Iehush the secode, and Eliphélet the third 40 And the sonnes of Vlam were valiant men of warre which shot with the bowe, and had manie sonnes and nephewes, an hundredth and fifty: all these were of the sonnes of Benjamin.

CHAP. IX.

1 All Ifrail and Iudah numbered 10 of the Priest, and Leuies, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27,

28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44,
45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61,
62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78,
79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95,
96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108,
109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120,
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133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144,
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169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180,
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217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228,
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Z.ii.

The officers of the Temple. I.Chron.

7 And of the sonnes of Beniamin, Sallu, the sonne of
Meshullam, the sonne of Hodaiah, the sonne of Haseniah, 8
And Ibneiah the sonne of Ieroham, and Elah the sonne of Vzzi,
the sonne of Michri, & Meshullam the sonne of Shephariah,
the sonne of Reuel, the sonne of Ibniiah. 9 And their brethren
according to their generations nine hundredth, fite and fix: all
these men were chief fathers in the households of their fathers.
10 And of the Priests, Iedaiah, and Ichoiarib, and Iachin, 11
And Azariah the sonne of Hilkiah, the sonne of Meshullam,
the sonne of Zadok, the sonne of Meraioth, the sonne of
Ahitub the chief of the house of God, 12 And Adaiah the sonne
of Ieroham, the sonne of Pashhur, the sonne of Malchiah, and
Maafai the sonne of Adiel, y sonne of Ishzerah, the sonne of
Meshullam, y sonne of Meshillemith, the sonne of Immer. 13
And their brethren the chief of the households of their fathers a
thousand, seven hundredth and three score valiat men, for y a
work of the service of the house of God. 14 And of the
Leuites, Shemaiah the sonne of Hasthub, the sonne of
Azrikam, the sonne of Hasnabiah of the sonnes of Merari, 15
And Bakbakkar, Hereh and Galal, and Mattaniah the sonne of

Michia, the sonne of Zichri, the sonne of Asaph, 16 And Obadiah the sonne of Shemaiah, the sonne of Galal, y sonne of Ieduthun, and Berechiah, the sonne of Asa, the sonne of Elkanah, that dwelt in the villages of the Netophathites. 17 And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief. 18 For they were porters to this time by companies of the children of Leui vnto the Kings gate Eastwarde. 19 And Shallum the sonne of Kore the sonne of Ebiasaph the sonne of Korah, & his brethren the Korathites (of the house of their father) were our the work, and office to keep the gates of the Tabernacle: so their families were our the hote of the Lord, keeping the entite. 20 And Phinchas the sonne of Elcazar was their guide, and the Lord was with him. 21 Zechariah the sonne of Meshelemiah was the porter of the dore of the Tabernacle of the Congregation. 22 All these were chosen for porters of the gates, two hundredth and twelve, which were numbered according to their genealogies by their townes. David established these and Samuel the Spar in their perpetual office. 23 So they and their children had the ouer-

fight of the gates of y house of y Lord, eue of the house of the Tabernacle by wards. 24 The porters were in four quarters Eastward, Westward, Northward and Southward. 25 And their brethren, which were in their townes, came at a seven days from time to time with them. 26 For these four chief porters were in perpetual office, and were of the Leuites and had

charge of the chambers, & of the treasures in the house of God. 27 And they laye round about the house of God, because the charge was theirs, & they caused it to be opened euerie morning. 28 And certeine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale. 29 Some of them also were appointed our the instruments, and our all the vessels of the Sanctuarie, and of the floure, and the wine, and the oyle, and the incense, and the swete odours. 30 And certeine of the sonnes of the Priests made ointments of swete odours. 31 And Mattithiah one of the Leuites which was the eldest sonne of Shallum the Kothite, had the charge of the thigs that were made in the frying pan. 32 And other of their brethren the sonnes of Kohath had y oversight of the shew- Eard.27.30. bhead to prepare it euerie Sabbath. 33 And these are the singers, the chief fathers of the Leuites, which dwelt in the chabers, and had none other charge: for they had to do in that business day and night. 34 These were the chief fathers of the Leuites according to their generations, and the principal which dwelt at Ierufalem. 35 And in Gibeon dwelt the father of Gibeon, Ieiel, and the name of his wife was Maachah. 36 And his eldest sonne was Abdon, then Zur, & Kish, & Baal, and Ner, & Nadab, 37 And Gedor, and Ahio, and Zechariah, and Mikloth. 38 And Mikloth begate Shimeam: they also dwelt with their brethren at Ierufalem, even by their brethren. 39 And Ner begate Kish, & Kish begate Saul, and Saul begate

Jonathan and Malchishua, and Abinadab and Eshbaal. 40 And the sonne of Jonathan was Meribbaal: and Merib-baal begate Micah. 41 And the sonnes of Micah were Pithon, & Melech and Tah:ea. 42 And Ahaz begate Iarah, and Iarah begate Alemeth, and Azmaeth & Zimri, and Zimri begate Moza. 43 And Moza begate Binea, whose sonne was Rephaiah, and his sonne was Elcazah, and his sonne Azel.

44 And

Sauls death.

I.Chron. Daud anointed. 183 371/1224

44 And Azél had fix fonnes, whome names are thefe, Azrikám, Bocherú, & Ifmael, & Sheariáh, and Obadiáh, and Hanán: thefe are the fonnes of Azél.

CHAP. X.

1 The battel of Saúl againft the Philíftims. 4 In which he dyeft,
5 And his fonnes alfo. 13 The cause of Sauls death.

1 Sam. 31, 2.

1 Then * the Philíftims foghe againft Ifraél: and the men of Ifraél fled before the Philíftims, and fel downe flaine in mount Gilbóa.

2 And the Philístims pursued after Saúl & after his fannes, and the Philístims fmote Ionathán, and Abinadáb, & Malchifhúa the fannes of Saúl.

3 And the battel was fore againft Saúl, and the archers hit him, and he was "wounded of the archers.

4 Then faid Saúl to his armour bearer, Drawe out thy fworde, and thruft me through therewith, left thefevneit cücisfed come & moke at me: but his armour bearer wolde not, for he was fore afraid: therefore Saúl toke the fworde & fel vpó it.

5 And when his armour bearer fawe that Saúl was dead, he fel likewife vpon the fworde, and dyed.

6 So Saúl dyed and his thre fannes, and all his houfe, they dyed together.

7 And when all the men of Ifraél that were in the valley, fawe how they fled, and that Saúl and his fannes were dead, they forfoke their cities, & fled away, and the Philístims came, and dwelt in them.

8 And on the morowe when the Philístims came to fpoile them that were flaine, they found Saúl & his fannes "lying in mount Gilbóa.

9 And when they had ftript him, they toke his head and his armour, and fent them into the land of the Philístims round

about, to publifhit vnto their idoles, and to the people.

10 And they laied vp his armour in y houfe of their god, and fet vp his head in the houfe of a Dagón.

11 ¶Whé all thei of Iabéfh Gileád heard all that the Philíftims had done to Saúl,

12 Then they arofe (all the valiant men) and toke the body of Saúl, and the bodies of his fonnes, and broght them to Iabéfh, and buryed the bones of them vnder an oke in Iabéfh, and fafted feuen dayes.

13 So Saúl dyed for his tranfgreffion, that he committed againft the Lord, * euen againft the worde of the Lord, which he kept not, and in that he foght and afled counf-l of a * familiar fpirit,

14 And afled not of the Lord: therefore he flewe him, and turned the kingdome vnto Daud the fonne of Ifháí.

*like fronde.

*like folio.

a Which was the idole of y Philíftims, & from the belly down, ward had the forme of a Ifháí, up- warde of a man.

1 Sam. 13, 25.

We, witche and furreriff 1 Sam. 28, 2.

CHAP. XI.

1 After the death of Saúl is Daud anointed in Hebrón. 2 The Iebufites rebeli againft Daud, from whome he taketh the towre of Zúiná Ioáb is made capt aene. 3 His valiant men.

1 ¶Hen* all Ifraél * gathered them fel- 2 Sam 1, 2. ues to Daud vnto Hebrón, faying, Beholde, we are thy bones and thy ffeffh. a Thus was of Beholde, we are thy bones and thy ffeffh. ter the death of Ifhóofheth Sauls fonne, wh/Daud had enigned ouer Iofáh fonen yeres and fic moreths in He moreths in He brón, 2. Sam. 56.

2 And in time pafte, euen when Saúl was King, thou leddest Ifraél out and in: and the Lord thy God faid vnto thee, Thou fhalt fede my people Ifraél, and thou fhalt be captaine ouer my people Ifraél.

3 So came all the Elders of Ifraél to y King to Hebrón, & Daud made a couenāt with the in Hebrón before the Lord. And they anointed Daud King ouer Ifraél, *accor- 1 Sam. 16, 19. ding to the worde of the Lord by the hand of Samuél.

4 ¶And Daud & all Ifraél went to Iern- 4 And Daud & all Ifraél went to Iern- falém, which is Iebús, where were the Iebu- fites, the inhabitants of the land.

5 And the inhabitants of Iebús faid to Da- 5 And the inhabitants of Iebús faid to Da- uid, Thou fhalt not come in

hither. Neuer theles Daud toke the towe of Ziön, which is the
citie of Daud.

6 And Daud faid, * Whofocuer fmiteth y 6 2 Sam. 1, 2.
Iebufites firft, fhall be the chief & captai- ne. So Ioáb the fonne
of Zeruán wét firft vp, and was captaine.

7 And Daud dwelt in the towe: therefore thei called it the citie
of Daud.

8 *And he buylt the citie on euerie fide, fró 8 2 Sam. 1, 2.
Milló euen round about: & Ioáb repaited the reft of the citie.

9 And Daud prospered, & grewe: for the Lord of hostes was
with him.

10 ¶*Thefe alfo are the chief of the valiant 2 Sam. 23, 2. men
that were with Daud & joyned their force with him in his
kingdome w all If- 11 And this is the nombe: of the valiant me
12 Mening the raél, to make him King ouer, Ifraél, accellfe &
beft cftmed ing to the worde of the Lord, for his valián- nes
fome re- nes fume re- ad, the chief of ding to the worde of the
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"label": "text", "caption": "11 And this is the nombe: of the
valiant me 12 And after him was Eleazár the fonne of Dódo

the Ahohite, which was one of the 13 He was with Daud at Paf-dammím, & the valiant men. 14 He was with Daud at Paf-dammím, & there the Philíftims were gathered together to battel: and there was a parcel of 15 there the Philíftims were gathered together to battel: and there was a parcel of ground full of barley, and the people fled 16 Whome he flew at one time. 17 And after him was Eleazár the son of 18 Dódo the Ahohite, which was one of the 19 Dódo the Ahohite, which was one of the 20 Dódo the Ahohite, which was one of the 21 Dódo the Ahohite, which was one of the 22 Dódo the Ahohite, which was one of the 23 Dódo the Ahohite, which was one of the 24 Dódo the Ahohite, which was one of the 25 Dódo the Ahohite, which was one of the 26 Dódo the Ahohite, which was one of the 27 Dódo the Ahohite, which was one of the 28 Dódo the Ahohite, which was one of the 29 Dódo the Ahohite, which was one of the 30 Dódo the Ahohite, which was one of the 31 Dódo the Ahohite, which was one of the 32 Dódo the Ahohite, which was one of the 33 Dódo the Ahohite, which was one of the 34 Dódo the Ahohite, which was one of the 35 Dódo the Ahohite, which was one of the 36 Dódo the Ahohite, which was one of the 37 Dódo the Ahohite, which was one of the 38 Dódo the Ahohite, which was one of the 39 Dódo the Ahohite, which was one of the 40 Dódo the Ahohite, which was one of the 41 Dódo the Ahohite, which was one of the 42 Dódo the Ahohite, which was one of the 43 Dódo the Ahohite, which was one of the 44 Dódo the Ahohite, which was one of

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I. Chron.

Thei that fled to Dauids 1/1224

2. Sam 23, 25. 27 And Dauid longed, and said, "Oh, that one wolde giue me to drinke of the water of the well of Beth-léhem that is at the gate.

18 Then these thre brake thorowe the hoste of the Philistims, and drewe water out of the well of Beth-léhem that was by the gate, and toke it and broght it to Dauid: but Dauid wolde not drinke of it, but powred it for an oblation to the Lord,

19 And said, Let not my God suffer me to do this: shulde I drinke the blood of these mes liues: for they haue broght it with the reopardye of their liues: therefore he wolde not drinke it: these things did these thre mightie m.n.

20 And Abshá the brother of Ioáb, he was chief of the thre, and he lift vp his speare against thre hidreth, and slewe the, and had the name among the thre.

21 Among the thre he was mote honorable then the two, & he was their captaine: "but he attained not vnto the first thre.

22 Benaiáh the sonne of Iehoiádá (the sonne of a valiant man) which had done manie act: 2. and was of Kabzeél, he slewe two strong men of Moáb: he went downe also and slewe a lion in the middes of a pit in time of snow.

23 And he slewe an Egyptian, a ma of great stature, euen fue cubites long, and in the Egyptiás hand was a speare like a weauers beame: and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slewe him with his owne speare.

24 These things did Benaiáh the sonne of Iehoiádá, & had the name among the thre worthies.

25 Bcholde, he was honorable among thirtie, but he attained not vnto the first thre. "And Daudid made him of his counsel.

26 These also were valiant men of warre, Afahél the brother of
Ioáb, Elhanan the sonne of Dodó of Beth-léhem,

27 Shammóth the Harodite, Hélez the Pelenite,

28. Irá the sonne of Ikkésh the Tekoite, Abiézer the Anrothite,

29 "Sibbecát the Hufathite: Ilái y Ahohite, Mahaiói the
Netophathite, Héled the sonne of Baanán the Netophathite,

30 I hái the sonne of Ribái of Gibeáh of the children of
Beniamín, Benaiáh the Pirarhonite,

31 Ihuai of the riuers of Gáash, Abiél the Albathite,

32 Azmáeth the Baharumite, Elihabá the Shailbonite,

33 The sonnes of Hafhém the Gizonite, Ionithán the sonne of
Shagél the Harite,

34 Ahíám the sonne of Sacár the Haratite, Eliphál the sonne of
Vi,

35 Hépher the Mecherathite, Ahiáh the Pelonite.

36 Hezró the Carmelite, Naarái the sonne of Ezbái,

37 Ioél the brothers of Nathán, Mibhár the sonne of Haggeri,

38 Zélek the Ammonite, Nahíái the Berothite, the armour
bearer of Ioáb, the sonne of Zermiáh,

39 Ira the Ithrite, Garíð the Ichrite,

40 Vriáh the Hittite, Zabád the sonne of Ahláí,

41 Adiná the sonne of Shizá the Reubenite, a captaine of the Reubinites, and thirtie with him,

42 Hanán the sonne of Maacháh, and Ioshaplát the Mithnite,

43 Vzá the Afhterathite, Shamá and Iciél the sonnes of Othám the Aioerite,

44 Iediaél the sonne of Shimrí, and Iohá his brother the Tizite,

45 Eliél the Mahauite, and Ieribái and Ioshauíah the sonnes of Elnáam, & Ithmah the Moabite,

46 Eliel and Obéd, and Lafiél the Miso-baitte.

CHAP. XII.

1 Who they were that went with Daudid when he fled from Saúl
14 Their valiantes 23 That that came vnto him vnto Habrán out
of euerre tribe to make him King

2 These also are they that came to Daudid to a Ziklág, while he
was yet kept close, because of Saúl the sonne of Káh: and they
were among the valiant and helpers of the battel.

3 They were weaponed with bowes, & colde vsé y right and the left hád with stones and with arrows & with bowes, and were of Sauls brethren, euen of Benjamin.

4 The chief were Abiézer, and Ioásh the sonnes of Shemaáh a Gibeathite, and Ieziél, and Pélet the sonnes of Afmáeth, Berachah and Iehú the Antochite,

5 And Ishmáriáh the Gibeonite, a valiant man among thirtie, & aboue the thirtie, and Ieremiáh, and Ichaziél, and Iohanan, and Ioshabád the Gederathite,

6 Eluzái, and Ierimóth, and Bealiáh, and Shmáriáh, and Shephariáh, the Hata-phite,

7 Elkanáh, and Ishiáh, and Azariél, and Loézer, Iashobéám of Hakorehím,

8 And Ioeláh, and Zebadiáh, the sonnes of Ierohám of 'Gedór.

9 And of the Gadir: there separated them selues some vnto Dauíd into the holce of the wilderness, valiant men of warre, and me of armes, & opt for battel, which colde handle 'speare and shield, and their fat were like the faces of e lyois, and were like the roes in the mountains in swiftnes,

10 Ezér the chief, Obadiáh the fecoadé, Eliáb

a To take his pers. against Saúl, who pers. seented him.

b That is, of the tribe of Bátimia, whereof Saúl was, & whereof were excellent throwers & sings, long to aid.

40, for did.

c Manig from each terrible.

f. Mevung, mote thre & broght the water to Daid 2 Sam. 23, 25.

g Called also Shemoth, 2. Sam 23, 25.

h. He is also called Mahauite 2 Sam 23, 25.

And Daid longed, and said, "Oh, that one wolde giue me to drinke of the water of the well of Beth-léhem that is at the gate.

18 Then these thre brake thorowe the hoste of the Philistims, and drewe water out of the well of Beth-léhem that was by the gate, and toke it and broght it to Daid: but Daid wolde not drinke of it, but powred it for an oblation to the Lord,

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30 Ihuai the sonne of Ribái of Gibeáh of the children of
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31 Ihuai of the riuers of Gáash, Abiél the Albathite,

32 Azmáeth the Baharumite, Elihabá the Shailbonite,

33 The sonnes of Hafhém the Gizonite, Ionithán the sonne of
Shagél the Harite,

34 Ahíám the sonne of Sacár the Haratite, Eliphál the sonne of
Vi,

I. Chron.

18473/1224

Eliáb the third, 10 'Mishmanáh the fourte, Teremiáh the fifte,

11 Attái the fixt, Eliél the feunte,

12 Iohanán the eight, Elzabád the ninte,

13 Teremiáh the tente, Macbannái the ele- uente.

14 Thefe were the fonnes of Gad, captai- nes of the hofte: one
of the leaft colae refiit an hundreth, and the greateft a thou-
fand.

15 Thefe are they that went ouer I o déin in the firft moneth
whe he had filled ouer all his bankes, and put to flight all them
of the valley, towarde the Eaft and the Weft.

16 And there came of the children of Ben- iamin, and Iudáh to
the holde vnto Da- uid,

17 And Daudid went out to mete them, and anfwered and faid
vnto them, If ye be co- me peaceably vnto me to helpe me,
mine heart fhall be knit vnto you, but if you come to betray me
to mine aduerfaries, fong there is no wickednes in mine hâdes,
the God of our fathers beholde it, and rebu- ke it.

4 Which f E- browes called Mitán or A- bib, obtaining halfe
Marche and halfe A- prit, when for den o is wite to our fione
his hâver, read Iofh 1,15.

e The fpirit of buldence and courige mo- mid him to Igiaki
thus.

f Teer, etmo one'y to helpe Daudid & not to succour the
Philistims, & mer, enemies to their com- trey 1 Sam 29, 4 Or,
in the re- prede of the head.

g To wit, of f Amalchites & had burned citic Ziklag, 1 Sam.
30, 9

h Meaning, mightie or strong for the Ebrews, &c a thing is of
God, when it is excellent

4 r, hucifre.

18 And the fpirit came vpon Amafái, which was the chief of thirtie, and he faid, Thine are we, Dauid, & with thee, o fonne of Ithái. Peace, peace be vnto thee, and peace be vnto thine helpers: for thy God helpeth thee. The Dauid received them, & made them captainies of the garfon.

19 ¶ And of Manaffeh fome fel to Dauid, when he came with the Philistims againft Saúl to battel, but they helped them not: for the princes of the Philistims by adufement fent him away, faying, He wil fall to his mafter Saúl for our hea- des.

20 As he went to Ziklag, there fel to him of Manaffeh, Adnáh, and Iozabád, and Ie- diaél, and Michaél, and Iozabád, and Eli- hú, & Ziltái, heades of the thoufands that were of Manaffeh.

21 And the helped Dauid againfts that bá- de. for thei were all valiant men and were captaines in the hofte.

22 For at that time day by day there came to Dauid to helpe him, vntil it was a great hofte, like the hofte of God.

23 And thefe are the nomberts of the captai- nes that were armed to battel, came to Dauid to Hebron to turne the kingdome of Saúl to him, according to the worde of the Lord.

24 The children of Iudáh that bare fhield & fpeare, were fix thoufand & eight hun- dreth armed to the warre.

25 Of the children of Simeón valiant men of warre, feuen
thoufand and an hun- dreth.

26 Of the children of Leuí foure thou- fand and fix hundreth.

27 And Iehoiadá was the chief of them of Aarón: and with him
thre thoufand and feuen hundreth.

28 And Zadók a yong man very valiant, and of his fathers
houfholde came two and twentie captainies.

29 And of the children of Beniamín the brethré of Saúl thre
thoufand: for a great paite of them vnto that time kept the
warde of the houe of Saúl.

30 And of the children of Ephraim twé: ie thoufand, & eight
hundreth valiant men famous men in the houfholde of their
fathers.

31 And of the halfe tribe of Manaffeh eightene thoufand,
which were appoin- ted by name to come and mak. Daud
King.

32 And of the children of Iffachár which were men that had
vndeftanding of the times, to knowe what Ifraél oght to do: the
heades of them were two hundreth, & all their brethren were at
their command- ment.

33 Of Zebulún that went out to battel, ex- pert in warre, in all
instruments of warre, fifte thoufand which colde fet the battel

in aray: they were not of a double heart.

34 And of Naphtalí a thoufand captainies, and with them with
fhield and fpeare feué & thirtie thoufand.

35 And of Dan expert in battel, eight and twentie thoufand,
and fix hundreth.

36 And of Afhér that went out to the bat- tel and were trained
in the warres, fourtie thoufand.

37 And of the otherfide of Iordén of the Reubenites and of the
Gaddites, and of the halfe tribe of Manaffeh with all in-
struments of warre to fight with, an hun- dreth and twentie
thoufand.

38 All thefe men of warre that colde lead an armie, came with
upright heart to He- bron to make Daud King ouer all Ifraél:
& all the reft of Ifraél was of one accorde to make Daud King:

39 And there they were with Daud thre dayes, eating and
drinking: for their bre- thren had prepared for them.

40 Moreouet they that were nere them vn- til Iffachár, and
Zebulún, and Naphra- li brought bread vpon affes, and on
camels, and on mules, and on oxen, euen meat, floure, figges,
& icsins, and wine & oyle, & beues and fhepe abundantly: for
thete was 10ye in Ifraél.

CHAP. XIII.

7 The drky is bright again from Kyrathearim to Le- rufalim. 9
Ux 1,4 dyeth becauf he touched.

Z III.

10 The Iraf- ter, which re- by detreme of Aaron

k That is, the great, & num- ber toke fands paret.

1 Men of good experience, & knowe at all times what was to
be do- ne.

2 Or, fet them fit we to array the heart and heart.

m So that his whole hofte were thre hun- dreth twé: ie & two
thoufand, two hundreth twenty & two Or, fgl. to their any Or,
with a good courage. n The reft of the Ifraélites.

Vzzá slaine.

I. Chron.

Philistims destroyed 1224

1 And Daud counseled with the cap- taines of thonfands & of
hundreths, & with all the gouernours.

2 And Daud said to all the Congregacion of Israel, If it time
good to you, and that it proceedeth of the Lord our God, we
wil fend to and fro vnto our brethren, that a- re left in all the
land of Israel (for with them are the Priests and the Levites in

y cities and their Suburbs) that they may assemble them selues vnto vs.

3 And we wil bring againe the Arke of our God to vs: for we foght not vnto it in the dayes of Saul.

4 And all the Congregacion answered, Let vs do so: for the thing femed good in the eyes of all the people.

5 So Daud gathered all Israel together fro Shubor in Egypt, eue vnto the entring of Hamath, to bring the Arke of God from Kiriath-tearim.

6 And Daud went vp & all Israel to Baa- lath, in Kiriath-tearim, y was in Iudab, to bring vp from thence the Arke of God the Lord that dwelleth betwene the Che- ubims, where his name is called on.

7 And they carried the Arke of God in a newe cart out of the house of Abinadah: and Vzsa and Ahio guided the cart.

8 And Daud and all Israel plaied before God with all their might, both wongs & with harpes, and with violes, and with timbrels and with cimbares and with tru- pets.

9 And when they came vnto the thref- shing floore of Chidon, Vzsa put for the his hand to holde the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Vzza, and he smote him, because he laied his hand vpon y Arke: so he dyed there before God.

11 And Daud was angrie, because the Lord had made a breache in Vzza, and he called the name of that place Pérez-vzza vnto this day.

12 And Daud feared God that day, sayig, How shal I bring in to me the Arke of God?

13 Therefore Daud broght not the Arke to him into the citre of Daud, but cau- sed it to turne into the house of Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, even in his house the moneths: and the Lord blessed the house of Obed Edom, and all that he had.

CHAP. XIII.

1 Herdam fendath mend and work emen to Daud. 2 The names of his children 3. 14. By the counsel of God he gveth against the Philistims & ouersommeth. 15. 2 God fighteth for him.

1 Then sent Hiram the King of Ty- rus messengers to Daud, & ccdre trees, with masons & carpeters to buyde him an house.

2 Therefore Dauid knew that the Lord had confirmed him King ouer Israel, & that his kingdom was list vp on his, because of his people Israel.

3 Also Dauid toke mo wuues at Ierufa- lém, & Dauid begate mo sonnes & daugh- ters.

4 And these are the names of the children which he had at Ierufalem, Shammúa, and Shobah, Nathán, & Salomón,

5 And Ibhár, and Elishúa, and Elpá- let,

6 And Nógah, and Népheg and Ia- phia,

7 And Elishamá, and Beeliadá, and Eli- phálet.

8 But when the Philistims heard that Da- uid was anointed King ouer Israel, all y Philistims came vp to feke Dauid. And when Dauid heard, he went out against them.

9 And the Philistims came, and spred them selues in the valley of Rephaiin.

10 Then Dauid asked counsel at God, say- ing, Shal I go vp against y Philistims, & with thou deluer them into mine hand And the Lord said vnto him, Go vp: for I wil deluer them into thine hand.

11 So they came vp to Báal-perazim & Da- uid smote them there: and Dauid said, God harhe deuided mine enemies with

mine had, as waters a. e deuided: therefore thei called the name of that place, Báal-pera- zim.

12 And there they had left their gods: and Dauid said, Let them euen be buint with fyre.

13 Againe the Philistims came and spred them selues in the valley.

14 And whe Dauid asked againe counsel at God, God said to him, Thou shalt not go vp after them, but turne away from them, that thou mauest come vpon them ouer a- gainst the mulberry trees.

15 And when thou hearest the noise of one going in the toppes of the mulberry trees, then go out to battel: for God is gone for the before thee, to smite the hoste of the Philistims.

16 So Dauid did as God had commanded him: and they smote the hoste of the Philistims from Gibeón euen to Gé- zer.

17 And the fame of Dauid went out in- to all lands and the Lord broght the feare of him vpon all nacions.

CHAP. XV.

1 Dauid prepareth an hoste for the Arke. 2 The num- ber and ordre of the Levites. 16 The singers are cho-

a Because of God's promise made to the people of Is- rael.

b Elpálet and Nógah are not mentioned, 2 Sam 3, 14 so there are but elmen & hero thirene & Israel.

c That is, the valley of this fame, because the enemies were dispersed there like wa- ters.

Jen

The ordre of the Leuites. I. Chron.

for our among them. 27 Thei bring against the Arke with 1000
19 Daud dancing before it, a defied of the wife Michal.

1 And Daud made him house in the 2 a citre of Daud, and
prepared a place for the Arke of God, and pitched for it a tent.

2 Then Daud said, "None oght to cary the Arke of God, but the
Leuites: for the Lord! ha the chofen them to beare the Ar- ke
of the Lord, and to munifre vnto him for ever.

3 And Daud garbered all Ifraél together to Ierufalém to bring
vp the b Arke of the Lord vnto his place, which he had ordet-
ne: f r it.

4 And Daud affembled the fonnes of Aa- rón, and the Leuites.

5 Of the fonnes of Koháth Vriél the chief, and his brethren fix
score.

6 Of the fones of Merai, Afaiáh the chief, and his brethren two
hundred & twente.

7 Of the fonnes of Gershóm, Ioél the chief, and his brethren an
hundred and thirtie.

8 Of the fonnes of c Elizaphán, Shema- iáh the chief, and his
brethren two hun- dreth.

9 Of the fonnes of d Hbrón, Eliél the chief, and his brethren
four score.

10 Of the fonnes of Vzziel, Amminadáb the chief, and his brethren an hundred & tw.ue.

11 And Daud called Zadók & Abiathár the Priests, and of the Leuites, Vriél, A- faiáh and Ioél, Shemaiáh, and Eliél, and Amminadáb:

12 And he said vnto the, Ye are the chief fa- thers of the Leuites: f fancífi: your felues, and your brethren, and bring vp the Arke of the Lord God of Ifraél vnto the place that I haue prepared for it.

13 For b because ye were not there at f firft, the Lord our God made a bicache among vs: for we foght him not after due f or- die.

14 So the Priests and the Leuites fancified them feues to bring vp the Arke of the Lord God of Ifraél.

15 And the fonnes of the Leuites bare the Arke of God vpon their fhulces with the barnes, as Molés had commanded, according to the worde of the Lord.

16 And Daud fpalet to the chief of the Le- uites, that they fhulde appoint certune of their brethren to sing with s instruments of mufike, with voles and harpes, & cym- bales, that they might make a founde, and list vp their voyce with 1000.

17 So the Levites appointed Hemán the son of Ioél, and of his brethren Afaph the son of Berechiáh, and of the sons of Merari their brethren, Ethán the son

of Kufhaiáh,

18 And with them their brethren in the high fecond degree, Zechariáh, Ben, and Iaa-ziél, and Shemiramóth, and Ichiél, and Vnní, Eliáb, and Benaiáh, and Maafiáh, & Matritiáh, and Elipheléh, and Mikneáh, and Obéd Edóm, and Ieiel the porters.

19 So Hemán, Afaph & Ethán were fingers to make a founde with cymbales of braffe,

20 And Zechariáh, and Axiél, and Shemi-ramóth, and Ichiél, and Vnní, and Eliáb, and Maafiáh, and Benaiáh with voles on i Alamóth,

21 And Mattithiáh, & Elipheléh, and Mik-neáh, and Obéd Edóm, and Ieiel, and A-zaziáh, with harpes b vpon Sheminith le-narréah.

22 But Chenaniáh the chief of the Levites had the charge, bearing the burden in the charge, for he was able to infirct.

23 And i Berechiáh & Elkanáh were porters for the Arke.

24 And i Seecaniáh and Iehohaphát and Nithaneél and Amafhát, and Zachariáh, and Benaiáh, and Elézer the Priests did bowe

with trumpets before the Arke of God, and Obéd Edóm and Ieuiáh were porters m for the Arke.

25 "So Daud and the Elders of Ifraél and the captaines of thoufinds went to bring vp the Arke of the couenant of the Lord from the houfe of Obéd Edóm with 1000.

26 And because that God e helped the Le- uites that bare the Arke of the couenant of the Lord, they offred e feuen bullockes and feuen rams.

27 And Daud had on him a linen gai- mét, as all the Leuites that bare the Arke, and the fingers and Chenaniáh that had the chief charge of the fingers: and vpon Daud was a linen f Ephód.

28 Thus all Ifraél broght vp f Arke of the Lords couenant with fhouting and foide of trumpets & with cornet, & with cymbales, making a founde with voles & with harpes.

29 And when the Arke of the s couenant of the Lord came into the citre of Daud, Michál the daughts of Saúl loked out at a windowe, & fwe King Daud dancing and playing, and e fhe defpifed him in her heart.

b Which were inferior in dig nate

i This was an instrument of mufike, or a certune tone, wherefin thei accultom d to fing Pislines. b Which was f eupht tone, o-

ner the which he f was moft excellent had charge j To wrt, on
ap point p 'alme, k fongs to the that fong

m With Bere- chiáh & Elka- nah, v. of 11 2 Sam 6, 20.

n That is, gone them firength to execute their office. o Befides
the bullocke and the fst befit, which Daud offred at curry fist
pafe, 2. Sam 6, 11

p Read 2 Sam 6, 14

q It was fo evils because it put the if- reclites in re m,
inbrance of the Lord cou- enant made with them 2 Sam 6, 16.

CHAP. XVI.

1 The Arke being placed, the offer fair, fleet. 4 Daud ordemeth
Afaph and his brethren to munifre before the Lord. 2 He
appointeth a notable Pfalme to be sung in praise of the Lord.

1 So "the broght in the Arke of God, & set it in the middes of
th: Tabernacle that Daud had pitched for it, and the of- fred
burnt offings and peace offings be- fore God.

2 Sam 6, 17.

Aa.i.

The song of Asaph,

I.Chron.

& his brethren. 1224

He ruled upon the Name of God as- ferring him to propose
p'po- ple, and give good wrinkle to these begin- nings.

To wit, Gods ban, fires low- ards his pro- ple

2 And when Dauid had made an end of off- fring p'burnt
offring & the peace offrings, he a blessed the people in the
Name of the Lord.

3 And he dealt to euerie one of Israel both man and woman, to
euerie one a cake of bread, and a piece of flesh, and a bottel of
wine.

4 And he appoited certeine of the Leuites to minister before
the Aike of the Lord, and to rehearse and to thanks and praise
the Lord God of Israel,

5 Asaph the chief, and next to him Zecha- riah, Ieriel, and
Shemismoth, and Ieriel, and Matuthiah, and Eliab, and
Benaiah, & Obed Edom, euen Ieriel with instruments, violes
and harpes, and Asaph to make a sounde with cymbales,

6 And Benaiah and Iahaziel Priests, with trumpets continually
before the Aike of the couenant of God.

7 Then at that time Dauid did appoint at the beginning to giue thanks to the Lord by the had of Asaph & his brethren. 8 Praise the Lord & call upon his Name: declare his 4 works among the people.

9 Sing vnto him, sing praise vnto him, and talke of all his wonderful works.

10 Reioyce in his holy Name: let the hearts of them that seke the Lord reioyce.

11 Seke the Lord and his strength: seke his face continually.

12 Remember his marvelous works that he hathe done, his wonders, and the judgements of his mouth,

13 O seke of Israel his seruant, o the children of Iaskob his chosen.

14 He is the Lord our God: his judgements are throughout all the earth.

15 Remember his couenant for euer, & the worde, which he commanded to a thousand generacions:

16 Which he made with Abraham, and his othe to Izhak:

17 And hathe confirmed it to Iaskob for a Lawe, & to Israel for an euerlasting couenant,

18 Saying, To thee will giue the land of Canan, the lot of your inheritance.

19 When ye were he wee in number, yea, a very sewe, and strangers therein,

20 And walked about from nacion to nacion, and from one king done to another people,

21 He suffred no ma to do them wrong, but rebuked Kings for their lakes, saying,

22 Touche not mine & amounted, and do my Prophets no harme.

23 Sing vnto the Lord all the earth: declare his saluacion from day to day.

24 Declare his glorie among the nacions, and his wonderful works among all people.

25 For the Lord is great and mache to be praised, and he is to be feared about all gods.

26 For all the gods of the people are m i- doles, but the Lord made the heauens.

27 Praise and glorie are before him: power and beautie are in his place.

28 Giue vnto the Lord, ye famil: of the people: giue vnto the Lord glorie and power.

29 Giue vnto the Lord the glorie of his Name, bring an offering and come before him, & worship the Lord in the glorious Sanctuarie.

30 a Tremble ye before him, all the earth: surely the worlde shal be stable and not mone.

31 Let the heauens reioyce, and let the earth be glad, and let them say among the nacions, The Lord reigneth.

32 Let the sea roare, and all that therein is: let the field be joyful and all that is in it.

33 Let the trees of the wood the reioyce, at the presence of the Lord: for he commeth to judge the earth.

34 Praise the Lord, for he is good, for his mercie endureth for euer.

35 And say ye, Saue vs, o God, our saluacio, and gather vs, & deliuer vs from the hea- the, that we may praise thine holy Name, and glorie in thy praise.

36 Blessed be the Lord God of Israel for euer and euer: and let all people say, So be it, and praise the Lord.

37 Then he left there before the Aike of the Lords couenant
Asaph and his bre- thren to minister continually before the
Aike, that which was to be done euerie day:

38 And Obed Edom and his brethren, the scose and eight: and
Obed Edom the sonne of Ieduthun, and Hosah were porters.

39 And Zadok the Priest and his brethren the Priests were
before the Tabernacle of the Lord, in the his place that was at
Gi- heon,

40 To offer burnt offrings vnto the Lord, vpon the burnt offering
altar continually, in the morning and in the evening, euen
according vnto all that is written in the Lawe of the Lord,
which he commanded Israel.

41 And with them were Heman, and Ieduthun, and the left that
were chosen, (which were appointed by names) to praise the
Lord, because his mercie endureth for euer.

42 Euen with them were Heman and Ieduthun to make a
sounde with the corners & with the cymbales, with excellent
instruments of musike: and the sonnes of Ieduthun were at the
gate.

His strong fault appre- reth herein thigh all the worde wolde
follow idols, yet he wolde cleans to the living God.

a While our felons voder I mightise had of God

b He exhor- reth the dum- me creatures to reioyce him in
obside- ring greatness of the grace of God

c To restore all things to their cause.

d He eterneth this to be the chief: salu- cion of man. e He
willed all the people boche to heart and musike to clown to
these praises.

43 And

Nathans meffage.

I. Chron. Dauids humilitie. 1867/1224

1 Declaring after our due- tio to God we are chiefly hounds to
our owne house, for the which as for all other things, we ought
to pray unto God, and in- struct our fa- militis to prac- ta his
Name.

2 Sam 7, a. a W'd buyde & fate

b That is, in nuns can red with thrones c At yet God had not re-
sealed to the Pro- ple, what he purposed con- cerning David
therefore feig God honored David, he spa- ke what he thought
d After that Nathan had spoke to Da- uid e That is, in a true
which re- sealed to and fro f Meaning, wherefore his Arkew,
which was a sign of his pretence.

g Of a Shep- berd of shape I made the a Shepherd of me, so I
thou came & not to this dignitie through thine owne merites,
ber by my pu- re grace *Or, gatten the pain.*

h Make them fore that they shall not re- mine *Sir, for use of
surprise* Or, confient

I W'd give the great po- ferance.

k That is, vnto the coming of Christ for the these figures shall
cease.

I Which was God.

4) And all the people departed, euerie man to his house: &
David returned to 1 blef- fe his house.

CHAP. XVII.

3 David is forbidden to buyde an house vnto the Lord. 12
Christ is promised under the figure of Sal. min. 18 David
giveth toanges, 23 And prayeth vnto God.

1 Now afterwarde whe David dwelt in his house, he said to
Nathan y Pro- pret, Beholde, I dwel in an house of 2 ce- dre
trees, but the Arke of the Lord's cou- enant remaineth vnder 3
curtames.

2 Then Nathan said to David, Do 4 all that is in thine heart, for
God is with thee. And the same 5 might euen the worde of
God came to Nathan, saying,

4 Go, and tel David my seuat, Thus saith the Lord, Thou shalt
not buyde me an house to dwel in:

5 For I haue dwelt in no house, since the day y I broght out the
children of Israel vnto this day, but I haue bene from 6 tent to
tent, and from habitation to habitation.

6 Wherefore I haue 7 walked with all Israel, spake I one worde
to ame of the judges of Israel (whome I commanded to fede
my people) saying, Why haue ye not buylt me an house of
cedre trees?

7 Now therefore thus shalt thou say vnto my seruant David,
Thus saith the Lord of hostes, I toke thee si o the shepecoare 8
or from following the shepe, that thou shul- dest be a prince
ouer my people Israel.

9 And I haue bene w thee whetherfore thou hast walked, and
haue destroyed all thine enemies out of thy sight, and haue
'mide thee a name, like the name of the great men that are in
the earth.

10 (Also I wil appoint a place for my peo- ple Israel, & 11 wil
plant it, that they may dwel in their place, and moue nomore:

nether shal the "wicked people" vexe the ame more, as at the beginning,

12 And since the time that I commanded judges ouer my people Israel) And I wil subdue all thine enemies: therefore I say vnto thee, that the Lord wil 13 buyde thee an house.

14 And when thy dayes shalbe fulfilled to go with thy fathers, then wil I raise vp thy fede after thee, which shal be of thy sonnes, and wil stablish his kingdome.

16 He shal buyde me an house, and I wil stablish his throne for 17 euer.

18 I wil be his father and he shalbe my son- ne, and I wil not take my mercie away fro him, as I toke it from him that was before 1 thee.

20 But I wil stablish him in mine house, & in my kingdome for euer, and his throne shalbe stablished for euer,

25 According to all these wordes, and ac-

cording to all this vision. So Nathan spa- ke to King David.

16 ¶ And David the King 17 went in and fate before the Lord and said, Who am I, o Lord God, and what is mine house, that thou hast broght me 18 hetherto.

17 Yet thou esteeming this a small thing, o God, hast also spoken concerning the house of thy servant for a great while, and hast regarded me according to the estate of a man of 19
hye degree, o Lord God.

18 What can David desire more of thee for the honour of thy servant? for thou knowest thy servant.

19 O Lord, for thy servants sake, even according to thine 20 heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither is there any god besides thee, according to all that we have heard with our ears.

21 Moreover what one nation in the earth is like thy people Israel, whose God went to redeem thee to be his people, & to make thyself a Name, and to do great and terrible things by casting out nations from before thy people, whom thou hast delivered out of Egypt?

22 For thou hast ordained thy people Israel to be thine own people for ever, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy servant & concerning his house, be confirmed for ever, and do as thou hast said,

24 And let thy Name be stable & magnified for euer, that it may be said, The Lord of hostes, God of Israel, is the God of 9 Israel, & let the house of David thy seruant be stablished before thee.

25 For thou, o my God, hast 26 reueled vn- to the eare of thy seruuant, that thou wilt buyde him an house: therefore thy seruuant hath 27 bene bolde to pray before thee.

26 Therefore now Lord (for thou art God, and hast spoken this goodnes vnto thy seruant)

27 Now therefore, it hath pleased thee to blesse the house of thy seruant, that it may be before thee for euer: for thou, o Lord, hast blessed it, & it shalbe blessed for euer.

CHAP. XVIII.

1 The barrel of David against the Philistims, 2 And against Moab, 3 Zebde, 4 Aram, 12 And Edim

1 And after this David smote the Philistims, and subdued them, and toke 2 Gath, and the villages thereof out of the hand of the Philistims.

2 And he smote Moab, and the Moabites became Dauds seruants, and 3 broght giftes.

3 ¶ And David smote 4 Hadarézzer King of Aa.ii.

m He vnt to to 5 tete whe re y Arke was, showing what we ought to do whd we recu- ne ame bene- fites of the Lord Or, remand n Meaning, to this kinglic estate o Thou hast promised a kingdome that shall continue to me and my power, and that Christ shall proceed of me p Prely, and according to the purport of tly wil, with our ame dete- cuing

9 That is, he the oath him selfe in time to be their God, by delivering them from dangers, & preserving them 7 Thou hast declared vnto me by Nathan the Prophet. *Sir, his the house f And canst not break promes.

a Which 2. I am it is call led the bristle of bondage, because it was a strong town, and kept the country roun about in Sub- 1. thun Or, sayed rel- bear Or, Naddah 4.

Dauids victories.

I. Chron.

Hanuns vilaris 1224

Or, Emphasize.

2 Sam. 5, 4

Or, D. 1000/64.

b. That is, in all things that he conspired.

c. Which a Samuel 8, 8 are called Betahis Berothia:

1 King 7, 23. 1000. 52, 20.

d. Called also 10 Jordan, 2 Sam 8, 20.

e. Because the Edomites and the Syrians signed their power roge- ther, it is said 2 Sam. 8, 12, 7 the Aramites were spoiled.

f. Which is understand that Ioab flewe twelve thou- sand, as is in the title of the therefore psal. and Abishis the rest.

Or, 1000/64. 2 Sam. 8, 17.

g. Read 2. Sam. 8, 18.

Zobáh vnto Hamáth, as he wét to stablish his border by the ruer Peráth.

4 And Daud took from him a thousand charets, and seven thousand horsemen, & twétié thousand fotem, n, and *deft. oyed all the charets, but he reserued of them an hundreth charets.

5 ¶ Then came the Aramites of Damafcus to succour Hadarézér King of Zobáh, but Daud flewe of the Aramites two and twétié thousand.

6 And Daud put a garifon in Arám of *Damafcus*, and the Aramites became Dauds seruants, and brought gifts: and the Lord b. preserued Daud wherefouce he went.

7 And Dauid toke the shields of gold that were of the seruants of Hadarézer, and brought them to Ierufalém.

8 And from c. Tibháth, and from Chun (cities of Hadarézer) brought Dauid ex- ceding muche brafle, wherewith Salo- món made the brafen* Sea, and the pil- lers and the vessels of brafle.

9 ¶ The Tóu King of Hamáth heard how Dauid had smitten all the hoste of Hada- rézer King of Zobáh:

10 Therefore he sent d. Hadóram his fon- ne to King Dauid, to falute him, and to reioyce with him, because he had foght against Hadarézer, & beat him (for Tóu had warre with Hadarézer) who brought all vessels of gold, and siluer and brafle.

11 And King-Dauid did dedicate them vn- to the Lord, with the siluer and gold that he brought from all the nacion, from c. Edóm, and from Moáb, and from the chil- dren of Ammón, and from the Philistums, and from Amalék.

12 ¶ And Abishái the fonne of Zeruiah smote of Edóm in the falte valley feigh- tene thousand,

13 And he put a garifon in Edóm, and all the Edomites became Dauids seruants: & the Lord preserued Dauid wherefouce he went.

14 So Dauid reigned ouer all Ifraél, and executed iudgemét and iustice to all his people.

15 And Ioáb the fonne of Zeruiah was ouer the hoste, and Iehošhaphát the fonne of A- hilúd recorder,

16 And Zadók the fonne of Ahitúb, and Abimélech the fonne of Abathár were the Priests, and *Shaušhá the scribe,

17 *And Benáiah the fonne of Iehoiadá was ouer the s. Cherethites and the Pelethi- tes: and the fonnés of Dauid were chief about the King.

CHAP. XIX.

4 Hanún King of the children of Ammón deeth great in- surser to the seruants of Dauid. He prepared an ar- me against Dauid, 12 And n. ongræne.

After this also *Naháth the King of a Sam. 10, 4. the children of Ammón dyed, & his sonne reigned in his shade.

And Dauid said, I wil shewe kindnes vn- to Hanún the fonne of Naháth, because his a father shewed kindnes vnto me. And Dauid sent m. singeis to comforte him for his father. So the seruants of Dauid came into the land of the children of Am- món to Hanún to comforte him.

And the prince of the children of Am- món said to Hanún, Thinkest thou that Dauid doeth honour thy father, that he hathe

sent comforter, vnto thee? Are not his seruants come to thee to
b. feaiche, to sake and to spie out the land?

Wherefore Hanún toke Dauids seruats, and c. shaued them,
and cut of their gar- ments by the halfe vnto the buttocks, and
sent them away.

And there went certaine and tolde Dauid concerning the men:
and he sent to mete them (for the men were exceedingly afha-
med) & the King said, Tary at Ierichó, vntil your beardes be
grown: the returne.

6 ¶ When the children of Ammón sawe that they stanke in the
sight of Dauid, the sent Hanún and the children of Ammón a
thousand talents of siluer to hyre them charets & horsemen
out* of Arám Naha- ráim and out of Arám, Maacháh, and out
of c. Zobáh.

7 And they hyred them two and thirtie thousand charets, & the
King of Maacháh and his people, which came and pitched
before 1 Medebá: and the children of Ammón gathered them
selues together from their cities, and came to the battel.

8 ¶ And when Dauid heard, he sent Ioáb & all the hoste of the
valiant men.

9 And the children of Ammón came out, and set their battel in
araye at the gate of the citie. And the Kings that were come,
were by them selues in the field.

10 When Ioáb sawe that the fronte of the battel was against him before & behind, then he chose out of all the choffe of Ifa-él, and set him selfe in araye to mete the Aramites.

11 And the rest of the people he deliuered vnto the hand of Abishái his brother, and they put them selues in araye against the children of Ammón.

12 And he said, If Arám be to strog for me, then thou shalt succour me: & if the chil- dren of Ammón preuale against thee, the I wil succour thee.

13 Be strong, and let vs shewe our selues va- liant for our s. people, and for the cities of our God, & let the Lord do that which is good in his owne sight.

14 So Ioáb and the people that was with him, came here before the Aramites vnto

a Because Na- háth restated Daudid & his c. opame, when Saul pericu- ted him, he wolded now shewe plea- ne to his fume for the same

b Thus f. ma- licious enor interpret the purpose of the godias in the wants fume

c. They sha- ued of the halfe of their beardes, 2. Sa- mu 10, 4.

d. To put the to shime and vilante, where as the ambas- sadours ought to have been ho- noed and be- cause the le- wes

visd to waste side gar- ments and be- ards, they thus disfigured
the to make them odious to q. clere

Or, had made them silues to be abjured of Daudid.

2 Sam. 10, 8. e. Which were put in all

f. Which was a citie of the tribe or Bau- hán beyond Ierúda.

g. Medebá rest, that whe re the cause is tual, the cou- vege can
not be valiant, and that in good couve men ought to be civil
ragions & co- mer the in- cid, to God.

the

Dauids victories.

I. Chron. The people nombred 1791894

b That is, Eu-phrases.

i Forehis pla- ce real a Sam. 10,18.

a Which was the chief critic of the Ammo- nites 3.Sam 12,29.

b Which mo- noreth about the vllue of foun thoufaddt feunte
crow- ce, which is about thre- fore pound vint.

2.Sam.11,12. Or, Oth 1 Sam* 21,12 Or, Saph. Or, Raphidw. to
the gyans.

c Read 1 Sam. 21,19.

d Mowing, f he had fix a piece on hads and tice.

the battel, and they fled before him.

15 And when the children of Ammón fawé that the Aramites fled, they fled alfo be- fore Abishá his brother, and entred into the citie: fo Ioáb came to Ierufalém.

16 ¶ And when the Aramites fawé that they were discomitted before Ifraél, they fent meffingers and caused the Aramites to come for the that were beyond the h ri- uer. & Shophách the captaine of the hofte of Hadarézer went before them.

17 And when it was fhewed Daud, he ga- thered all Ifraél, and went ouer Iordén, & came vnto thé, and put him felfe in araye against them: and whé Daud had put him felfe in battel araye to mete the Aramites, they foght with him.

18 But the Aramites fled before Ifraél, and Daud destroyed of the Aramites 1 feuen thoufand charets, and fortie thoufand foremen, and killed Shophách the captai- ne of the hofte.

19 And when the feruats of Hadarézer fawé that they fel before Ifraél, they made pea- ce with Daud, and ferued him. And the Aramites wolde nomore fucour the chil- dren of Ammón.

CHAP. XX.

3 Rabbáb destroyed. 3 The Ammonites tormented. 4 The Philistims are thriffe euercenie with their gyants.

1 A Nd*whé the yere was expire 1, in the time that Kings go out a warrefure, Ioab caried out the strength of the armie, and destroyed the countrey of the chil- dren of Ammón, and came and befuged 4 Rabbáh (but Dauid taryed at Ierufalém) and Ioáb fmote Rabbáh and destroyed it.

2 * The Dauid toke y c iouan: of their Kig from of his head, and founde it the wight of a h talét of golde with precious ftoncs in it: and it was fer on Dauds head, and he brought away the fposle of the citie exce- ding muche.

3 And he caryed away the people that were in it, and cut them with fawés, and with harowes of yron, and with axes. euen thus did Dauid with all the cities of the chil- dren of Ammón. Then Dauid and all the people came againe to Ierufalém.

4 ¶ And after this alfo there arofe warre at Gézer with the Philistims: thin Sib- bechát the Hufhathite flewe 5 Sippái, of the children of Harapháh, and they were fubdued.

5 And there was yet another battel with the Philistims: and Elhanán the fonne of Iair flewe 6 Lahmi, the brother of Goliáth y Gittite, whose fpearettaffe was like a wea- uers beame.

6 And yet againe there was a battel at Gath, where was a man of age as flatuire, and his fingers were by d. fixes; euen ioure and twenty, and was also the fonne of Ha- rapháh.

7 And when he reuiled Ifraél, Ichonathán the fonne of Shimcá Dauids brother did flea him.

8 Thefe were boine vnto Harapháh at Gath, and fel by the hand of Dauid: and by the hands of his feruants.

CHAP. XXI.

1 Dauid causeth the people to be nombred. 2 And there dye feuentee thoufand men of the paifidame.

1 A Nd 3 Satanftode vp againft Ifraél, 4 and piouoked Dauid to number If- raél.

3 Therefore Dauid faid to Ioáb, and to the rulers of the people, Go & number Ifraél from b Beer-fléba euen to Dan, and bring it to me, that I may know the nombet of them.

3 And Ioáb answered, The Lord increafe his people an hundreth times fo many as they be, & my lord the King: are they not all my lords feruants 4 wherefore doeth my lord require this thing: why fhulde he be a caufe of 5 tréspaffe to Ifraél.

4 Neuertheles the Kings worde preuailed againft Ioáb. And Ioáb departed and wét through all Ifraél, and returned to Ierufa- léim.

5 And Ioáb gaue the nombet & fumme of the people vnto Daid: & all Ifraél were 6 eleuen hundreth thoufand men y drewe fwoide: and Iudáh was 7 foure hundreth and feuentee thoufand men that drewe fwoide.

6 But the Leuites and Beniamín counted he not among them: for the Kings worde was abominable to Ioáb.

7 ¶ And God was displeafed with this thig: therefore he fmote Ifraél.

8 Then Daid faid vnto God, I haue fin- ned greatly, becaufe I haue done this thing: but now, I befeche thee, remoue the iniquitie of thy feruant: for I haue done very foolishly.

9 And the Lord fpake vnto Gad Daids Seer, faying.

10 Go and tel Daid, faying, Thus fayth the Lord, I offie thee the things: chofe thee one of them, that I may do it vnto thee.

11 So Gad came to Daid, and faid vnto him, Thus fayth the Lord, Take to thee

12 Ether thre yetes famine, or thre mo- neths to be destroyed before thine aduer- faries, and the fwoide of thine enemies to take thee, or els the fwoide of y Lord and peftil nice in the land

thre dayes, that y Angel of the Lord may deft: oy through- out
all the coaftes of Ifraél: now the- refore aduife thee, what
worde I fhall bring againe to him that fhall me.

Aa.iii.

a He comprehended Dauid in fte- ting before his eyes his excet
leucie & glo- rie, his powre & viñueres, read a Sam 14,4 b
That is, fré fourth to North.

c It was a thing indiffe- rent & vñual to number the people, but
be caufe he did it of an ambi- tions mende, as though his
strength fode in his people, God piouffed him d Ioáb parely for
grief and partly through negligence ga- thered nor the whole
fionces it is here do- clared. e In Samuél it month of chre the
thoufand more 1 & was either by roy- ning to them fome of
the Beniamites, & were mixed & Iudáh, or at y Ebrewes wer-
re, here fchief & princes are left out Or, Prapher

*Or, fufite thee.

The Kings fin punished. I. Chron. Preparacion for the Temple 1224

13 And Dauid faid vnto Gad, I am in a wo-derful ftrain, let me
now fall into the hand of the Lord: for his mercies are
exceeding great, & let me not fall into fy hand of ma.

14 So the Lord sent a pestilence in Israël, and there fell of Israël seven hundred men.

15 And God sent the Angel into Jerusa-lém to destroy it. And as he was destroying, the Lord beheld, and repented of the evil and said to the Angel that destroyed, It is now enough, let thine hand cease. Then the Angel of the Lord stood by the threshing floor of 'Ornan the Jebusite.

16 And David lifted up his eyes, and saw the Angel of the Lord standing between the earth and the heaven with his sword drawn in his hand, and he stretched out towards Jerusalem. Then David and the Elders of Israël, which were clothed in sack, fell upon their faces.

17 And David said unto Gad, Is it not I that commanded to number the people? It is even I that have sinned and have committed evil, but the sheep what have they done? Lord my God, I beseech thee, let thine hand be on me and on my fathers house; and not on thy people for their destruction.

18 Then the Angel of the Lord commanded Gad to say to David, that David should go up, and set up an altar unto the Lord in the threshing floor of Ornan the Jebusite.

19 So David went up according to the saying of Gad, which he had spoken in the Name of the Lord.

20 And Ornán turned about, and sawe the Angel, and his fellows
that were with him, 'hid them selves, and Ornán thresh-
ed wheat.

21 And as Dauid came to Ornán, Ornán looked and sawe Dauid
and went out of the threshing floore, and bowed him selfe to
Dauid with his face to the ground.

22 And Dauid said to Ornán, Give me the place of thy
threshing floore, that I may buyde an altar therein vnto the
Lord: give it me for sufficient money, that the plague may be
stayed from the people.

23 Then Ornán said vnto Dauid, Take it to the, and let my lord
the King do that which seemeth him good, lo, I give thee
bullocks for burnt offerings, & threshing instruments for wood,
& wheat for meat offering, I give it all.

24 And King Dauid said to Ornán, Not so: but I will buye it for
sufficient money. for I wil not take that which is thine for my
Lord, nor offer burnt offerings without cost.

25 So Dauid gave to Ornán for that place a fix hundredth stackel of
golde by weight.

26 And Dauid buyed there an altar vnto the Lord, and offered
burnt offerings, and peace offerings, and called vpon the Lord, and
he answered him by fire from heauen vpon the altar of burnt
offering.

27 And when the Lord had spokn to the Angel, he put vp his fworde againe into his fhethe.

28 At that time when Daudid fawe that the Lord ha' heard him in the threflthig floo-re of Ornán the Iebufite, then he facrit-ced there.

29 (But the Tabernacle of the Lord which Mofes had made in the wildetines, and the altar of burnt offering were at that feafen in the hie place at Gibcón.

30 And Daudid colde not go before it to af-ke counfel at God: for he was afi aied of the fworde of the Angel of the Lord)

n God decia-ced f h. h. rd his cofe ft n that is an now i fir, fto he taen or cle that might efe n a fire in aft fice, but of f w' ch was in 'crnco ft l'yp h' ft aic, fch, o, it & c'ne dow is from h. man, I un p, in an oppa-ree by the pa-uffhian, of M'c'ch, and to bism, Iun to, I

CHAP. XXII.

1 David prepareth things necell' re for the buylde of the Triple.

2 He comanderth his fonne Salomón to buyl-de the Triple of the Lord, whom thing he him felfe was forbidden to do. 3 Under the figure of Salomón Christ is primufed.

1 And Daudid laid, This is the house of the Lord God & this is the altar fo. the burnt offering of Ifraél.

2 And Daudid commanded to gather toge-ther the ftrangers that were in the land of Ifraél, and he fet mafons to hewe and polifh ft'nes to buylde the houle of God.

3 Daudid alfo prepared: muche yron for the nailes of the dores of the gates, and for the toynings, and abundance of braffe pafing weight,

4 And cedre trees without number: for the Zidonians and they of Tyrus broght -muche cedre wood to Daudid.

5 And Daudid faid, Salomón my fonne is yong and tender, and we muft buylde an houle for the Lord, magnifical, excellent and of great fame and dignitie through-out all countries. I wil there fore now prepa-re for him. So Daudid prepared very much before his death.

6 Then he called Salomón his fonne, and charged him to buylde an houle for the Lord God of Ifraél.

7 And Daudid faid to Salomón, My fonne, I purpofed with my felfe to buylde an hou-fe to the Name of the Lord my God,

8 But the worde of the Lord came to me, faying, Thou haft fhed muche blood, & haft made great battels: thou fhalt not buylde an houle vnto my Name: for thou haft fhed muche blood vpon the earth in my fight.

9 Beholde, a fonne is borne to thee, which fhall be a ma of reft, for I wil giue him reft from all his enemies round about: therefore his name is Salomón and I wil fend peace and quietnes vpon Ifraél in his dayes. 10 He

a That is, the place where he wil he was haiped.

b Meaning, of-ning, and of-ner, that means of dwelt, saying the law of e to wit, a weight, a blue fhick, it of gold, a Gilt 3.8.

a Sam. 7, 12.

Chap 21.1. 4 This de-fteth how greatly God, which the fteding of blood, eft Da-uid for this cafe is ftand to buylde the Temple of the Lord, alfteth he em. rposed to were, but by God's commu-dends a vgals his cnemal.

7 Read 1 Sam 24.10 8 When God d-wer, but he huyilde, he tem-th to rip nt, read 6.10 6.6. Or, A. 6.6.

b Then he bo-the fhe wothe trut repentice and a fotherne care towed his pe-pel, & dchreth God to ipaie them and to pnufh him and his.

9 If man hide him felle at fight of an An-gel which is a vrcn w-a, how much lefe, is a finner able to appear be-fore the face of God.

b Thus he aid by the ofu-dends of God, as vcf it for al, it and b-ne abomnible except he had other Gods worde, or re-

tulacion I. That is, as muche as it is worth for having ynoign of his own, & vrc to heuc, te-le of another more gown to offer vcto the Lord, it had b-ne theft and not accrpe-ble to God. 10
Read 2.8a-4a-4a.

Salomons charge.

I. Chron. The chief Leuites. 1881/1224

2 Sam 7,13. king 2,2.

10 *He shal buylde an houle for my Name, and he shal be my sonne, and I wil be his father, and I wil Pestabliſh the throne of his king done vpon Israél for euer.

e He shewerh char there can be no prosperi ne, but when the Lord is w ve f These are onely the mea nes whereby King's gonerne their subriſhes arryle b who reby the real- mes
duproſper and ſonith.

11 Now therefore my sonne, the Lord shalbe with thee, and thou shalt *prosper, and thou shalt buylde an houle to the Lord thy God, as he hathe spoken of thee.

12 Onely the Lord giue thee *wfidome & vnderstanding, and giue thee charge ouer Israél, euer to kepe the Law of the Lord thy God.

13 Then thou shalt prosper, if thou take heed to observe the statutes and the judgments which the Lord commanded Moses for Israel: be strong and of good courage: ye are not, neither be afraid.

g For David was poor in respect of Salomon.

14 For behold, according to my strength have I prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver, and of brass and of iron passing weight: for there was abundance: I have also prepared timber and stone, and thou mayest provide more thereto.

For, masons, & carpenters.

15 Moreover thou shalt have workmen with thee enough, hewers of stone, and workmen for timber, and all men expert in every work,

h That is, go about it quickly.

16 Of gold, of silver, and of brass, and of iron there is no number. * Vp therefore, & be doing, & the Lord will be with thee.

17 David also commanded all the princes of Israel to help Solomon his son, saying,

The nations round about.

18 Is not the Lord your God with you, & hath given you rest on every side: for he hath given the inhabitants of the land into mine hand, & the land is subdued before you Lord & before his people.

19 For el: he burwe that God wolde plague them, & not p: per their labours except they foghe'd all their hearts to set for the his glorie

20 Now set you your hearts and your souls to seek: the Lord your God, and arise, and build the Sanctuary of the Lord God to bring the Ark of the covenant of the Lord, and the holy vessels of God into the house build for you Name of the Lord.

CHAP. XXIII.

2. King 1,30.

1 David being elde, ordaineth Salomón King. 2 He causeth the Levites to be numbered, 4 And assigneth them to their offices. 13 Aaron and his sons are for the high Priest. 4 The sons of Moses.

1 SO when David was elde and full of 90 daies, * he made Salomón his son King over Israel.

2 And he gathered together all the princes of Israel with the Priests and the Levites.

3 And the Leuites were nombred from the age of thirtie yere and aboue, and their number according to their fumme was eight and thirtie thoufand men.

4 Of thefe foure and twentie thoufand were fet to 'aduace the worke of the houle

of the Lord, and fix thoufand were ouer- feers and iudges.

5 And foure thoufand were porters, & foure thoufand praifed y Lord with inftruméts which 'he made to praife the Lord.

6 *So David deuided offices vnto them, to wit, to the fonnes of Leui, to * Gerfhóm, Koháth, and Merari.

7 Of the Gerfhonites were 'Laadán and Shimeí.

8 The fonnes of Laadán, the chief was Ie- hiél, and Zethám and Ioél, thre.

9 The fonnes of Shimeí, Shelomíth, and Haziél and Harám, thre: thefe were the chief fathers of Laadán.

10 Alfo the fonnes of Shimeí were Iáhath, Ziná, Ieúfh, and Beriáh: thefe foure were the fonnes of Shimeí.

11 And Iáhath was the chief, & 'Zizáh the feconde, but Ieúfh & Beriáh had not ma- ny fonnes: therefore they were in the families of their father, counted but as one.

12 ¶ The sonnes of Koháth were Amrá́m, Izhár, Hebrón and Vzziél, foure.

13 * The sonnes of Amrá́m, Aarón and Mo- fes: and Aarón was separtated to a sanctife the moſte holy place, he & his sonnes for euer to burne incenſe before the Lord, to miniſter to him, and to bleſſe in his Name for euer.

14 ¶ Moſes alſo the man of God, & his children were named with the tribe of Leui.

15 The sonnes of Moſes were Gerfhóm, and Eliézer,

16 Of the ſonnes of a Gerfhóm was Shebuél the chief.

17 And the ſonne of Eliézer was Rehabiáh the chief: for Eliézer had none other ſonnes: but the ſonnes of Rehabiáh were vety many.

18 The ſonne of Izhár was Shelomíth the chief.

19 The ſonnes of Hebrón were Ieriáh the fiſt, Amariáh the ſeconde, Iahaziél the third, and Iekamiám the fourt.

20 The ſonnes of Vzziél were Micháh the fiſt, and Iſſhiáh the ſeconde.

21 ¶ The ſonnes of Merari were Mahlí and Muſhí. The ſonnes of Mahlí, Elea- zár and Kifh.

22 And Eleazár dyed, and had no sonnes, but daughters, and then brethren the sonnes of Kífh toke them.

23 The sonnes of Mulhí were Mahlí, and Edér, and Ierimóth, thre.

24 These were the sonnes of Leui according to the house of their fathers, tuen the chief fathers according to their offices, according to the number of names & their summe that did the worke for the sturur of the house of the Lord from the age of twenty yeres and aboue.

Aa.iii.

The I. made, weanly David. Chap 6,1. Exod. 6,17. Or. I. died, Chap 6,4-5

Exod 2,2. &c. 6,22. &c. 2,7. a That is, to come in the moste holy place & to co seerate y holy things.

b That were but of th. or- fire of the Lo- uites & not of the Priests as Aarón sonnes. Exod. 2,22. &c. 18,4.

c The Seripou- tes fiath to call their or y fide borne, aliboglu be be alone: ac there be none borne after. Matt 1,35.

d Menfing their coufion. e David did choic one Lo- uites to the, first at the age of churrin, as ver. 1, & again afterwards as twenties, as the necessities: or y office did require as y be-

ginning they h, y no charge in the Temple. b fore that were but
and towatt: yere old, and had none after the- set, Neb. 2, 4

The Priests offices.

I.Chron.

To washing and cleaning all the holy vessels

Benn. 10.4. mem 1.4. & 26.6.

a Whiles their father yet lived.

Benn. 10.4.

The beaver.

25 For David said, The Lord God of Israel bathe given rest
unto his people, that they may dwell in Jerusalem for ever. 26
And also the Leuites shall nomore beare the Tabernacle and all
the vessels for the service thereof. 27 Therefore according to
the last words of David, the Leuites were robbed from twentie
yere and abour, 28 And their office was under the hand of the
sonnes of Aaron, for the service of the house of the Lord in the
courses, and chambers, and in the purifying of all holy things,
and in the works of the service of the house of God, 29 Bothe
for the shewbread, and for the fine floure, for the meat offering,
and for the unleached cakes, and for the fryed things, and for
that which was rosted, and for all measures and cife, 30 And
for to stand euerie morning, to give thanks and to praise the

Lord, & likewise at euen, 31 And to offer all burnt offerings unto the Lord, in the Sabbaths, in the months, and at the appointed times, according to the number according to their custome continually before the Lord, 32 And that they should keep the charge of the Tabernacle of the Congregation, and the charge of the holie place, and the charge of the sonnes of Aaron their brethren in the service of the house of the Lord.

CHAP. XXIII.

David assigneth offices unto the sonnes of Aaron.

1 H. se are also the munitions of the sonnes of Aaron, The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu dyed before their father, and had no children, therefore Eleazar and Ithamar executed Priests office.

3 And David distributed them, euen Zadok of the sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministration.

4 And there were found mo of the sonnes of Eleazar by the number of men, then of the sonnes of Ithamar, and they deuded them, to wit, among the sonnes of Eleazar, sixteen heads, according to the household of their fathers, and among the sonnes of Ithamar, according to the household of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuarie and the rulers of the house of God were of the sonnes of Eleazar and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethaneel

the scribe of the Leuites, wrote them before the King and the princes, and Zadok the Priest, and Ahimelech the sonne of Abirahar, and before the chief fathers of the Priests and of the Leuites, one familie being reserved for Eleazar, & another reserved for Ithamar.

7 And the first lot fel to Ichoiarib, and the second to Iedaiah,

8 The third to Haim, the fourth to Seorim,

9 The first to Malchiiah, the first to Mia-min,

10 The seuent to Hakkaz, the eight to A-birah,

11 The ninte to Ieshua, the tenth to Sheca-niah,

12 The eleuent to Eliashub, the twelfth to Iakim,

13 The thirteenth to Huppah, the fourth tenth to Iesbebeab,

14 The fifteenth to Bilgah, the sixth tenth to Immér,

15 The seuententh to Hezi, the eighteenth to Happizzér,

16 Then twentieth to Petbahiah, the twentieth to Ichizikel,

17 The one and twentie to Iachin, the two and twentie to Gamul,

18 The three and twétie to Deliah, the four-e and twentie to Maaziiah.

19 These were their ordres according to their offices, when they entered into the house of the Lord according to their custome under the hand of Aaron their father, as the Lord God of Israel had commanded him.

20 And of the sonnes of Leui that remained of the sonnes of Amram, was Shubael, of the sonnes of Shubael, I. desah,

21 Of Rehabiah, euen of the sonnes of Rehabiah, the first Isshuiah,

22 Of Izhari, Shelomoth, of the sonnes of Shelomoth, Iahath,

23 And his sonnes Ieriah the first, Amariah the seconde, Iahaziell the thirde, and Iekameam the fours,

24 The sonne of Vzziel was Michah, the sonne of Michah was Shamir,

25 The brother of Michah was Isshuiah, the sonne of Isshuiah, Zechariah,

26 The sonnes of Merari were Mahli and Mushi, the sonne of Iaaziah was Benó,

27 The sonnes of Merari of Ithaziah were Benó, and Shoham,
and Zaccur and Ibri.

28 Of Mahli came Eleazar, which had no sonnes.

29 Of Kish, the sonne of Kish was Ierahmeel,

30 And the sonnes of a Mushi were Mahli, and Edér, and I.
rimoth: these were sonnes of the Leuites after the household of
their fathers.

b This lot was ordained to take away all occult of en-ure or
grodgle of one against another

c I. ichunche father of John Bapich was of this court or lot of
Aha, Iuk 1.5

d By the sign- nate the God gone to Aaron

e Which was the secuede sonne of M. rate

The Leuites offices.

I.Chron. The porters.

f That is, one re one had y dignities, f fel voco him by lot.

a The fingers were drained into one, and to which cour- tes,
both a e- mery course or orure con- ceived in the & in all there
were 188, as well 7

"Bib. be de.

b Whereof a- ne is not here no, brid c M. smog, Pilines and fig.
to prai- le God.

Or, Prophet. "G. p. 10 near- ring of the King

"Gr, guveracris.

"He had.

d Who should be in every compare and course e Withers re-
spelt to age or cunning f So that he served in the first name,
and the right may one at his tur- ne followed, orderly

"Or, the Zenoer.

And these also cast f lotes, w their bre- thren the sonnes of
Aaron b fore King Daud, and Zadok and Ahimelch and the
chief fathers of the Priests, and of the Le- uites, even the chief
of the families agaist their yonger brethren.

CHAP. XXV.

The fingers are appointed, with their places & lots.

1 SO Daud & the captaines of f armie f, parated for the ministerie the son- nes of Asaph, and Heman, and Ieduth in, who shulce sing prophecies with harpes, with violes, and with cymbales, and their nomber was even of the men for the office of their ministerie to wit.

2 Of the sonnes of Asaph, Zaccur, and Io- seph, & Nethaniah, & Asharielah the son- nes of Asaph were under the hand of A- saph, which sang prophecies by the "com- mission of the King.

3 Of Ieduthun, the sonnes of Ieduthun, Gedaliah, & Zera, and Ishaiah, Ashabiah and Mattithiah, b fix, under the hands of their fater: Ieduthun sang c prophecies with an harpe, for to give thanks and to praise the Lord.

4 Of Heman, the sonnes of Heman, Buk- kiah, Mattamiah, Vzziel, Shebuel, and Ie- rimoch, Hananiah, Hanani, Eliathah, Giddalti, & Romamitezer, Ioshbekashah, Mallothi, Hothir & Mahazoth.

5 All these were the sonnes of Heman the Kings' Seer in the words of God to lift up the 'house' and God gave to Heman fourtene sonn, and thre daughters.

6 All these were under the 'hand of their father, singing in the house of Lord with cymbales, violes & harpes, for the kruise

of the house of God, & Asaph, and Iedu- thun, and Heman were at the Kings' co- mandement.

7 So was their number with their brethren that were instruct in the songs of Lord, even of all that were conning, two hundred and eighty four score and eight.

8 And the cast lottes, d charge against charge, as well small as great, the cunning man as the scholar.

9 And the first lot fell to Ioseph, which was of Asaph, the seconde, to Gedaliah, who with his brethren and his sonnes were twelve.

10 The third, to Zaccur, he, his sonnes and his brethren were twelve.

11 The foute, to Izziz, he, his sonnes & his brethren twelve.

12 The fift, to Nethaniah, he, his sonnes & his brethren twelve.

13 The fixt, to Bukkiah, he, his sonnes & his brethren twelve.

14 The seuent, to Ishaelah, he, his sonnes and his brethren twelve.

15 The eight, to Ishaiah, he, his sonnes and

his brethren twelve.

16 The nint, to Mattaniah, he, his sonnes & his brethren twelve.

17 The tent, to Shimei, he, his sonnes and his brethren twelve.

18 The elcuent, to Azareel, he, his sonnes and his brethren twelve.

19 The twelfth, to Ashabiah, he, his sonnes and his brethren twelve.

20 The thirtcent, to Shubael, he, his sonnes and his brethren twelve.

21 The fourent, to Mattithiah, he, his son- nes and his brethren twelve.

22 The fifent, to Isimoch, he, his sonnes and his brethren twelve.

23 The fixtente, to Hananiah, he, his sonnes and his brethren twelve.

24 The seuentente, to Ioshbekashah, he, his sonnes and his brethren twelve.

25 The eighteente, to Hanani, he, his sonnes and his brethren twelve.

26 The ninetente, to Mallothi, he, his son- nes and his brethren twelve.

27 The twelfieth, to Eliathah, he, his sonnes and his brethren twelve.

28 The one and twentieth, to Hothir, he, his sonnes and his brethren twelve.

29 The two and twentieth, to Gaddalti, he, his sonnes and his brethren twelve.

30 The thre and twentieth, to Mahazoth, he, his sonnes and his brethren twelve.

31 The foure and twentieth, to Romamite- zer, he, his sonnes & his brethren twelve.

CHAP. XXVI.

1 The porters of the Temple are ordained, enerve man to the gate, which he should hope; so And over the tran- siere

1 Concerning the 'diuffions of the por- ters, of the Koraites, Meftelmiáh the fonne of Kote of the fonnes of a A- faph.

2 And the fonnes of Meftelmiáh, Zecha- riáh the eldest, Ieduael the seconde, Zeba- diáh the third, Iachniél the fourt,

3 Elám the fift, Iehohanán the fixt, & Eli- choenáh the fouent.

4 And of the fonnes of Obéd Edóm, She- maiah the eldest, Ichozabád the seconde, Ioáh the third, and Sacát the fourt, and

Nethaneel the fifth,

5 Ammiel the sixth, Iffachar the seventh, Pculthar the eighth: for
God had blessed him.

6 And to Shemaiah his son, were sons borne, that ruled
in the house of their father, for they were men of might.

7 The sons of Shemaiah were Othni, and Rephael, and Obad,
Elzabad & his brethren strong men. Elihu also, & Semach-
iah.

8 All these were of the sons of Obad E- dom, they and their
sons and their brethren mighty and strong to do, even

Or, or else and twice

d This Asaph was one the notable multi- tion, but, and that of y
name can, to also his wife, ch p 9, 7 & 9, 9 & 8 also Atapha

b In giving him many that dwell

c Or build or Juncus house, meaning, not- this man and values

Or, up' ever, and next to firm in the office of the porter's.

Officers appointed.

I. Chron.

Or, in fact.

Or, in fact.

e According to their names, as well the one as the other.

Or, in fact.

f One expert and more to hope if gone

g This was an house, where they used to resort on confide of things concerning the Temple, as a Concession house. h

Whereas they used to cast out a filth of the mile, 36a.6.7; i

Monday, two one days and two another. i Which was an house where they kept the informers of the Temple.

i These also had charge over the treasures.

Or, in fact.

at According to the Lord commanded, Momb.14.18.

the score and two of Obed. Edom.

9 And of Meisheimiah sonnes and brethré eighteen mightie mun

10 And of Hosiah the sonnes of Merari the sonnes were Saúl the chief, & (thooh he was not the eldest, yet his father made him the chief)

11 Helfiah the seconde, Tebaliah the third, & Zechariah the sower all the sonnes & the brethren of Hosiah was thutene.

12 Of these were the divisions of the porters of the chief men, having the charge against their brethré, to setue in the house of the Lord.

13 And their cast lottes both the finale & great for the house of their fathers, for eue. ie gate.

14 And the lot on the Eastside fell to 'Shelemiáh: the the least lottes for Zechariah his sonne a wise counfeler, and his lot came out Northwarde:

15 To Obed. Edom Southwarde, and to his sonnes the house of a Asuppim:

16 To Shuppim and to Hosiah Westwarde with a gate of Shallecheth by the paused street that goeth upwarde, warde ouer against warde.

17 Eastwarde were six Leuites, & Northwarde foure a day, and Southwarde foure a day, and towarde Asuppim two & two.

18 In a Parbár towarde a West were foure by the paused street, and two in Parbár.

19 These are the divisions of the porters of the sonnes of Koré, and of the sonnes of Merari.

20 And of the Leuites, Ahliáh was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadán the sonnes of the Gerthónnes defending of Laadán, the chief fathers of Laadán were Gerthónni & Ichiélí.

22 The sonnes of Ichiélí were Zethán and Ioél his brother, appointed ouer the treasures of the house of the Lord.

23 Of the 1 Amramites, of the Izharites, of the Hebronites and of the Oxiéites.

24 And Shebuél the sonne of Gerthón, the sonne of Mofés, a ruler ouer the treasures.

25 And of his brethren, which came of Eliézer, was Rehabiah his sonne, and Iefhaiáh his sonne, and Iorám his sonne, and Zichri his sonne, and Shelomíth his sonne.

26 Which Shelomíth & his brethren were ouer all the treasures of a dedicate things, which Daud the King, and the chief fathers, the captaines ouer thousands, and hundredths, and the captaines of the armies had a dedicate.

27 (For of the battels and of the spoiles they did dedicate to mainteine the house of the Lord)

28 And all that Samuél the Seer had dedi-

cate, and Saúl the sonne of Kíth and Abnér the sonne of Ner, and Ioáb the sonne of Zeiúáh, and whofoeuer had dedicate and things, was under the hand of Shelomíth, and his brethren.

29 Of the Izharites was Chenaniáh & his sonnes, for the business without out Ifraél, for officers and for judges.

30 Of the Hebronites, Aishaiáh and his brethren, men of actiuitie, a thousand, and seven hundredth were officers for Ifraél beyond Iordén Westwarde, in all the business of the Lord, and for the service of the King.

31 Among the Hebronites was Iediáh the chiefest, even the Hebronites by his generations according to the families. And in the fourteenth year of the reign of Daudid they were foght for: and there were found among them men of actiuitie at Iazér in Gileád.

32 And his brethren men of actiuitie, two thousand & seven hundredth chief fathers, whom King Daudid made rulers ouer the Reubenites, & the Gadites, and the halfe tribe of Manaiféh, for euerie matter perseining to a God, and for the Kings business.

CHAP. XXVII.

Of the princes and rulers that manifested unto the King.

1 He childré of Ifraél also after their number, even the chief fathers and captaines of thousands and of hundredths, and their officers that served the King by duers' courses, which came in

& went out, moneth by moneth throughout all the moneths of the yeere: in euerie course were foure and twentie thousand.

2 Ouer the first course for the first moneth was Iafhobeám the sonne of Zabdiél: and in his course were foure and twentie thousand.

3 Of the sonnes of Pérez was the chief ouer all the princes of the armies for the first moneth.

4 And ouer the course of the seconde moneth was Dodás, an Ahohite, & the was his course, & Miklóth was a captaine, and in his course were foure & twentie thousand.

5 The captaine of the third hoste for the third moneth was Benaráh the sonne of Iehoiádá the chief Priest: & in his course were foure and twentie thousand.

6 This Benaráh was mightie amóg thirtue and aboué the thirtue, and in his course was Amizabád his sonne.

7 The fourt for the fourt moneth was A-fahél the brother of Ioáb, and Zebadiah his sonne after him: and in his course were foure and twentie thousand.

8 The first for the first moneth was prince Shamhúth the Izrahite: and in his course foure and twentie thousand.

n Meaning of things were one of a case.

o That is, for the Kings house

p To wit, the confies of Iediah.

q Bothe is spiritual and temporal things.

7 His, disulfant, or harder 8 Which executed their charge and
office, which is more by commanding as and going out.

b That is, Do-hen Imainean.

9 The

Officers appointed.

I. Chron. Salomón chofen. 1908/85/1224

No. Bername.

c Meaning, be- fides these twenty capta- nes.

d Which is beyond Ior- dén in 1st p.d. of Iudáh alto one
captains was over the Reubenites & the Gadites

Chap 21,7

e And the ch- monium, or of the King was abominable to
Iodáh, Chap 21,6 f The Ebrewes make both these bales of
Chronicles but one, & at this verse make the modder of the
boles, as tou- ching the ob- ber of verses.

9 The fixt for the fixt moneth was Irá the fonne of Ikkéth the Tekoite: and in his course foure and twentee thoufand.

10 The feuent for the feuent moneth was Hélez the Pelonite, of the fonnes of E- phrúm. and in his course foure and twen- tie thoufand.

11 The eight for the eight moneth was Sib- becái the Hushathite of the Zarhites: and in his course foure and twentee thoufand.

12 The nine for the nine moneth was A- biézer the Anthothite of the fonnes of 'Iemini' and in his course foure and twen- tie thoufand.

13 The tent for the tent moneth was Ma- harái, the Netophathite of the Zarhites: and in his course foure and twentee thou- fand.

14 The eleuent for the eleuent moneth was Bcnarith the Ptrathonite of the fonnes of Ephráim: and in his course foure and twentee thoufand.

15 The twelfs for the twelfs moneth was Heldái the Netophathite, of Othniél: & in his course foure & twentee thoufand.

16 ¶ Moreover c the rulers over the tribes of Ifraél ouer, the Reubenites was ruler, Eliézer the fonne of Zachr: ouer the Shi-

meonites, Shephatiáh the fonne of Maa- cháh:

17 Ouer y Leuites, Hashabiáh the fonne of Remuélouer them of Aharón, & Zadók:

18 Ouer Iudáh, Elihú of the brethré of Da- uid ouer Iffachár, Omri the fonne of Mi- chaél:

19 Ouer Zebulún, Ishmaiáh the fonne of Obadiáh: ouer Naphtalt, Ierimóth the fonne of Azriél:

20 Ouer the fonnes of Ephráim, Hofnéz the fonne of Azazziáh: ouer the halfe tri- be of Manafféh, Ioél y fonne of Pedaiáh:

21 Ouer the 4 after halfe of Manafféh in Gilcád, Iddó the fone of Zechariá: ouer Benjamin, Izafiél the fonne of Aenér:

22 Ouer Dan, Azariél y fonne of Ierohám, thefear the prices of the tribes of Ifraél.

23 ¶ But Daud toke not the nöber of them from twentee yere olde and vnder, becau- fe the Lord had faid that he wolde increa- fe Ifraél the vnto y flares of the heaués.

24 And * Ioáb the fonne of Zeruiáh began to nomber: but he finifhed it not, c becaufe there came wrath for it againft Ifra- él, nether was the nomber put into the f Chronicles of King Daud.

25 And ouer the King's treafures was Azma- uéth the fonne of Ádiél: and ouer the trea- fures in the fields, in the cities and in the villages & in the toures was Ichonathán the fonne of Vzziáh:

26 And ouer the workemen in the field that tilled the ground, was Ezri the fonne of Chelúb:

27 And ouer them that dreffed the vines, was Shimeí the Ramathite: and ouer that which appertained to the vines, and ouer the ftore of the wine was Sabdi the Shiphmite:

28 And ouer y oliuetees and mulberie trees that were in the valleies, was Báal Hanán the Gederite: & ouer the ftore of the oyle was Ioáfh:

29 And ouer the oxen that fed in Sharón, was Shetrái the Shaionite: & ouer the oxé in y valleies was Shaphat y fone of Adlát:

30 And ouer the camels was Obil the Ish- maelite: and ouer the affes was Ichdeiah the Meronothite:

31 And ouer the fnepe was Iazíz the Hage- rite: all thefe were the rulers of the fubftá- ce that was King Dauids.

32 And Ichonathán Dauids vncle a man of counfel and of vnderftanding (for he was a s Scribe) & Iehiél the fonne of Hachmo- ni w.re with the Kings b fonnes.

33 And Ahitóphél was the Kings coufelter, and Hufháí the Archite the Kings friend.

34 And 1 after Ahitóphél was Ichoiadá the fonne of Benaiáh and Abiathár: and cap- taine of the Kings armie was Ioáb.

CHAP. XXVIII.

2 Recaufe Dauid was forbidden to buyde the Tiple, he wilath Salomón and the people 90 performe u, & Ex- porting him to feare the Lord.

1 Now Dauid affembled all the princes of Ifraél: the princes of the tribes, & the captaines of the bandes that ferued the King, and the captaines of thoufands & the captaines of hundredths, and the rulers of all the fubftance, and poffefion of the King, & of his fonnes, with the 'eunuches, and the mightie, and all the mé of powcr, vnto Ierufalém.

2 And King Dauid ftode vp vpon his fete, and faid, Heare ye me, my brethren & my people: I purpofed to haue buylt an houfe of a reft for the Arke of the couenant of the Lord, & for a * foote'tole of our God, and haue made ready for the buylding,

3 But God faid vnto me, * Thou fhalt not buyde an houfe for my Name, becaufe thou haft bene a má of warte, & haft fhed blood.

4 Yet as the Lord God of Ifraél chose me before all the house of my father, to be King over Ifraél for ever (for in Iudáh wolde he chuse a prince, & of the house of b Iudáh is the house of my father, & amóe the fones of my father he delighted in me to make me King over all Ifraél)

5 *So of all my fones (for the Lord hathe given me manie fones) he hathe chuse for me Salomón my fone to sit vpon the throne of the kingdome of y Lord over Ifraél. 6 And he said vnto me, Salomón thy fone, he shal buyde mine house & my courtes:

Bb.11.

g That 10, a man leered in the worde of God. h To be their fcholemeters and teachers. i After that Abitóphél had faged him fulfe, 2 Iemni 27,27 Ichou- da was made counfelte.

27, 1b-1f 1m n=1/2a 17. 16.

2 Where the Arke fholde choline and fconine nomo- 21 to and fro Pfid pp r a Sam 2,29. chap.22,8.

b According to the prophe- cut of I-1,1b, Gen 49,6.

Dauids exhortacion.

I. Chron.

Gifts for the Temple 6/1224

for I haue chofen him to be my fonne, and I wil be his father.

7 I wil ftablish therefore his kingdoms for euer: if he indeuoure him felfe to do my commandements, and my judgeméts, as this day.

e If he comi- me to kepe my Laws and departs not therefore; as he deceth ha- theres.

d To wil, of Cenfon.

e He decla- rech that no- thing can fe- part them fub the commodi- cle of this fild boche for the felves & their pofterate, but their fense & laugue 1. Sam. 16, 7. psal. 7, 10. 1070. 11, 20. 6p 17, 18. 6p 20, 12. f Meaning, for his Arke g Put it in exa- ction.

b The that were in his fpans with him.

b That is, the of cādlestick, 1 King 7, 49.

49. conninge a Meaning, of the mercilæat which cou- red the Arke, which worc- led the charæ because the Lord declared him felfe there

Now therefore in the fight of all Ifrael the Congregation of the Lord, and in the audience of our God, kepe and feke for all the commandements of the Lord your God, that ye may poffeffe this good land, and leaue it for an inheritance for your children after you for euer.

And thou, Salomón my sone, knowe thou the God of thy father, and serue him with a perfit hearte, and with a willing minde: for the Lord seareth all hearts, and vnderstandeth all the imaginations of thoughts: if thou seke him, he wil be founde of thee, but if thou forsake him, he wil cast thee of for euer.

Take hede now, for the Lord harhe chofen thee to buylde the houle of the Sanctuarie: be strong therefore, and do it. Then Dauid gaue to Salomón his sonne the paterne of the porche and of the houses thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the mercilæate,

And the paterne of all that he had in his minde for the courtes of the house of the Lord, and for all the chambers rounde about, for the treasures of the house of God, and for the treasures of the dedicate things,

And for the courtes of the Prifets, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the minifterie of the house of the Lord.

He gaue of golde by weight, for the vessels of golde, for all the vessels of all maner of seruice, and all the vessels of siluer by weight, for all maner vessels of all maner of seruice.

The weight also of golde for the candlestickes, and golde for their lapses, with the weight for euerie candlestickke, & for the

lampes thereof, & for the cādlestickes of filuer by the weight of the candlesticke, and the lampes thereof, according to the vse of euerie candlesticke,

And the weight of the golde for the tables of shewbread, for euerie table, & filuer for the tables of filuer,

And pure golde for the shewbreads, & the bowles, and plates, & for basins, golde in weight for euerie basin, and for filuer basins by weight for euerie basin,

And for the altar of incense, pure golde by weight, and golde for the paterne of the chariot of the Cherubs that spread the

velues, and couered the Arke of the couenante of the Lord:

All, said he, by writing sent to me by the hand of the Lord, which made me vnderstand all the workmanship of the paterne.

And Dauid said to Salomón his sonne, Be strong, and of a valiant courage and do it feare not, nor be afraid: for the Lord God, euen my God with thee: he wil not leaue thee nor forsake thee till thou hast finished all the worke for the seruice of the house of the Lord.

Beholde also, the companies of the Priests and the Levites for all the seruice of the house of God, euen they shalbe with thee for the whole worke, with euerie fre heart that is skilful in anie

maner of seruice. The princes also and all the people wil be wholly at thy commandement.

CHAP. XXIX.

The offering of Dauid and of the princes for the building of the Temple. 10 Dauid greeth thanks to the Lord. 20 He exhorteth the people to do the same. 21 Salomón is created King. 22 Dauid dyeth, and Salomón his sonne reigneth in his ftrade.

Moreover Dauid the King laid vnto all the Cōgregactō, God hath chofen Salomón mine onelie sonne yong and tendre, & the worke a great: for this house is not for man, but for the Lord God.

Now I haue prepared with all my power for the house of my God, golde for vessels of golde, and filuer for them of filuer, and braffe for things of braffe, yron for things of yron, and wood for things of wood & onyx stones, and stones to be set, and carbuncle stones and of diuers colour, and all precious stones, & marble stones in abundance.

Moreover because I haue dwelt in the house of my God, I haue of mine owne golde and filuer, which I haue giue to the house of my God, beside all that I haue prepared for the house of the Sanctuarie, Euen thre thousand talents of golde of the golde of Ophir, and fouen thousand talents of refined filuer to ouerlay the walles of the houses.

The golde for the things of golde, and the filuer for things of filuer, and for all the worke by the hands of artificers: and who is willing to fill his hand to day vnto the Lord.

So the Princes of the families, and the prices of the tribes of Ifrael, & the captaries of thoufands & of hundredths, with the rulers of Kings worke, offied willingly,

And they gaue for the feruice of the houle of God fiue thoufand talents of golde, and ten thoufand pieces, and ten thoufand talents of filuer, and eighteen thoufand talents of braffe, and one hundredth thoufand talents of yron.

For all this was left in wil- ing in the ho- ke of y Laws, Band 1, 40 &c bake the King was bounle to put in excon- ction. Dent. 17, 49.

That is, one- re one wil be ready to helpe thee with the- fe gifts that God harhe gi- nen him "She as all thy worder.

a And there- fore it oghe to be excellent in all princes,

b His great zease toward the fe feheri- ce of the Te- ple made him to feare no ex- penfes, but to beftowe his owne peculiar treafure. c He fheweth what he had of his own ofu re for y Lords houle.

d He was not only liberal him felfe, but pronofed o- thero to fet for the y wor- ke of God "Or, as effe.

1 And

Dauids prayer.

II. Chron. Dauids death. 191387/1224

e Meaning, this that had one

f That is, with a good courage & without hypocrisy.

g Which did trouble thy life to our fa- ther taahh.

h We gave thee nothing of our own, but that which we have received other, for whether I gift be cur- poral or spiri- cial, we reest- ue them all of God, and the- before must give him the gloria i And there- fore have this land but lent to us for a ti- me
' He wasing for them to re- ceive i Sam 16, 3, thep. 28, p.

h Continue this in this good monde, that they may fer- ve thee wil- lingly.

8 And they with whom precious stones were f found, gave them to the treasure of the house of the Lord, by the hand of Ichiél the Gershunnite.

9 And the people rejoiced when they of- freed willingly: for they offered willingly unto the Lord, with a perfite heart. And Dauid the King also rejoiced with great joye.

10 Therefore Dauid blessed the Lord be- fore all the Congregation, & Dauid said, Blessed be thou, & Lord God, of

i Israel our father, for euer and euer.

11 Thine, & Lord, is greatnes and power, and glorie, and victorie and praise: for all that is in heauen & in earth is thine: thine is the kingdome, & Lord, and thou excel- lest as head ouer all.

12 Bothe riches and honour come of thee, & thou reignest ouer all, and in thine had is power and strength, and in thine hand it is to make great, and to giue strength vn- to all.

13 Now therefore our God, we thanke thee, and praise thy glorious Name.

14 But who am I, and what is my people, that we shulde be able to offer willingly after this forte? for all things b come of the: and of thine owne hand we haue gi- uen thee.

15 For we are i strangers before thee, and soourners, like all our fathers: our dayes are like the shadowe vpon the earth, and there is none "abiding.

16 O Lord our God, all this abundance that we haue prepared to buyld thee an house for thine holy Name, is of thine hand and all is thine.

17 I knowe also, my God, that thou tryest the heart, and hast pleasure in righteous- nes: I haue offred willingly in y upright- nes of mine heart all these things: now also haue I fene thy

people which are founde here, to offer vnto thee willingly with joye.

18 O Lord God of Abraham, Izhák and Israel our fathers, kepe this for euer in the purpose, and the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomón my fonne a per- fit heart to kepe thy commandements, thy

testimonies, and thy statutes, and to do all things, and to buylde the house which I haue prepared.

20 And Daudid said to all the Congrega- ció, Now bless the Lord your God. And all the Congregacion blessed the Lord God of their fathers, and bowed downe their heads, & worshipped the Lord and the i King.

21 And they offred sacrifices vnto the Lord, and on the moiowe after that day, they offred burnt offrings vnto the Lord, even a thousand yong bullockes, a thousand rammes, & a thousand sheepe, with their ndrinke offrings, and sacrifices in abundá- ce for all Israel.

22 And they did eat and drinke before the Lord the fame day with greate joye, and they made Salomón the fonne of Daudid King the feconde time, and anointed him prince before the Lord, and Zadók for the hie Priest.

23 So Salomón fate on the throne of the Lord, as King in steade of Daudid his fa- ther, and prospered: and all Israel obeyed him.

24 And all the princes and men of power, and all the fones of King Daudid "sub- mitted them selues vnder King Salo- món.

25 And the Lord magnified Salomón in dignitie, in the sight of all Israel, and ga- ue him so glorious a kingdome, as no King had before him in Israel.

26 Thus Daudid the fonne of Ishái reigned ouer all Israel.

27 And the space that he reigned ouer Is- rael, was fourtie yere: seuen yere reigned he in Hebrón, and the &chirtie yere reig- ned he in Ierusalém:

28 And he dyed in a good age, ful of dayes, riches and honour, and Salomón his fonne reigned in his steade.

29 Concerning the actes of Daudid the King first and last, beholde, they are wri- ten in the boke of Samuel the Seer, and in the boke of Nathán the Prophete, and in the boke of Gad the Seer,

30 With all his reigne and his powers and v times that went ouer him, and ouer Israel and ouer all the kingdomes of the earth.

i That is, did reverence to the king.

m Meaning, all side of labour which they reigned, with their sacrifices, as wine, oyle, &c.

n This decla- reath that the kings of In- dah were figu- res of Christ, who was the true anointed, & to whom God gave the cry: & recom- me: of the things "the gave to land."

o The bokes of Nathán & Gad are thoghts to be- ne bene lod in the capnion, p Meining, the troubles and gisets.

THE SECONDE BOKE

of the Chronicles.

THE ARGUMENT.

The feconde boke containeth briefly in effect that, which is comprehended in the two bokes of the Kings: that is, from the reigne of Salomón to the destruction of Ierusalém, and the Bb.iii.

II. Chronicles.

carrying away of the people captive into Babylon. In this storie are certain things declared and set forth more copiously than in the boxes of the Kings, and therefore serve greatly to the understanding of the Prophets. But the things are here chiefly to be considered. First that the godless Kings, when they saw the plagues of God prepared against their country for same, had recourse to the Lord, and by earnest prayer were heard, and the plagues removed. The second how it is a thing that greatly offended God, that such as scare him and profess the religion, should soye in amuse with the wicked. And thirdly how the good rulers ever loved the Prophets of God, and were very zealous to set forth the religion throughout all their dominions, and contrarie with the wicked based his ministers, deposed them, and for the true religion and wode of God, set up idolatrie, and served God according to the fantasies of men. Thus have we hitherto the chief altes from the beginning of the wode to the beylding agnine of Jerusalem, which was the two and thirtieth yeers of Darius, and contrarie in the wode, the thousand, so are hundredth foure score and eighty years, and six months.

CHAP. I.

4 The offering of Salomón at Gibeón. 5 He prayeth vnto God to give him wisdom. 11 Which he grant him and more. 14 The number of his charats and herjes, 15 And of his riches.

6. Read 1. King 1.4. 6 So called, because that God thereby shewed certain figures to the congregation of his pro since.

7 That is, he proclaimed a Solomone facti- fure, and com- mided that all should be at the same.

8 Read 1. King 1.4. 6 So called, because that God thereby shewed certain figures to the congregation of his pro since.

9 Which was for the burnt offrings, Read. 27.1. Read 31.2.

10. K. King 1.4.

11 Performs thy gnees made to my father conce- cning me. 12 That I may gouerne this people, read 1. Chro 27.1.

13 That is, to be avowed on this to enemies.

14 He Salomón the sone of Daud was 'cōfirmed in his kingdom: & y Lord his God was with him, & magnified him highlie.

15 And Salomón 'spake vnto all Israel, to the cap- taines of thousand, and of hudreths and to the judges, and to all the gouernours in all Israel, even the chief fathers.

16 So Salomón and all the Congregacion with him went to the hye place that was at Gibeón: for there was the Tabernacle of the Congregacion of God which Mo- fes the seruant of the Lord had made in the wilderness.

17 But the Arke of God had Daud brought vp from Kiriath-
learim, when Daud had made preparation for it: for he had pitched a tent for it in Ierusalem.

18 Moreover the 'brafen altar' that Bera- leel the sonne of Vri,
the sonne of Hur had made, did he set before the Tabernacle of
the Lord: and Salomón and the Cógrega- cion fought it.

19 And Salomón offred there before y Lord vpon the brafen
altar that was in the Ta- bernacle of the Congregation: 'even a
thousand burnt offrings offred he vpon it.

20 The same night did God appeare vnto Salomón, and said
vnto him, Aske what I shal give thee.

21 And Salomón said vnto God, Thou hast shewed great
mercie vnto Daud my father and hast made me to reigne in his
steade.

22 Now therefore, o Lord God, let thy promes vnto Daud my
father be 'true: for thou hast made me King ouer a great
people, like to the dust of the earth.

23 Gue me now wisdom and knowledge, y I may go out & go
in before this peo- ple for who ca judge this thy great people!

24 And God said to Salomón, Because this was in thine heart,
& thou hast not asked riches, treasures nor honour, nor the li-

ues of thine enemies, nether ye hast asked long life, but hast asked for thee wisdom & knowledge that thou mightest judge my people, ouer whome I haue made thee King.

25 Wisdom & knowledge is granted vnto thee, and I wil gue thee riches and treasures and honour, so that there hath not bene the like among the Kings where before thee, nether after thee shal there be y like.

26 Then Salomón came from the hie place, that was at Gibeón, to Ierusalem from before the Tabernacle of the Congregacio, and reigned ouer Israel.

27 And Salomón gathered the charats & horsmen: and he had a thousand and foure hundred charats, & twelve thousand horsmen, whome he placed in the charat cities, and with the King at Ierusalem.

28 And the King gave silver and gold at Ierusalem as stones, & gave cedre trees as the wilde fig trees, that are abundantly in the plaine.

29 Also Salomón had horset brought out of Egypt and fine linen: the Kings merchants received the fine linen for a price.

30 They came vp also and brought out of Egypt some charat, worthy fix hundred shekels of silver, that is an horse for an hundred and fiftie: & thus they brought horses to all the

Kings of the Hittites, and to the Kings of Aram by their
'meanes.

31. King 1.4. 10

32 Which were cities appoin- ted to hope & maintain the
charats

33 He caused so great plan- tie that it was no more este- med
than Ro- nes

34. Ibid. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32.
33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48.
49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64.
65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80.
81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96.
97. 98. 99. 100.

The house,

CHAP. II.

1 The number of Salomons workmen to buyde the Tem- ple,
Salomón sendeth to Hiram the King of Tyros for wood and
workmen.

2 He Salomón determined to buyld an house for the Name of
the Lord, & an house for his kingdom.

3 And Salomón tolde out seuentie thou- sand that bare
burdens, and foure score thousand men to hewe stones in the
moun- taine, and the thousand and six hudreth to ouer see
them.

4 And Salomón sent to Hiram the King of Tyros, sayig, As
thou hast done to Daud my father, & 'didesit send him cedre
trees to buyld his an house to dwel in, so do to me.

5 Beholde, I buyld an house vnto the Na- me of y Lord my
God, to sanctifie it.

Or palace.

6 Which is to be underhand of all sorts of officers & o- nersers
for els the chief officers were but 1500, as 1 King 5.16. Or,
Hiram.

7. Sam. 5. 12.

Bills,

Preparacion for

II. Chron. the Temple.

him, & to burne fwete incéfe before him, and for the continual
thewbread, & for y burnt offrings of the morning & euening,
on the Sabbath daies, & in the newe mo- neths, and in the

folemne feaftes of the Lord our God: this is a perpetual thing
for Ifraél.

5 And the houfe which I buyld, is great: for great is our God
above all gods.

6 Who is he thê that can be able to buyld him an houfe, when
the heauen, and the heauen of heauens can not conteine him
who am I then y I fhulde buyld hi an hou- fe-but I doft to
burne b incenfe before him.

7 Send me now therefore a cunning man that can worke in
golde, in filuer, and in braffe, and in yron, and in purple, and
'cri- mofin and blewe filke, and that can graue in grauen worke
with the cunning men y are with me in Iudáh and in Ierufalém,
whome Dauid my father hath prepared.

8 Send me alfo cedre trees, firre tr. and c 'Algummim trees
from Lebanon: for I knowe that thy feruants can fkill to hewe
timbre in Lebanon: and beholde, my fer- uants fhall be with
thine,

9 That they may prepare me timbre in a- bundance: for the
houfe which I do buyld, is great and wonderful.

10 And beholde, I wil giue to thy feruants the cutters and the
hewers of timbre twê tic thoufand "meafures of beaten wheat,
and twentie thoufand meafures of barley, and twentie thoufand
baths of wine, and twentie d thoufand baths of oyle.

11 Then Hiram King of Tyrus answered in writing which he sent to Salomón, Because the Lord hath loved his people, he hath made thee King over them.

12 Hiram said moreover, Blessed be the Lord God of Israel which made the heaven and the earth, and that hath given unto David the King a wife of noble birth, that hath discretion, prudence and understanding to build an house for the Lord, and a palace for his kingdom.

13 Now therefore I have sent a wise man, of understanding of my father Hiram, 14 "The noble birth of a woman of the daughters of Dan: and his father was a man of Tyrus, & he can skill to work in gold, in silver, in brass, in iron, in stone, and in timber, in purple, in blue silk, and in fine linen and in crimson, and can carve in all carved work's, and broder in all broad-work that shall be given him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat and the barley, the oil & the wine, which my lord hath spoken of, let him send unto his servants.

16 And we will cut wood in Lebanon as much as thou shalt need, and will bring it

to thee in fathoms by the sea to Japho, for thou shalt carry them to Jerusalem.

17 ¶ And Salomón numbered all the strangers that were in the land of Israel, after the numbering that his father David had

nombred them: and they were founde an hundreth and thre and fiftie thoufand, and fix hundreth.

18 And he fet feuentie thoufand of them to the burden, and fourefcore thoufand to hewe flouts in the mountaine, & thre thou- fand and fix hundreth ouerfcers to caufe the people to worke.

CHAP. III.

The Temple of the Lord, and the porche are buylded, with other things thereto belonging.

1 O'Salomón began to buyld the houfe of the Lord in Ierufalém, in mount "Mortáh which had bene declared vnto Dauid his father, in the place that Dauid prepared in the threfffhing floore of 'Or- nán the Iebufite.

2 And he began to buyld in the feconde moneth o the feconde day, in the fourt yere of his reigne.

3 And thefe are the meafures, whereon Salo- món grofided to buyld the houfe of God: the length of cubites after the firft b mea- fure was threfcore cubites, & the breadth twenty cubites:

4 And the porche, y was before the length in the fronte c of the breadth was twentie cubites, and the height was an d hundreth and twêtie, & he ouerlaied it within with pure golde.

5 And the greater houfe he fylled with firre tree which he ouerlaied with good golde, & graued thereon palmetrees & chaines.

6 And he ouerlaied y houfe with precious ftone for beautie: and the golde was golde of a Paruáim.

7 The houfe, I fay, the beames, poftes, and walles thereof and the dootes thereof ouerlaied he with golde, and graued Cherubims vpon the walles.

8 ¶ He made alfo y houfe of the moft holy place: the length thereof was in the fronte of the breadth of the houfe, twentie cubites, and the breadth thereof twentie cubites: and he ouerlaied it with the beft golde, of fix hundreth talents.

9 And the weight of the nailes was fiftie fh. kels of golde, and he ouerlaied the chambers with golde.

10 ¶ And in the houfe of the moft holy place he made two Cherubims wight like children, and ouerlaied them with golde.

11 "And the wings of the Cherubims were twentie cubites long: the one wing was fixe cubites, reaching to the wall of the houfe, and the other wing fue cubites, reaching to y wing of the other Cherub.

Eb.III.

b That is, to do that ferus ce which he hathe comm- des, signifying that none is a- ble to honour & ferue God in that perfe- ftis as his ma teftie defec- with 'Or, f'yeries.

c Some take it for braffi, or the wood cal- led fbeunm, others for co- ral. 'Or, d'muggim

Ebr.terim.

d Of Bath read 1 King, 7,26 is 1x cal- led alfo fphá but fphá as to meafure drye things, as bath is a mea fure for li- cours.

e The very heathen con- feffed that it was a singular gift of God, when he gaue to any nation a King that was wife & of vnderftading, albeit it apper- reth that this Hiram had y true knowled- ge of God f it is alflowri ten, that the was of the rel be of Naph- ralut K'gy, 14 which may be vnderftand that by rea- son of the ci- fusion of rea- bine, & then he ges to be, that marred in di- ure: tribs, fo that by herfe the the wight be of Dan, and by K'r mo- ther of Naph tali.

1.King.7,28

a Which is y mofurewha- re Abraham thoght to ha- ue fcerificed his fonne. Gen 22.1. 2.Sam.24,26

b According to the whole length of the Temple, com- prehending y moft holy pla- ce & the reft. c It contrined as muche as did y breadth of y Temple, 1 King 6.1. d Fro the fon-

dition to the rep for in the boke of Kings meneth is ma- de,
from the fundetü to y firft fage. e Some throbe it is y place
which is cal- led Peru.

Ornaments for the Temple. II. Chron.

13 Likewise the wing of the other Cherúb was fine cubites, reaching to the wall of the house, and the other wing fine cubites ioyning to the wing of the other Cherúb.

13 The wings of these Cherubims were spread abroad twenite cubites: they stode on their feet and their faces were toward the house.

f Which Spa- rated the Tim- ple from the moths holy place.

g Enrcle one was clyber cu- bites long but the hylre cthi de colde out be fine for it was hid in the roundones of the chapter & therefore be gimesh to eue- rite one but 17, and on hylre. h For euerre piller an hun- dreth, read. 2. King 7,20.

Eun.4,5.

a A great ves- sel of brafle, so evilled because of the great quantate of water, & it correspond. 1 King 7,21 b Mowren, we- der the brim of the vesel, as 1, Kig, 7,24 c In the length of euerre cubi- te were of his des or knop- pes which in all are you

the flower dely, and 4 in f & h ho- ke of Kings- ship 7, 26 nd crom is only made of two thousand but the left other was chief the- re, & here ac- cording as the m. afores pro- and afores and is declared c Enem in the shulde be ma- de.

14 He made also the vaule of blewe filke and purple, and crimson, and fine linen, & wrought Cherubims thereon.

15 And he made before the house two pillars of fine and thirtie cubites hie: and the chapter that was vpon the top of cche of th. m, wa. fine cubites.

16 He made also chains for the oracle, and put them on the heads of the pillars, and made an hundredth pomegranates, and put them among the chaines.

17 An he set up the pillars before the Temple, on on the right hand & the other on the left, and called that on the right hand Iachin, and that on the left hand Boaz.

CHAP. III.

2 The altar of brafle 3 The molten Sea 4 The caldrons. 7 The candlestickes, &c.

1 And he made an altar of brafle twé- tie cubites long, and twenite cubites broade, and ten cubites hie.

2 And he made a molten Sea of ten cubi- tes from brim to brim, round in cópaffe, and fine cubites hie: and a line of thirtie cubites did compaffe it about.

3 And vnder it was the facion of oxen which did compaffe it round about, ten in a cubite compafing the Sea about, two

rowes of oxen were caft when it was molten.

4 It stode vpon twelue oxen: thre loked toward the North, and thre loked toward the West, & thre loked toward the South, an thre loked toward the East, and the Sea stode about vpon them, and all their himer parres were inwarde.

5 And the thickenes thereof was an hand breadth, and the brim tner of was like the woke of the brim of a cup, with floures of lilies: it contained 4 thre thousand baths.

6 He made also ten caldrons, and put fine on the right hand, and fine on the left, to wash in them & to clenfe in them that which appertained to the burnt offrings: but the Sea was for 7 Priestles to wash in.

7 And he made ten candlestickes of golde (according to their forme) and put them in the Temple, fine on the right had, and fine on the left.

8 And he made ten tables, & put them in the Temple, fine on the right hand, & fine on the left: and he made an hundredth ba- fens of golde.

9 And he made the court of the Priestles, & the great court and dores for the court, and ouerlayed the dores thereof with brafle.

10 And he set Sea on the right side Eastward toward the South.

11 And Hurám made pottes and befomes and bafens, and Hurám finished the worke that he shulde make for Kig Salomón for the house of God,

12 To was, two pillars, & the bowles & 3 chapters on the toppe of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the toppe of the pillars:

13 And foure hundredth pomegranates for the two grates, two rowes of pomegranates for euerre grate to couer the two bowles of the chapiters, that were vpon the pillars.

14 He made also bafes, and made caldrons vpon the bafes.

15 And a Sea, and twelue bulles vnder it:

16 Potres also and befomes, and fleshokes, and all these vessels made Hurám his father, to King Salomón for the house of the Lord of shining brafle.

17 In the plaine of Iordén did the King caft them in claye betwene Succóth and Zeredáthah.

18 And Salomón made all these vessels in great abundance: for the weight of brafle colde not be iekened.

19 And Salomón made all the vessels that were for the house of God the golden altar also & the tables, whereon the shw-bread stode.

20 Moreouer the candlestickes, with their lampes to burne them after the maner before the oracle, of pure golde.

21 And the floures and the lampes, and the shoffers of golde, which was fine golde.

22 And the hookes, and the bafens, and the spones, and the afhpanes of pure golde: the entire also of 3 house & dores thereof within, even of the moſte holy place: and the dores of the house, to was, of the Temple were of golde.

CHAP. V.

1 The things dedicated by David, are put in the Temple. 2 The Arhig is brought into the Temple. 10 What was within it is They sing praef to the Lord.

2 So was all the worke finished that Salomón made for the house of Lord, and Salomón brought in the things that David his father had dedicated, with the siluer and the golde, and all the vessels, put them among the treafines of the house of God.

3 Then Salomón assembled the Elders of Ifraél, and all the heads of the tribes, the chief fathers of the children of Ifraél vnto Ierufalém to bring up the Azke of the coue-

f called also the porche of Salomón. An 1.11 It is also taken for the Temple wh re Cherú prea- ched, Mat 21, 21. 40, caldrons.

g Whome Sa- lomón remmen ced for 3 gifts the God had graf
hi, as a fa the he had 3 fame name al- fo chre Hurám the Kig
of Ty rus had, his molten was a Jewish & his father a fyrtil.
Some read, for his father, the owner of this works h to Ehrme,
the bread of 3 fores, be creuf ch y were for before 3 Azke,
where 3 Lord the word his preforce.

40, caldrons of Mofite.

1 They is, cou- ered 4 places of golde.

1. King, 7,20 & 6,21.

The Arke of the couenant. II. Chron. Salomons prayer. 1/1224

a Read 2 Sam 6,12

b When the things were delicate and brought into the Temple c
Called in E-brew Echanic, obtaining part of September and
parts of October, 1 King 8,1, & moneth the Irwin called & first
moneth, because, they say, that the world was created in &
moneth, & after they came for Egypt that began at Mar-ehe but
became so this opinion is uncertain, we make Mar-ehe ever the
first, as best writers do

Mr, without the Oracle

d For Aaron rod and Mina were taken thence before it was brought to this place.

e Were prepared to let me the Lord.

f They agreed all in one time

g This was & which of their songs.

couenant of the Lord from the a citic of Daudid, which is Zion.

3 And all the me of Israel assembled vnto the King at the b feast: it was in the se-uent c moneth.

4 And all the Elders of Israel came, & the Leuites toke vp the Arke.

5 And they caryed vp the Arke and the Ta-bernacle of the Congregation, and all the holy vessels that were in the Tabernacle, those did the Priests & Leuites bring vp.

6 And King Salomón and all the Congre-gacion of Israel that were assembled vnto him, were before the Arke, offering shepe & bullockes, which colde not be tolde nor nombred for multitude.

7 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the Oracle of the house, into the moste Holy place, own vnder the wings of the Cherubims.

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof abouté.

9 And they drew out the barres, that the ends of the barres might be sene out of the Arke before the Oracle, but they were not sene without: and these they are vnto this day.

10 Nothing was in the Arke, saue d the two Tables, which Moses gaue at Hoseb, where the Lord made a couenant with the children of Israel, when they came out of Egypt.

11 And when the Priests were come out of the Sistuarie (for all the Priests that were present, were sanctified and did not waite by course.

12 And the Leuites the fingers of all sortes, as of Afaph, of Heman, of Ieduthon & of their sonnes and of their brethren, being eladde in fine linen, stode with cymbales, & with voles and harpes at the East end of the altar, and with them an hundredth & twentue Priests blowing with trumpets:

13 And they were as one, blowing trumpets, and singing, and made one sounde to be heard in praising and thanking the Lord, and when they lift vp their voyce with trumpets and with cymbales, and with in-struments of musike, and when they prai-fed the Lord, singing, s For he is good, be-caufe his mercie lafteh for euer) then the house, even the house of the Lord was fil-led with a cloude,

14 So that the Priests colde not stand to minstre, because of the cloude: for the glorie of the Lord had filled the house of God.

CHAP. VI.

3 Salomón bleffeth the people 4 He praifeth the Lord. 14 He praeth vnto God for those that shall pray in the Temple.

1 The Salomón said, The Lord hath a said that he wolde dwel in the darke cloude:

2 And I haue buylt thee an house to dwel in, an habitacion for thee to dwel in for euer.

3 And the King turned his face, & bleffed all the Congregation of Israel (for all the Congregation of Israel stode there)

4 And he said, Bleffed be the Lord God of Israel, who spake with his mouthe vnto Dauid my father, & hath with his hand fulfilled it, saying,

5 Since the day that I brought my people out of the land of Egypt, I chose no citic of all the tribes of Israel to buyde an 'house, that my Name might be there, ne-ther chose I anie man to be a ruler ouer my people Israel:

6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel.

7 * And it was in the heart of Daudid my fa-ther to buyde an house vnto the Name of the Lord God of Israel,

8 But the Lord said to Daudid my father, Where as it was in thine heart to buyde an house vnto my Name, thou didest wel, that "thou wast so minded.

9 Notwithstanding thou shalt not buyde the house, but thy sonne which shal come out of thy loynes, he shal buyde an house vnto my Name.

10 And the Lord hath performed his worde that he spake: and I am risen vp in the rounge of Daudid my father, and am set on the throne of Israel as the Lord pro-mised, and haue buylt an house to the Na-me of the Lord God of Israel.

11 And I haue set the Arke these, wherein is the b couenant of the Lord, that he made with the children of Israel.

12 ¶ And § King s stode before the altar of the Lord, in the presence of all the Con-gregacion of Israel, and stretched out his hands,

13 (For Salomón had made a brafen skaf-folde & set it in the middes of the courte of fine cubites long, & fine cubites broade, and thre cubites of heighe, and vpon it he stode, and kneled downe vpon his knees before all the Congregation of Israel, & stretched out his hands towards heauen)

14 And said, O Lord God of Israel, "there is no God like thee in heauen nor in earth, which kepest couenant, and mercie vnto thy seruants, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spake it with thy mouthe, & hast fulfilled it with thine hand, as appeared this day.

1.2.6g.1.12. a Altar § he had sine the glorie of the Lord in the cloude.

Or, pro.

Or, Temple.

"Fier, that is war is thine heart.

b Meaning, § two Tables, wherein is contained the effect of the co-venant, that, God made it our fathers c On a skaf-folde that was made for that purpo's, that he praying for the whole people might be heard of all.

d Bothe to go-ue thanks for the great benefices of God is flowed vph him, and also to pray for § persincance & pro'pation of his people. 2.1.6ac 2.8.

Cc.i.

Salomons prayer.

II. Chron.

"The man shall not be out of."

1. King. 2. 27.

a That thou maigest declare in effect, that thou hast a continual care over this pla- ue.

2. King. 3. 31. 6 By roaming day thang fro him, or cls by daying that he hath left him to hope, or do him any wrong
"the who. g Meaning, to give him that which he hath desired.

etc. 30. 31.

etc. toward this place.

Chap. 20. 9.

16 Therefore now Lord God of Israel, ke- pe with thy seruant Daud my father, that thou hast promised him, saying, Thou
"shalt not wit a man in my sight, that shal sit vpon the throne of Israel: so that thy sonnes take hede to their wates, to walke in my Lawe, as y hast walked before me.

17 And now, o Lord God of Israel, let thy worde be verified, which thou spakeest vn- to thy seruant Daud.

18 (Is it true in dede that God wil dwel with man on an to be holde, the * heauens, and the heauens of heauens are not able

to containe thee: how much more unable is this house, which I haue buyt?)

19 But haue thou respect to the prayer of thy seruant, & to his supplicacion, o Lord my God, to heare the crye & prayer which thy seruant prayeth before thee,

20 That thine * eyes may be open toward this house day and night, even toward the place, whereof thou hast said, That thou woldest put thy Name there, that thou mightest hearken vnto the prayer, which thy seruant prayeth in this place.

21 Heare thou therefore the supplicacion of thy seruant, and of thy people Israel, which they praye in this place: and heare thou in the place of thine habitation, even in heauen, and when thou hearest, be merciful.

22 ¶ When a man shall sinne against his neighbour, and he lay vpon him an othe to cause him to sweare, and the "swear shall come before thine altar in this house, Then heare thou in heauen, and do, and judge thy seruants, in recompensing the wicked to bring his way e vpon his head, and in justifying the righteous, to giue him according to his righteousness.

24 ¶ And when thy people Israel shall be overthrown before the enemies, because they haue sinned against thee, and turne againe, and confesse thy Name, and pray, and make supplicacion before thee in this house,

25 Then heare thou in heauen, and be merciful vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

26 When heauen shalbe shut vp, and there shalbe no raine, because they haue sinned against thee, and shal pray in this place, & confesse thy Name, and turne from their sinne, when thou doest afflict them,

27 Then heare thou in heauen, and pardone the sinne of thy seruants, and of thy people Israel (whē thou hast taught them the good way wherein they may walke) & giue raine vpon thy land, which thou hast giue vnto thy people for an inheritance.

28 ¶ When there shalbe famine in the land, when there shalbe pestilence, blasting, or

mildewe, when there shalbe grethopper, or caterpillar, when their enemies shal besiege them in the cities of their land, or any plague or any sicknes,

29 Then what prayers and supplication shal be made of any man, or of all thy people Israel, when euerie one shal knowe his owne plague, and his owne disease, and shal stretch forth his hands toward this house,

30 Heare thou thin in heauen, thy dwelling place, and be merciful, and giue euerie man according vnto all his wayes, as

thou do- est knowe his heaar (for y onely knowest the hearts of the children of men)

31 That they may feare thee, and walke in thy wayes as long as they liue in the land which thou gaueest vnto our fathers.

32 ¶ Moreover as touching the stranger which is not of thy people Israel, who shal come out of a faire coutrey for thy gicat Names fake, & thy mightie hand, and thy stretched out arme: when they shal come and pray in this houfe,

33 Heare thou in heauw thy dwelling place, and do according to all that the stranges calleth for vnto thee, that all the people of the earth may knowe thy Name, and sei thee like thy people Israel, and that they may knowe, that thy Name is called vpon in this houfe which I haue buylt.

34 ¶ When thy people shal go out to battel against their enemies, by the way that thou shalt send them, and they praye to thee, in the way toward this citre, which thou hast chosen, euen toward the houfe which I haue buylt to thy Name,

35 Then heare thou in heauen their prayers and their supplicacion, and judge their caufe.

36 If their sinne against thee (* for there is no man that sinneth not) and thou be an- grie with them and deluer them vnto the enemies, and their take them & cary them away captive vnto a land farre or nere,

37 If they 'turne againe to their heart in the land whether they be caryed in capti- ues, and turne & pray vnto thee in the land of their captiuitie, sayig, We haue sinned, we haue transgressed and haue done wic- kedly,

38 If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whether they haue caryed them captiues, & pray toward their land, which thou gaueest vnto their fathers, and toward the citie which thou hast cho- sen, and toward the house which I haue buylt for thy Name,

39 Then heare y in heauen, in the place of thine habitation their prayer & their sup- plication, & judge their cause, & be mer- ciful vnto thy people, which haue sinned against thee. 40 Now

"The in the Lord of these gates.

h He de- foreth that the prayers of ly- portures can not be heard, nor of any but of the, which pray vnto God with an vofamed faith and in true re- pentance.

i He sheweth y before God there is no ac- cept of per- tions, but all people y fea- reth him and worneth right- tousness is ac- cept, hsh. 20. 25.

k Meersgecher no se ogleth to conscript any ware, but it y Lords cōman- dem, that is, o is lawful by his worde "Or, according to

the master of the citre.

1 King 1. 40. 2. 1. 25. 3. 2. 25.

4. 1. 25.

5. 1. 25.

Salomons sacrifice.

II. Chron. God's promes. 1593/1224

Psal. 122.8. 1 that is, into thy Temple

m Let them be prescribed by thy power and made vire- ous
and holy n Heart my prayer, which am thine eno- sured King

40 Now my God, I be she thee, let thine eyes be open, and
thine eaves attend unto the prayer that is made in this place.

41 Now ther. fote a life, & Lord God, to come into thy rest,
thou, and the Alike of thy st ength: & Lord God, let thy Priest
be clothed with a saluacion, and let thy Sanctes revoye in
goodnes.

42 O Lord God, gerus: not the face of "thine anointed:
remember the mercies promised to David thy servant.

CHAP. VII.

The fyre consumeth the sacrifice. 2 The glorie of the Lord filleth the Temple. 13 He heareth his prayer, 17 And premiseth to exalt him and his trowne.

2 Mac 2.10. a Hereby God declared that he was pleased with Salomons prayer.

1 And when Salomón had made an end of praying, fyre came down from heaven, and consumed the burnt offering & the sacrifices, and the glorie of the Lord filled the house,

2 So that the Priests could not enter into the house of the Lord, because the glorie of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fyre, and the glorie of the Lord come down, upon the house, they bowed themselves with their faces to the earth upon the pavement, and worshiped and praised the Lord, saying, For he is good, because his mercies endure for ever.

2 King 2.63.

4 Then the King and all the people offered sacrifices before the Lord.

5 And King Salomón offered a sacrifice of two and twinnie thousand bullockes, and an hundredth and twinnie thousand sheep, for the King and all the people dedicated the house of God.

6 And the Priests waited on their offices, & the Leutres with the instruments of musi- ke of the Lord, which King David had made to praise Lord, Because his mercy lasteth for euer: when David praised God by them, the Priests also blewe trumpets ouer against them: and all they of Israel stode by.

The by their hands

7 Moreover Salomón hallowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offrings, and the fat of the peace offrings, because the brafen altar which Salomón had made, was not able to receive burnt offering, and the meat offering, and the fat.

8 The feast of the Tabernac- cle, which was kept in the fe- ment moneth. 4 They affim- bled to hear the words of God after that they had re- mained seven dares in the bomb, and Ta- beroncles. 4 They had large to de- prive & to us twentieth day, 2 King 8, 68, but they were not away to the next day.

8 And Salomón made a feast at that ti- me of seven days, & all Israel with him, a very great Congregation, from the en- tring in of Hamiah, unto the ruler of Egypt.

9 And in the eight day they made a solé- ne assemble, for they had made the dedi- cation of the altar seven days, and the feast seven days.

10 And the three and twentieth day of the sevent moneth, he sent the people away

into their tents, joyous & with glad heart, because of the goodness that the Lord had done for David and for Salomón, and for Israel his people.

11 So Salomón finished the house of the Lord, and the Kings house, and all that ca- me into Salomons heart to make in the house of the Lord, and he prospered in his house.

12 And the Lord appeared to Salomón by night and said to him, I have heard thy prayer, and have chosen this place for my self to be an house of sacrifice.

13 If I shut the heaven that there be no rai- ne, or if I commande the grasshopper to deuore the land, or if I find pestilence a- mong my people,

14 If my people, among whom my Name is called upon, do humble them selues, & praye, and seke my presence, and turne fro their wicked ways, then wil I heave in heauen, and be merciful to their sinne, and wil heave their land.

15 Then mine eyes shaibe open and mine eares attend unto the prayer made in this place.

16 For I have now chosen and sanctified this house, that my Name may be there for euer: and mine eyes and mine heart

shaibe there perpetually.

17 And if thou wilt walke before me, as Da- uid thy father walked, to do according unto all that I have commanded thee, and shalt observe my statutes & my judgements,

18 Then wil I stabbish the throne of thy kingdome, according as I made the cou- neate with David thy father, saying, "Thou shalt not want a man to be ruler in Israel.

19 But if ye turne away, and forsake my sta- tutes and my commandments which I ha- ue set before you, and shal go and serue other gods, and worship them,

20 Then wil I plucke them up out of my land, which I have given them, and this house which I have sanctified for my Name, wil I cast out of my fight, and wil make it to be a prouerbe and a commune talke among all people.

21 And this house which is most hie, shaibe an astonishment to euerre one & passeth by it, so that he shal say, Why hither the Lord done thus to this land, and to this house?

22 And they shal answer, Because they for- soke the Lord God of their fathers, which brought them out of the land of Egypt, an I have taken holde on other gods, and have worshiped them, and served them, therefore hither he brought all the evil up- on them.

CHAP. VIII.

2 The cities that Salomón buys. 7 People that were made tributaries unto him. 12 His sacrifices 12 He sendeth to Ophir.

1 King 2.1.

Num. 10.4.

e I will cause & perihence to cause &c. &c. the beasts that have the trustees of the earth, and send rise on due seagion.

Chap 6.10.

f Which this do, clath that God had more respect to these saluans, then to the adnan- cement of his own glory, &c where as we chose those things, which God rather ap- pointed to set forthe his pria- se, he doth withdraw his graces thence

Cci.

Salomons buyldings.

II. Chron.

The Quene of Sheba 1224

King 9.10. 1 a Signifying y he was twette yere in bryl- ding them.

b That is, a Hiram gave agame to Sa- lomón because they
pleased him not: and therefore cal- led them Ca- bá, y in part
or filth, King 9.11 c Meaning, of memorions and creatures for
the warre. d That is, he repaired and fortified them: for they
were buy it long be- fore by Seer, h a noble wood of the tribe
of Ephrism, c. Coro 6.14. e Read a King 7.2.

The Ten were 19 to treat.

f For in all there were 1700, but bare he monarch of them that
had the principal charge, read: King 9.25.

Chap. 4.1.

Exod. 23.29.

On, after the means of words day. g Read Loeb. 14.

s. Chro. 24.1.

A Nd* after a twentie yere when Sa- lomón had buylt the
house of the Lord, and his owne house,

Then Salomón buylt the cities that Hu- rám b gaue to
Salomón, and caused the children of Ifraél to dwel there.

And Salomón went to Hamáth Zobáh, and ouercame it.

And he buylt Tadmór in the wilderness, & repaired all c the
cities of store which he buylt in Hamáth.

And he buylt d Beth-horón the vpper, & Beth-horón y nether,
cities deftnsed with walles, gates and barres:

Also Baaláth, and all the cities of store that Salomón had, and
all the charet ci- ties, and the cities of the horsemen, and euerie
pleasant place that Salomón had a minded to buyld in
Ierufalém, & in e Le- banón, and throughout all the land of his
dominion,

And all the people that were left of the Hittites, and the
Amotites, and Perizites, and the Hiuuites, and the Iebufites,
which were not of Ifraél,

But of their children which were left after them in the land,
whome the children of Ifraél had not consumed, even the did
Sa- lomón make "tributaries vntil this day.

But of the childré of Ifraél did Salomón make no seruants for
his worke: for they were me of warre, and his chief princes, &
the captaines of his charets & of his hor- semen.

So these were the chief of the officers which Salomón had,
even t two hundredth and fifte that bare rule ouer the people.

The Salomón broght vp the daughter of Pharaóh one of the
crtie of Dauid, into the house that he had buylt for her: for he
said, My wife shal not dwel in the house of Dauid King of
Ifraél: for it is holy, becau- se that the Arke of the Lord came
vnto it.

Then Salomón offred burnt offrings vnto the Lord, on the e altar of the Lord, which he had buylt before the porche,

To e offer according to the commande- ment of Moës euerie day, in the Sab- baths, and in the neue moones, and in the solemne feaftes, t thre times in the yere, that is, in the feaft of y Vnleauened bread, and in the feaft of the Wekes, and in the feaft of the Tabenacles.

And he fet the courfes of the Priests to their offices, according to y ordre of Da- uid his father, & the Leuites in their wat- ches, for to praise and minister before the Priests euerie day, & the porters by e their courfes, at euerie gate: for so was the com- mandement of Dauid the man of God.

And they declined not from the com- mandement of the King, concerning the Priests & the Leuites, touching all things, and touching the treasures.

Now Salomón had made prouisio for all the b worke, from the day of the fun- dacion of the house of the Lord, vntil it was finifhed: so the house of the Lord was perlite.

Then went Salomón to Exion-géber, & to Elóth by y seaside in y land of Edóm. And Hurám fent him by the hands of his seruants, shippes, and seruants that had knowledge of the sea: and they went with y seruats of Salomón to Ophir, & brought

thence b four hundredth and fifte talents of golde, and brought them to King Sa- lomón.

CHAP. IX.

1. The Quene of Sheba camels to se Salomón & bringeth giftes. 2) He yerely renames. 3) The time of his regne. 4) His death.

And when the Quene of Sheba heard of the fame of Salomón, she came to proue Salomón with harde questions at Ierusalém, with a verie great traine, and camels that bare swete odours and muche golde, and precious stones: and when she came to Salomón, she cōmuned with him of all that was in her heart.

And Salomón declared her all her que- ftions, and there was b nothing hid from Salomón, which he declared not vnto her. Then the Quene of Sheba sawe the wif- dome of Salomón, and the house that he had buylt,

And the meat of his table, and the fitting of his seruants, and the ordre of his way- ters, and their apparel, and his butlers, and their apparel, and his burnt offrings, which he offred in the house of the Lord, and she was "greatly astoned.

And she said to the King, It was a true worde which I heard in mine owne land of thy sayings, and of thy wifdome:

Howbeit I beleued not their reporte, vn- til I came, and min: eyes had fene it: and beholde, the one halfe of thy great wifdome was not tolde me: for thou excedest the fame that I heard.

Happie are thy men, and happie are the- fe thy seruants, which stand before thee all way, and heare thy wifdome.

Blessed be y Lord thy God, which loued thee, to fet thee on his c throne as King, in the stead of the Lord thy God: becau- se thy God loueth Ifraél, to establish it for euer, therefore hathe he made thee King ouer them, to ex- cute iudgemét & uustice.

Then she gaue the King six score talents of golde, and of swete odours exceeding muche and precious stones: nether was there fuche swete odours since, as the Que- ne of Sheba gaue vnto King Salomón.

And the seruants also of Hurám, and the seruants of Salomón which broght golde from

b Bothe for the master & also y worke- manship.

1 Meaning, the red Sea.

b Which fam- me is thought to mone to the millions of the hundredth thousand cre- wans, he here is meneth ma- de of charte me, then are spoken of a King 9.28.

1 King. 10.1. man. 12.14. luk. 12.25. a To know whether his wifdome were so great as the reporte was.

b There was no question to heed that he did not folue.

the galleries whereby he was up "the there was as were fpres
in her. "Or, after.

c Meaning, that the Ifraé- lies were Gods peculiar people, &
that Kings are the Immunants of God, which ought to grante
vnto him the Superimise, and minister induce to kill.

Salomons riches.

II. Chron.

Rehoboám 25/1894

d Read Chap. 2,6

e On pillert. meaning, the gravishing & crumming of stayres
or pul- lers.

f That is, & the King gave her for recom- pens of that treasure
which she brought.

g Which sum- me mourneth to 2400 cro- wnes of the foane,
Budous de uffe h Or, pounce, called mine, whereof ena- ri one
femed co make an hundreth she- kels.

I That is, the steppes & the footethole were fastened to the
throne. h Vpon the pommels or knappes.

I Which coll- tery of ½ bet writers is thought to be Cilicia,
read 1 Ming. 10, 22.

m That is, ten horfes in cue- ric Sable, which to all mouth to
four- ner thousand, at 1 King 4,26

from Ophís, broght d Algumím wood & precious stones.

11 And the King made of the Algumím wood e staires in the
house of the Lord, & in the Kings house, and harpes and viales
for singers: and there was no suche fene before in the land of
Iudáh.

12 And King Salomón gaue to the Quene of Shebá euerie
pleasant thing that she asked, f besides for that which she had
broght vnto the King: so she returned and went to her owne
countrey, bothe she, and her feruants.

13 ¶ Also the weight of golde that came to Salomón in one
yere, was fix hūdreth the score and fix talents of golde,

14 Besides that which chapmen and mar- chants broght: and
all the Kings of Ara- bia, & the princes of the countrey broght
golde and siluer to Salomón.

15 And King Salomón made two hundreth targars of beaten
golde, & 2 fix hundreth shekels of beaten golde went to one
tar- gat,

16 And thre hundreth shields of beaten golde: thre hüdreth shekels of golde went to one shield, and the King put them in the house of the wood of Lebanon.

17 And the King made a great throne of yuerie and ouerlaied it with pure golde.

18 And the throne had fix steppes, with a footethole of golde: fastened to the thro- ne, and stayes on ether side on the place of the feate, and two lions standing by the stayes.

19 And twelve lions stode there on the fix steppes on ether side: there was not the li- ke made in anie kingdome.

20 And all King Salomós drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde: for siluer was nothing esteemed in the dayes of Salomón.

21 For the Kings shippes went to Tarfhifh with the feruants of Hurám, euerie thre yere once came the shippes of 1 Tarfhifh, and broght golde, and siluer, yuorie, and apes, and pecockes.

22 So King Salomón excelled all ½ Kings of the earth in riches and wisdom.

23 And all the Kings of the earth foght the presence of Salomón, to heare his wis- dome that God had put in his heart.

24 And they broght euerie men his present, vessels of siluer, and vessels of golde, and taiment, armour, & swete odours, horfes, and mules, from yere to yere.

25 And Salomón had m foure thousand stalles of horfes, and charets, and twelve thousand horsemen, whome he bestowed in the charet cities, and with the King at Ierusalém.

26 And he reigned ouer all the Kings from

the 1 Riuer euen vnto the land of the Phi- listims, and to the border of Egypt.

27 And the King gaue siluer in Ierusalém, m as stones, & gaue cedre tiees as the wil- de fig tiees, that are abundant in the plaine.

28 And they broght vnto Salomón horfes out of Egypt, and out of all lands.

29 Cóceiung the rest of the actes of Salo- món si- ft & last, are they not written in the boke of Nathán the Prophet, and in the prophetie of Ahisáh the Shilonite, and in the visions of 1 Teedó the Seer o againft I. roboám the sonne of Nebát

30 And Salomón reigned in Ierusalém ouer all Ifraél fourty yeres.

31 And Salomón slept with his fathers, & they buryed him in the citie of Daudid his father: and Rehoboám his sonne reigned

in his fteade.

CHAP. X.

4.14 The vigour of Rehoboám. 15 He folkereth Ierude counsel. 16 The people rebelle.

1 Then 2 Rehoboám 3 wêt to Shechém: for to Shechém came all Ifraél to ma- ke him King.

2 And when Ieroboám the sonne of Nebát heard it, (which was in Egypt, whether he had fled fto the prefence of Salomón the King) he returned out of Egypt.

3 And they fent and called him: fo came Ieroboám and all Ifraél, and cōmuned with Rehoboám, faying,

4 Thy father b made our yoke grieuous: now therefore make ½ the grieuous fer- uitude of thy father, and his fore yoke, that he put vpon vs, lighter, and we wil ferue thee.

5 And he faid to the, Depart yet thre dayes, the come againe vnto me. And the people departed.

6 And King Rehoboám toke counfel with the olde men that had ftand before Salomón his father, while he yet lued, faying, What counfel giue ye that I may answer this people?

7 And they spake vnto him, saying, If thou be kinde to this people, and please them, and speake louing wordes to them, they wil be thy seruants for euer.

8 But he left the cofifel of the ancient men that they had giuen him, and toke counfel of the yong me that were brought vp with him, and c wafted on him.

9 And he laid vnto them, What counfel gi- ue ye, that we may answer this people, w haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou answer the people that spake to thee, saying, Thy father made our yoke heavy, but make thou it lighter for vs;

Cc. iii.

n The abfid- ce of the se ef- poral reali- res in Salomón kingdome is a figure of the spirital trea- fon, which ½ alot still on- toy: in ½ hea- wns vnder the ctre Salomón Christ

Or, 1444 o That is, w prophetied againft him.

1 King 11, 42

1. King 12.2. a After the death of Salo- món.

b That is, hI- deled vs made- ly is feneth that God has doed
their heaten, fo that they thus owe mured without canfe: which
declareth alfin the incifafte of the people.

c Or, that ftou de by him, that is, in such wre of his counfel and
fecretes.

Ifraél rebelleth.

II. Chron.

Ifraels idolatres 6/1224

d Or, lute fo- ger meaning f he was of far- register pow er the
was his father.

Or, forrester

e Gods will pofeth fuches nec fionte to f fecond caofit, that
nothing of the dom but according to the fume, and yet manu
nll wreeth as of in felfs, to that in can not be examfed to do-
mg enll, by al- ledging that it is Gods ordi- nance. "Sir, by the
hdd 2.Km.22, 25.

Or, re 冲.

"Sir, B. Fyche- nd him fife.

2.Km.22, 26.

a That is, the half, e for of Benjamin, fir the oth, r al- fe was g
of of ter Jeroboam. B Meaning the son either f rebelled.

thus fhalt thou fay vnto them, My 4 least parte fhall be bigger
then my fathers loynes.

11 Now where as my father did burde you wa grievous yoke, I
wil yet increafe your yoke: my father hath chaftified you with
rodde, but I wil correct you with scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam
the third day, as the King had appointed, faying, Come againe
to me the third day.

13 And the King answered them fharpely: and King Rehoboam
left the counfel of the ancient men,

14 And fpake to them after the counfel of the yong men,
faying, My father made your yoke grievous, but I wil increafe
it: my father chaftified you with rodde, but I wil correct, on
with scourges.

15 So the King hearkened not vnto the people: for it was the
ordinance of God that the Lord might performe his faying,
which he had fpoken "by Abitah the Shi- lonite to Ieroboam
the fonne of Nebait.

16 So when all Ifraél fawe that the King wolde not heare them,
the people answered the King, faying, "What portion haue we

in Daudid for we haue none inheritan- ce in the fonne of Ifhâi.
O Ifraél, eue- rie man to your tent: now fe to thine ow- ne
houfe, Daudid. So all Ifraél departed to their tents.

17 Howbeit Rehoboam reigned ouer the children of Ifraél, that
dwelt in the cities of Iudâh.

18 Then King Rehoboam fent Hadoram that was ouer the
tribute, & the children of Ifraél fton'd him with ftonde, that he
dyed: then King Rehoboam "made fpede to get him vp to his
charet, to flee to Ie- rufalem.

19 And Ifraél rebelled againft the houfe of Daudid vnto this day.

CHAP. XI.

4 Rehoboam is forbidten to fight againft Ieroboam. 5 Cites
which he buyit at He hath eightene wines; & threfcere
concubines, and by them eighte and twentue fomes, and
threfcere daughters

And "wne Rehoboam was come to Ie- rufalem, he gathered of
the houfe of Iudâh and a Benjamin nine fcore thou- fand
chofen men of warre to fight againft b Ifraél, or to bring the
kingdome againe to Rehoboam.

2 But the worde of the Lord came to She- marâh the man of
God, faying,

3 Spceake vnto Rehoboam, the fonne of Sa- lomón King of Iudâh, and to all Ifraél that are in Iudâh, and Benjamin, faying,

4 Thus fayth the Lord, Ye fhall not go vp, nor fight againft your brethren: returne euerie man to his houfe for this thing is done of me. They obeyed therefore the

wordes of the Lord, and returned from going againft Ieroboam.

5 And Rehoboam dwelt in Ierufalém, and he buyeth strong cities in Iudâh.

6 He buyeth also Beth-léhem, and Etám, and Tekóa,

7 And Beth-zúr, and Shocó, & Adullám,

8 And Garh, and Marefhá, and Ziph,

9 And Adorám, and Lachifh, and Azo- káh,

10 And Zoráh, & Aialón & Hebrón, which were in Iudâh & Benjamin, strong cities.

11 And he repaired the strong holdes and put captaines in them, and store of vitallies, and oyle and wine.

12 And in all cities he put fields & fowling, & made them exceeding strong: for Iudâh and Benjamin were his.

13 ¶ And the Priests and the Leuites that were in all Ifraél, "reforted vnto him out of all their coastes.

14 For the Leuites left their fuburbes and their poffeffion, and came to Iudâh and to Ierufalém: "for Téroboám and his fonnes had caft them out from miniftring in the Priefts office vnto the Lord.

15 "And he ordeined him Priefts for the his places, and for the 4deults and for the calues which he had made.

16 And after 4 Leuites thire came to Ieru- falém of all 4 tribes of Ifraél, fuche as fet theirrheasts to feke 4 Lord God of Ifraél, to offer vnto 4 Lord God of the r fathces.

17 So they ft engthened the kingdome of Iudâh, and made Rehoboam the fonne of Salomón mughere, thre yerg long: for thre yere they 4walked in the way, of Daud & Salomón.

18 ¶ And Rehoboam toke him Mahaláh the daughter of Ierimóth the fonne of Daud to wife, or Abiháil the daughter of Ehláh the fonne of Ifhâi,

19 Which bare him fones Ieúfh, and She- mariáh, and Záham.

20 And after her he toke Maakáh 4 daugh- ter of Abfalóm which bare him Abitáh, and Atchái, and Zizá, and Shelomith.

21 And Rehoboam loued Maakáh 4 daugh- ter of Abfalóm ahoué all his wines & his concubines: for he toke eighteene wines, & thre fcore concubines, and begate eighte and twétie fonnes, & threfcore daughters.

22 And Rehoboam made a Abitáh the fone of Maakáh the chief raleramong his bre- them; fo be: thoghe, to make him King.

23 And he taught him: and difperfed all his fonnes throughout all the countreis of Iudâh and Benjamin vnto euerie ftrong cities: and he gaue them abundance of vi- taile, and b defired many wines.

CHAP. XII.

1 Rehoboam forfuketh the Lord and is punfhed by Shi- lfáh, 2 Shemaráh reproueeth him. 3 He hálleth him fdi- fr.

c Or, repulsed then & made them ftrong to be more able to refit Iero- boam.

"Sir, B. Fyched.

Chap. 13, 20

2.Km.22, 26. d Meaning, Ido let, read 15a. M-15

e Which were fathom of true religion, & feated God.

f So long to they feated God, and for forth his wor- de, they prob- pared.

e Called alfo Abiam, who reigned thre yere, 1 Kl 15a.

b Hegate him falft to himu- many wines.

The Temple spoiled.

II. Chron.

Abiiah.

196 397/1224

fo 7 God fander-hem fucour. 9 Shifhák takyth his treafures 12
His reigns and death. 16 Abiiah his fonne fucadeth him.

October the Lord had the blighted Rehoboam before a for
fuche is the moonlight of the people that for 3 moils parishes
follow the vices of their gonoram.

b Which were a people of Africa called 3 Troglodnes, because
they dwelled to his feet 4,5,6,7,8,9,10.

c Signifying 3 no calomite can come into vs except we for the
God, & 3 he other leaueth vs til we have call him of d And
therefore death is fully punish you for your sinors

The drop down

e He sheweth that God's punishments are not to destroy his
venely, but no chastified, so bring them to 3 knowledge of them
(if we & to know how much better it is to ferne God the
tyrants Chap 9a.

d Which decks 12 such that God fokeeth not the death of a
foun, but his ob u. 16b. 17a. 18. 19. 20. 21. 22. 23. 24. 25. 26.

27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43.
44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60.
61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77.
78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94.
95. 96. 97. 98. 99. 100.

g Thistis, to el us yeres after that he had be on onerion e by
Shifhák, see 6.

And when 'Rehoboám had established the kingdome & made it
ftróg, he forfoke the Lawe of the Lord, and all Ifraél with him.

Therefore in the fift yere of King Rehoboám, Shifhák the King
of Egypt came vp against Ierufalém (because they had
transgressed against the Lord)

With twelve hundredth chai ets, and the fcoie thoufand
horfiné, & the people were without number, that came with
him from Egypt, even the Lubims, b Sukkums, & the
Ethiopians.

And he toke the ftróg cities which were of Iudáh, and came
vnto Ierufalém.

Then came Shemaiah the Prophet to Rehoboám, and to the
princes of Iudáh, that were gathered together in Ierufalém,
because of Shifhák, and faid vnto them, Thus fayth the Lord,
Ye haue forfakin me; therefore haue I also left you in the
hands of Shifhák.

Then the princes of Ifraél, and the Kig humbled them felues,
and faid, The Lord is d iufte.

And when the Lord fawe that they humbled them felues, the
worde of the Lord came to Shemaiah, faying, They haue
húbled them felues, therefore I wil not deftroie them, but I wil
find them delueráce fhortely, & my wrath fhall noe "he powred
out vpon Ierufalém by the hand of Shifhák.

Neuertheles they fhall be his feruants: fo fhall they know my s
feruice, & the feruice of the kingdomes of the earth.

Then Shifhák King of Egypt came vp against Ierufalém, and
toke the treafures of the houfe of the Lord, and the treafures of
the Kings houfe: he toke even all, and he caiyed away the
fhtelds of golde, "which Salomón had made.

In fted whereof King Rehoboám made fhtelds of braffe, and
committed them to the hâde of the chief of the garde, that
waited at the dore of the Kings houfe.

And when the King entred into the houfe of the Lord, the
garde came and bare them and broght them againe vnto the
garde chamber.

And becaufe he humbled him felfe, the wrath of the Lord
turned from him, that he wolde not deftroie all together. And
also in Iudáh the things prospered.

So King Rehoboám was ftrong in Ierufalém and reigned: for Rehoboám was one & fourte yere elde, whê he begâ to teigne, & reigned a feuentene yeres in Ierufalém, the citte which the Lord had chofen out of all the tribes of Ifraél to put his Name there. And his mothers name was Naamah an Ammoniteffe.

14 And he did euli: for he prepared not his heart to feke the Lord.

15 The actes alfo of Rehoboám, fiit and laft, are they not wittin in the "boke of Shemaiah the Prophet, and Iddó 3 Seer, m rehearfiing the genealogie" & there was warre alway betwene Rehoboám & Ieroboám.

16 And Rehoboám flept with his fathers, and was buried in the citte of Daud, and Abiáh his 'fonne reigned in his fted.

Dr. Abián.

CHAP. XIII.

1 Abiáh maketh warre against Ieroboám 4 He sheweth the occafion. 22 He trufteth m the Lord and ouero-meth Ieroboám as Of his wines and children.

1 IN the eighteenth y re of King Ierobo-ám began Abiáh to reigne ouer 4 Iudáh.

2 He reigned thre yere in Ierufalém: (his mothers name alfo was b Michaiáh the daughter of v Vriél of Gibeá) and there was warre betwene Abiáh and Ierobo-ám.

3 And Abiáh fet the battel in aray with the armie of valiant men of warre, even foure hundreth thoufand chofen men. Ieroboám alfo fet the battel in aray against him with eight hundredth thoufand chofen men which were ftrong and valiant.

4 And Abiáh ftode vp vpon mount 4 Ze-metáim, which is in mount Ephráim, and faid, O Ieroboám, & all Ifraél, heate you me.

5 Oght you not to knowe that the Lord God of Ifraél hazhe giuen the kingdome ouer Ifraél to 4 Daud for euer, even to him and to his fonnes by a couenant of falte

6 And Ieroboám the fonne of Nebát the feruant of Salomón the fonne of Daud is rifen vp, and hazhe rebelled against his lord.

7 And there are gathered to him a vaine men or "wicked, and made them felues ftrong against Rehoboám the fonne of Salomón: for Rehoboám was b but a childe and c tender heaited, & colde not refift them.

8 Now therefore ve thinks that ye be able to refift against the kingdome of the Lord, which is in the hands of the fonne of

Daud, and ye be a great multitude, & the gold in calues are with you which I. roboám made you for gods.

9 * Haue ye not druen away the Priests of the Lord the fonnes of Aaión and the Leuites, and haue made you Priests like the people of other countries who foeue com-meth to "confecrate with a yong bul-locke and fiuen rams, the fame may be a Priest of them that are no gods.

Cc.iii.

a He meaneth Iudáh and b-fumin b Or. Maechí, a king 12, a c Called alfo Abhalón, for Abhalón was her gr. defa-ther 1 K. 12a. d Which was one of the top yes of mount Eph 3, a c And therfo to a bouncer doer vhipent or take it fch f ftouse, refi-grether the or donace of 3 Lordahm. It a as hypocrite he alldged 3 worde of God for his adnan-age f That re-per-g tool, b, can-fe that thing, which is fal-red, in prs, fer-red from cor-suprin he men with alfo that it was made in lemnly & of-femed by of-firing of farrell vcs, where as they refid fal according as was ordained, Nom 18,19 7, Kpn 21, 26. 8 This worde in 3 Childe tongue is Ra-cha, which our honour vich, Matt 6,12 "He chifed of B. 1,16 b Meaning, in heart and con-rage "Dr. funee hared Lau 26, 26. 1 King 12, 31. Chap 11, 14. "He is in hild 1 H. 31, with the nature of idolat, is a k to trial of the vocation, late & d'strum of their mons-ffes, but chm-le the mons-vileh & grea-mit h. affs, fuf-fictem, to fer-te their mons.

*Ieroboám discomfited. II. Chron. The
Ethiopians destroyed 1224*

10 But we belong vnto the Lord our God, & haue not forfaken him, & the Priests the fones of Aaron minifter vnto the Lord, and the Lcuries in their office. 11 And they bu ne vnto the Lord euerie morning and euerie euening burnt off-rings and fwete incense, and the bread is fet in order vpon the pure table, & the ca-delticke of golde with the lapes thereof, to burne euerie euening: for we kepe the warche of the Lord our God: but ye haue forfaken him, 12 And beholde, this God is with vs, as a captaine, & his Priests with the founding trumpets, to crye an alame against you. O ye children of Israel, fight not against the Lord God of your fathers: for ye shal not prosper. 13 But Ieroboam caused an ambushment to compaffe, & come behinde them, when their were before Iudah, and the ambushment behinde them, 14 Then Iudah looked, and beholde, the bat tel was before and behinde them, and they cryed vnto the Lord, and the Priests blewe with the trumpets, 15 And the men of Iudah gaue a fshouter & euen as the men of Iudah fshouted, God fmote Ieroboam and also Israel before Abirah and Iudah. 16 And the children of Israel fled before Iudah, and God deliuered them into their hand. 17 And Abirah and his people flewe a great slaughter of them, so that there fell downe wounded of Israel flue hundredth thousand chosen men. 18 So the children of Israel were broght vnder at that time: and the childre of Iudah preualed, a because they flared vpon the Lord

God of their fathers. 19 And Abirah pursued after Ieroboam, & toke cities from him even Bethel, and the villages thereof, and Ierbaiah with her villages, and Ephron with her villages. 20 And Ieroboam recouered no strength againe in the dayes of Abirah, but y Lord plagued him, and he dyed. 21 So Abirah waxed mightie, and married fourtene wiues, and begate two and twentie fones, and fixtene daughters. 22 The rest of the actes of Abirah and his maners and his fayings are written in the store of the Prophet Iddo. CHAP. XIII. 3 As deffroicth idolaterie & commandeth his people to ferue the true God 11 He preteeth vnto God when he fholde go to fight 12 He obtemeth the velforie. 1 King 15, 1.1 So Abirah slept with his fathers, & thei butyed him in the citie of Daud, & Asa his fonne reigned in his tleade: in whose dayes the land was quiet ten yere. 2 And Asa did that was good and right in the

the eyes of the Lord his God. 3 For he toke away the altars of the strange gods & the hie places, & brake downe the images, and cut downe the groues, 4 And comanded Iudah to foke the Lord God of their fathers, & to do according to the Lawe and the commandement. 5 And he toke away out of all the cities of Iudah the hie places, & the images: the refoe the kingdom was quiet before him. 6 He buyit also strong cities in Iudah, because the land was in rest, and he had no warre in those yeres: for the Lord had given him rest. 7 Therefore he said to Iudah, Lee vs buyld these cities and make walles about, and towies, gates, and barres, whiles the lad is before vs: because

we haue foght y Lord our God, we haue foght him, and he
hathe guen vs rest on euerie fide: so they buylt and prospered.
8 And Asa had an armie of Iudah that bare shields and speares,
thre hundredth thousand, and of Beniamin that bare shields &
drewe bowes, two hundredth & foure fcore thousand: all these
were valiant men. 9 And there came out against then Zerah of
Ethiopia with an hoste of ten hhdreth thousand, and thre
hundredth charets, and came vnto Marefiah. 10 Then Asa went
out before him, and the fet the battel in aray in the valley of
Zephahah beside Mar. fiah. 11 And Asa cryed vnto the Lord
his God, & said, Lord, itis nothig with thee to helpe with
many, or with no power: helpe vs, o Lord our God. for we rest
on thee, and in thy Name are we come against this multitude: o
Lord, thou art our God, let not man preuile against thee. 12 So
y Lord fmote the Ethiopians before Asa and before Iudah, and
the Ethiopians fld. 13 And Asa and the people that was with
him, pursued them vnto Gerar. And the Ethiopians hoste was
ouerthrowen, so that there was no life in them: for they were
destroyed before the Lord and before his hoste: & they caryed
away a mighty great fpoile. 14 And they fmote all the cities
round about Gerar: for the s feare of the Lord came vpon them,
and they spoiled all the cities, for there was exceeding much
fpoile in them. 15 Yea, and they fmote the tents of cattel, &
caryed away plentie of fhepe and camels, and returned to
Ierufalem.

CHAP. XV.

The exhortation of Azariah: Asa purgeth his collery of idolaterie 11 He sacrificeth with the people. 12 Thei fware together to ferue the Lord. 13 He deposeth his

mo-

Ifraels couenant with God. II. Chron. Hanáni imprisoned.
1797/1224

ther for her idealistic.

1 Then the Spirit of God came upon 2 Azarsah the sonne of Odé. 3 And he went out to mere Asa, and said 4 vnto him, O Asa, and all Iudáh, and Ben- 5 iamin, he are ye me. The Lord is with you, 6 while we be with him: and if ye see him, 7 he will be sounde of you, but if ye forsake 8 him, he will forsake you.

9 Now for a long season Ifrael has he bene without the b true God, & without Priest to reache and without Lawe.

10 But whofouer returned in his affliction to the Lord God of Ifrael, and fought him, he was sounde of them.

11 And in that time there was no peace to him, that did go out and go in: but great troubles were to all the inhabitants of the earth.

12 For nacion was destroyed of nacion, and citie of citte: for God troubled them with all aduerite.

13 Be ye strong therefore, and let not your hands be weake: for your d worke shall haue a rewarde.

14 And when Asa heard these words, and the prophecie of Odéd the Prophet, he was encouraged, and toke away the abominations out of all the land of Iudáh, & Beniamin, and out of the cities which he had taken of mount Ephraim, and he renewed the altar of the Lord, that was befo- re the porche of the Lord.

15 And he gathered all Iudáh & Beniamin, & the strangers with the out of Ephraim, and Manasseh & out of Simeón: for there fell many to him out of Ifrael, when they saw that the Lord his God was with him.

16 So they assembled to Ierusalém in the c third moneth, in the fifteenth yece of the reigne of Asa.

17 And they offered vnto the Lord the same time of the spoyle, which they had brought, even seuen hundred bullloches, and seuen thousand shepe.

18 And they made a couenant to foke the Lord God of their fathers, with all their heart, and with all their foule.

19 And a whofouer wil not foke the Lord God of Ifrael, shall be fleane, whether he were small or great, man or woman.

20 And they sware vnto the Lord with a loude voyce, and with shouting and with trumpers, and with cornets.

21 And all Iudáh reioyced at the othe: for they had sworne vnto the Lord with all their heart, and fought him with a whole desire, and he was b sounde of them. And the Lord gave them rest rounde about.

22 And King Asa deposed Maacháh by mother from her regécie, because she had made an idole in a grone: and Asa brake downe her idole, & stamped it, and burnt

it at the broke Kidrón.

23 But the his places were not b taken away out of I Ifrael: yet the heart of Asa was m perfite all his dayes.

24 Also he brought into the house of God the things that his father had dedicate, & that he had dedicate, siluer, and golde, & veffels.

25 And there was no warre vnto the siue & thirtieth yere of the reigne of Asa.

CHAP. XVI.

26 Asa for leave of Baasha King of Ifrael, maketh a couenant with Benhadád King of Arám. He is re- proved by the Prophet, to Whome he putteth in profin. 27 He putteth his trull on the Phosian 28 His death.

29 In the six & thirtieth yere of the reig- ne of Asa came Baasha King of Ifra- el vp against Iudáh, and buylt b Ramáh to let none paffe out or go in to Asa King of Iudáh.

30 Then Asa brought out siluer and golde out of the treasures of the house of the Lord, and of the Kings house, and sent to Benhadád King of Arám that dwelt at Damafeus, saying,

31 There is a couenant betwene me & thee, and betwene my father and thy father: be- holde, I haue sent thee siluer and golde: come, b breake thy league with Baasha King of Ifrael that he may depaite from me.

32 And Benhadád hearkened vnto King Asa, and sent the captaines of the armies which he had, against the cities of Ifrael. And they smote Ión, and Dan, and Abel- maim, and the store cities of Naphtalf.

33 And when Baasha heard it, he left buyl- ding of Ramáh, and let his worke cease.

34 Then Asa the King toke all Iudáh, and carved away the stones of Ramáh and the tymbre thereof, wherewith Baasha did buyld, and he buylt therewith Géba and Mixpáh.

35 And at that same time Hanáni the Seer came to Asa King of Iudáh, and said vn- to him, Because thou hast rested vpon the King of Arám, and not rested in the Lord thy God, therefore is the hoste of the Kig of Arám escaped out of thine hand.

36 The Ethiopians and the Lubims, were they not a great hoste with charets and horsemen, exceeding many yet because thou didest rest vpon the Lord, he deluie- red them into thine hand.

37 For the eies of the Lord beholde all the earth to shewe him fife strong with them that are of perfite heart toward him, thou hast the done foolishly in this: therefore from henffor the thou shalt haue warres.

38 The Asa was wroth with the Seer, & put him into a "prison: for he was d displea- sed with him, because of this thing. And Asa oppressed certesse of the people at the

b Which par- tely came through lacke of reale in his partly through the negligence of his officers, & partly by the superthesis of the people, that all were not taken a- way.

I Because that God was cal- led the God of Ifrael by rea- son of his pro- nes to (aabb) therefore If- rael is some time taken for Iudáh, because Iudáh was his chief people in his respect of his prede- cessors.

a Who reigned after Nádáb the sonne of Ieroboam b He founded it with wallet and ditches: it was a citte in Benjamin

oare to Gibcón. Or, Damafé

c He thought to repulie his aduefions by an valian ful monea, y
m. by faking bel- pe of imber- les, as they y foke y Turkes
wome, thinkig thirch: to make the fol- ues more strong.

Or, Prophet

Chap 14, p.

2 Mac. 9, 1.

& 12, 22.

"Asa profin

d Thus in Read of curving to God by repun- tance, he dis-
dained the ad- monition of y Prophet, and provised him, as the
wicked do where they be celde of their faeces.

Dd 1.

Ichoshaphát.

II. Chron.

Aháb/1224

fame time.

11 And beholde, the actes of Asá first and last, lo, they are
written in the boke of the Kings of Iudáh and Israel.

12 ¶ And Asá in the nine and thirtieth yere of his reigne was' difeafed in his fete, and his difeafe was' extreme: yet he foght not the Lord in his difeafe, but to the 1 Phificians.

13 So Asá flept with his fathers, and dyed in the one and fourteenth yere of his reigne.

14 And they buryed him in one of his fe-pulchres, which he had made for him felfe in the citie of Daud, & laied him in the bed, which they had filled with fwete o-dours and diuefe kinde of fucos, made by the aite of the apoticarie: and they burnt him with an exceeding great fyre.

CHAP. XVII.

Ichoshaphát trofting in the Lord, proffereth in riches and honour. 6 He abhisfheth idolatrie. 7 And causeth the people to be taught. 11 He receiunth tribute of strangers. 13 His munition and men of warre.

1 And Ichoshaphát his fonne reigned in his ftead, and preuailed against Israel.

2 And he put garifons in all the strong cities of Iudáh, and fet bands in the land of Iudáh and in the cities of Ephráim, which Asá his father had taken.

3 And the Lord was with Ichoshaphát, because he walked in the 1 first wayes of his father Daud, and foght not 2 Baalim,

4 But foght the Lord God of his father, and walked in his commandments, and not after the "trade of Israel.

5 Therefore the Lord stablified the king-dome in his hand, and all Iudáh broght prefents to Ichoshaphát, fo that he had of riches and honour in abundance.

6 And he 1 lift vp his heart vnto the wayes of the Lord, and he toke awaie moreover the hie places & the groues out of Iudáh.

7 ¶ And in the third yere of his reigne he fent his princes, Ben-háil, and Obadiáh, & Zechariáh, and Nethaneél, and Michatáh, that they fshulde 4 teache in the cities of Iudáh,

8 And with them Leuites, Shemaiáh, and Nethaniáh, and Zebadiáh, and Asahél, & Shemiramóth, and Iehonathán, and Adoniáh, and Tobitiáh, and Tob adonniáh, Leuites, and with them Elíshamá and Ie-horám Pricíts.

9 And they taught in Iudáh, and had the boke of the Lawe of the Lord with them, & went about throughout all the cities of Iudáh, and taught the people.

10 And the feart of the Lord fell vpon all the kingdomes of the lands y were rounde about Iudáh, and they 1 foght not against Ichoshaphát.

11 Also fons of the Philiflims broght Icho-

shaphát gifts and tribute filuer, and the Arabiás broght him flockes, feué thoufád, and feuen hundreth rams, and feuen thou-fand, and feuen hundreth he gotes.

12 So Ichoshaphát proffered and grewe vp on hie: and he buylt in Iudáh palaces and cities of store.

13 And he had great workes in the cities of Iudáh, and men of warre, & valiant men in Ierufalém.

14 And thefe are the numbers of them after the houfe of their fathers, In Iudáh were captaines of thoufands, Adnáh the captaine, and "with him of valiant men thte hundreth thoufand.

15 And 1 at his hand Iehohanán a captaine, and with him two hundreth & foure fcore thoufand.

16 And at his hand Amafiáh the fonne of Zichrá, which 1 willingly offred him felfe vnto the Lord, and with him two hidreth thoufand valiant men.

17 And of Beniamín, Eliadá a valiant má, and with him armed men with bowe and fshield two hundreth thoufand.

18 And at his hand Iehoxabád, & with him an hundreth and foure fcore thoufand armed to the warre.

19 Thefe 1 waited on the King, besides thofe which the King put in the strong cities throughout all Iudáh.

CHAP. XVIII.

1 Ichoshaphát maketh affinitie with Aháb. 12 Foure hidreth Prophet eschofé. Aháb to go to warre. 13 Minchanáh a against them. 14 Zidkiáh finsteth him. 15 The King putteth him in profon. 16 The efféfi of his prophece.

1 And 1 Ichoshaphát had riches & honour in abundance, but he was joy-ned in 1 affinitie with Aháb.

2 And after certeime 1 yeres he went downe to Aháb to Samaria: & Aháb flewe fhepe and oxen for him in great nomber, & for the people that he had with him; and enti-fed him to go vp vnto 1 Ramóth Gileád.

3 And Aháb King of Israel faid vnto Icho-shaphát Kíg of Iudáh, Wilt thou go with me to Ramóth Gileád! And he answered him, I am as thou art, & my people as thy people, & we wil joyne if thee in the warre.

4 And Ichoshaphát faid vnto the King of Israel, Aske counfel, I pray thee, at the 4 worde of the Lord this day.

5 Therefore the King of Israel gathered of 1 Prophetes foure hundreth men, and faid vnto them, Shal we go to Ramóth Gileád to battel, or fhal I ceafe? And they faid, Go vp: for God fhal deliuer it into the Kings hand.

6 But Ichoshaphát faid, I there here neuer a Prophet more of
the Lord y we might inquire of him?

7 And y King of Israel faid vnto Ichosha-phát,

12 Re 1a b b

f Metolog, 6 was a Meta-rian.

g That is, the were as his ordinarie gue-de.

a For Iorám Ichoshaphát fonne mutred Aháb daugh-tre

b That is, the third yere.

1 King 12.2 c To recoure it out of the hands of the Syrians.

d Heare the abhisfe of fone Prophet, to know whe-ther it be
Gods wil

e Which were the Prophetes of Baal, figu-lying that the wicked
effense not his fitme-rers avl fuchie as v d b are with their n-
ordman affie-tions.

Or, gualis, to fudies. Or, in the top of his head. 6 God plague-
od his tabell-lion, h but, by dechmeth that it is nothing to
beglie wit, except we fo-pleine to the fld, that is, ten-lions of
Gods gloom, and put our whole truth in him. 7 He fheweth
that is in value to fike to y Phifisiáh, except firft no fike to God
to purge our fionne, which are the chief cause of all our

difeafed, & after vfe the helpe of y phi fit, has a me-ne by
whome God wapheth

a That is, his vermes mea-tung, before he had chommd b Beth-
fhián and egaint v-ziáh b foght not helpe, at firige gods fde,
worke.

c He gave him felfe wholly to dume y Lord.

d He knows it was in veine to profaife re-ligion, except fische
wore ap-panged which colde imfroft the people in the fame,
and had autourate go put away all idolatrie.

e That God proffereth all fuche that y a pure heart foke his glo-
n, and fupeth their enemies in foure y then ef not be able to
execute their rage a-garait them.

Michaiáh.

II. Chron. Aháb flayne.

f Yes the true ministers of God right not to cease to do their duties, though the wicked magistrates can not shade them to speake the trench
g Meaning, f he right not to zebite to beare man that was of God
h That is, in their mat. ftus and royal apparel.

i Read a King. 2h.11.

k Thinking, f where as foure he idrith Prophetes had agreed to one thing, that he being but one man, and in laft rārmatiō durft not game fay it.

l He spake that by derffliō of the faffe Prophetes, at the King will perceived.

m He prophecieth how the people should be difperiod & Aháb fteane.

n Meaning, his Angels

4Or, deceive.

o That is, the Lord

phát, There is yet one man, by whome we may affke counfel of the Lord, but I hate him: for he doeth not prophecie good vnto me, but allway euil: it is Michaiáh the fonne of Imlá. The Iehofhaphát faid, Let not the King fay i fo.

8 And the King of Ifraél called an cunu- che, and laid, Call quickly Michaiáh the sonne of Imlá.

9 ¶ And the King of Ifraél, and Iehofha- phát King of Iudáh fate ether of them on his throne clothed in their h apparel: they fate euen in the threflhing floore at the en- tring in of the gate of Samaria: & all the Prophetes prophecied before them.

10 And Zidkiáh the sonne of Chenaanáh niade him i hoines of yron, & laid, Thus faith y Lord, With these shalt thou pulsh y Arimites vntil thou haft consumed them.

11 And all the Prophetes prophecied fo, faying, Go vp to Ramóth Gileád, & prof- per: for the Lord shal deliuer it into the hand of the King.

12 ¶ And the meffinger that wêt to call Mi- chaiáh, fpakt to him, faying, Beholde, the wordes of the Prophetes declare good to y King with one k accorde: let thy worde therfort, I pray thee, be lyke one of theirs, and fpeake thou good.

13 And Michaiáh laid, As the Lord liueth, whatfoeur my God faith y wil I fpeake.

14 ¶ So he came to the King, and the King laid vnto him, Michaiáh, shal we go to Ra- móth Gileád to battel, or shal I leaue of And he laid, i Go ye vp, and profper, and they shal be deliuered into your hand.

15 And the King said to him, How oft shal I charge thee, that thou tel me nothing but the trueth in the Name of the Lord?

16 Then he said, I sawe all Israél scatered in the mountaines, as shepe that haue no sh:pheard: and the Lord said, m These haue nomafte: let the returne euerre man to his houle in peace.

17 And the King of Israél said to Iehosha- phát, Did I not tel thee, that he wolde not prophecie good vnto me, but euil?

18 Againe he said, Therefore heaue ye the worde of the Lord: I sawe the Lord sit vpon his throne, and all the h holte of heauen standing at his right hand, and at his left.

19 And the Lord said, Who shal perfuade Aháb King of Israél, that h may go vp and fall at Ramóth Gileád? And one spa- ke and said thus, and another said that.

20 The there came for the a spirit and sto- de before the Lord, and said, I wil perfua- de him. And the Lord said vnto him, Wherein?

21 And he said, I wil go out, and be a false spirit in the mouth of all his Prophetes. And o he said, Thou shalt perfuade, and shalt also preuale: go for the and do so.

22 Now therefore beholde, the Lord hathe put a p false spirit in the mouth of these thy Prophetes, & the Lord hathe determined euil against thee.

23 Then Zidkiáh the sonne of Chenaanáh came nere, and smote Michaiáh vpon the t cheke, and said, By what way wêst the spirit of y Lord frô me, to speake with thee?

24 And Michaiáh said, Beholde, thou shalt se that day whê thou shalt go from chamber to chamber to hide thee.

25 And the King of Ifraél said, Take ye Michaiáh, and care him to Amón the gouernour of the citre, & to Ioásh the King's sonne.

26 And say, Thus saith the King, Put this man in the prison house, & fede him with bread of affliction and with water of affliction vntil I returne in peace.

27 And Michaiáh said, If thou returne in peace, the Lord hath not spoken by me. And he said, Heaie, all ye people.

28 So the King of Ifraél and Iehoshaphát the King of Iudáh wêst vp to Ramóth Gileád.

29 And the King of Ifraél said vnto Iehoshaphát, I wil I change my selfe, and entre into the battell: but put thou on thine apparel. So the King of Ifraél chaged him selfe, and they went into the battell.

30 And the King of Arám had commanded the captaines of the charrets that were with him, saying, Fight you not with small nor great, but against y King of Ifraél onely.

31 And when the captaines of the charets sawe Iehoshaphát, they said, It is the King of Ifraél: and they compassed about him to fight. But Iehoshaphát ccyed, & y Lord helped him & moued them to departe from him.

32 For when the captaines of the charets sawe that he was not the King of Ifraél, they turned backe from him.

33 Then a certuene man drew a bowe" my-ghtely, & smote the King of Ifraél betwene the ioyntes of his brigadine: there fore he said to his charetman, Turne thine hand, and carie me out of the hoste: for I am hurt.

34 And the battell increased that day: and the King of Ifraél astode still in his charet against the Arimites vntill euin, and dyed at the time of y sunne going down.

CHAP. XIX.

4 After Iehoshaphát was valued by the Prophet, he called againe the people to the honoring of the Lord. 5 He apporoeth judges and ministers, 6 And exhorteth them to feare God.

7 And Iehoshaphát the King of Iudá returned a safe to his house in Ierusalém.

2 And Iehú y sonne of Hanáni the Seer wêth D.11.

p So they that wil not belone y trueth, God fendeth strong deliuiou, that they should belone lyce, 2. The K.120 q. By this cru- elize his ambe- cion and hy- poetie was discovered th the hypocrisies boast of y fpa- rin which they have not, and declare that malice againft the, in whome the true fpirit it.

p Repe him ftrictly in prifon and let him tale hun- gre and thrift.

10a, Michaiáh.

f Thus y wie- led thune by that, owne fchallne co efcape Gods calgments. o he threaten- ne: by his worde.

t He cryed in the Lord by ac nowwfedging his laute in going with this wic. ed King to wtre againft the worde of the Lord by his Prophet, and allo by d fi- ng meres, for the Com. I have he f o- plece, w i n tately I do, beque the buberg it

u He defem- blid his hurt, that his fu il- d est might fight more eun viguedly.

Iudges appointed.

II. Chron.

Ichoshaphats prayer 1224

able declares that the wrath and iudgement of God is your all fuches, that supports the wrecks, and rather than not in dede

they are con- mitants all fi- che at hate Lord "The wrath for the
 God b He visited all his colored and brought his people from
 idolants to knowledge of the true God. c To the to pre- ferm
 you, if you do inflate, or to punish you, if you do the converse
 d He will de- clare by the sharpness of punishment, that he
 hates all iniquities. Deu. 10.17. Job 14.19. Aff. 10.24. rom
 1.11. gal. 2.6. phd. 4.9. 1.18. 1 pet. 1.17 a The Priests and
 Levites & Shalbe judge matters accor- ding to the words of the
 Lord f That is, to trye whether & mother was done at vawa- res
 or at on see purpose, Humb 1:12 deut 4.41. g Manning, & God
 wode punish them make Sharpe- ly, if this wold one execute
 lothice singh h Shalbe ch of overfeet of & publish affa- res of
 the re- alme f That Shal be- ne the hande- ling of infe- riour
 canes. h God will af- fit them that do not re a That is, &
 closerfared & Ammonites in langage & up- pared the He-
 brews think that they were & Amitations, but as may up peace
 by the to verse, they were the Ioh- mans of moiz Seip b Called
 the dead f: who- re God de- fired, th. fi- ve cates for fane

out to mete him, and said to King Icho- shaphát, a Woldest
 thou belpe the wic- ket, and loue them that hate the Lord;
 therefore for this thing & wrath of the Lord is vpon thee.

Neurtheles good things are founde in thee, because thou hast
 take away the gro- ues out of the land, and hast prepared thi-
 ne heart to feke God.

So Ichoshaphat dwelt at Ierufalém, & returned and went through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

And he set iudges in the land throughout all the strong cities of Iudáh, citie by citie,

And said to the iudges, Take hede what ye do: for ye execute not the iudgements of man, but of the Lord, & he wilbe with you in the cause and iudgement.

Wherefore now let the feare of Lord be vpon you: take hede, & do it: for there is no iniquitie with the Lord our God, nethere respect of persones, nor receiuing of rewarde.

Moreover in Ierufalém did Ichoshaphát set of the Levites, and of the Priests and of the chief of the families of Israel, for the iudgement and cause of the Lord: and they returned to Ierufalém.

And he charged them, saying, Thus Shal ye do in the feare of the Lord faithfully and with a pettite heart.

And in eterle cause that Shal come to you of your brethren that dwel in their cities, betwene blood and blood, betwene lawe and precept, statutes and iudgemets, ye Shal iudge them, and admonish them that they trespass not against the Lord, that & wrath come not vpon you and vpo your brethre. Thus Shal ye do & trespass not. And beholde, Amariáh the Priest Shal e &

chief ouer you in all matters of the Lord, & Zebadiáh the sonne of Ishmael, a ruler of the house of Iudáh, Shalbe for all the Kings affaires, & the Levites Shalbe officers before you. Be of courage, and do it, and the Lord Shalbe with the good.

CHAP. XX.

Ichoshaphát and the people pray vnto the Lord. 27 The marmelous vellere that the Lord gave him against his enemies. 30 His reign and altes.

After this also came the children of Moab and the children of Ammón, and with them of the Ammonites against Ichoshaphát to battel.

The there came that tolde Ichoshaphát, saying, There cometh a great multitude against thee from beyond: the Sea, out of Arámi: and beholde, they be in Hazzón Tamár, which is Engédi.

And Ichoshaphát feared, and set him selfe

to be the Lord, and proclaimed a fast throughout all Iudáh.

And Iudáh gathered them selues together to alike counsel of the Lord: they came eué out of all the cities of Iudáh to inquire of the Lord.

And Ichoshaphát stode in the Congrega- cion of Iudáh and
Ierufalém in the house of the Lord before the new cour,

And said, O Lord God of our fathers, at not thou God in
heauen and reignest not thou on all the kingdomes of the heath
& and in thine hand is power and might, & none is able to
withstand thee.

Didest not thou our God cast out the inhabitants of this land
before thy people Israel, and gauest it to the sede of Abta-
biám thy friend for eues

And they dwelt therein, and have buyle thee a Sanctuarie
therein for thy Name, saying,

If euil come vpon vs, as the s' sworde of iudgement, or
pestilence, or famine, we wil stand before this house and in thy
pre- sence (for thy Name is in this house) & wil crye vnto thee
in our tribulation, and thou wilt heare and helpe.

And now beholde, the children of Ammón and Moab, and
moût Seis, by whome thou woldest not let Israel go, when they
came out of the land of Egypt: but they turned aside from
them, and destroyed them not:

Beholde, I say, thei rewarde vs, in coming to cast vs out of
thine inheritance, which thou hast caused vs to inherit.

O our God, wilt thou not iudge them for there is no strength in vs to stand before this great multitude that cometh against vs, nether do we know what to do: but our eyes are towarde thee.

And all Iudáh stode before the Lord with their yong ones, their wives, and their children.

And Iahaziél the sonne of Zechariah the sonne of Benazih, the sonne of Iciél, the sonne of Mattaniáh, a Leuite of the sonnes of Asaph was there, vpon whome came: the Spirit of the Lord, in the maddes of the Congregacion.

And he said, Hearken ye, all Iudáh, & ye inhabitants of Ierufalém, and thou, King Ichoshaphát: thus faith the Lord vnto you, Feare you not, nether be afraid for this great multitude: for the battel is not yours, but Gods.

Tomo: owe go ye downe against them: beholde, they come vp by the cleft of Ziz, and ye Shal linde them at the end of the broke before the wildernes of Icucl.

Ye Shal not nede to fight in this battel. And shil, moue not, and beholde the fal- uacion of the Lord towarde you. o Iudáh,

This decile rish what the feare of the goalce as, & is as a psyche to starve them to pray, and to depend on Lord, where as it moweth the wicked sober to ink, after worldly mea- nes & pollutes, or els to fail two adjuers.

d He gooddeh his prayer vpo Gods pour, whereby he is able to
helpe, and also on his meri, which he w, claimed to wid his,
for as a ch as he ha- the once cho- for them and begonne to
there his gra- ces towarde term

1. King 4.17. chap 6.18.

2. Measly, wro- re which com- meth by Gods note iudge-
ment for our sonnes f That is, it is here called vpon, and thou
declares & thy presence and tenour

Deu 2.9. nehem 13.3.

We only put our trust to thee and waste for our delina- rance to
be ha- men That is, be- fore the Arke of & concen.

Which was moved by the Spirit of God to prophesie.

They say against God you to el- be, will e for you

and

God fighteth for Iudáh. II. Chron. Iehorám.

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and Ierufalem, feare ye not, nether be a-fraied: tomorowe go
out against them, and the Lord wilbe with you. 1 The
Iohshaphat bowed down with his face to the earth, and all
Iudah & the inhabitants of Ierufalem fell down before the
Lord, wosfuping the Lord. And the Leuates of the children of

the Kohathites and of the children of the Corbitesfode vp to
prafe the Lord God of Ifrael with a loude voice on his. 20 And
when they arofe early in the morning, they went for the to the
wilderness of Tekoa: & as they departed, Iohshaphat fode and
faid, Heare ye me, o Iudah, and ye inhabitats of Ierufalem: put
your trust in the Lord your God, and ye fhalbe afflu-red: beleue
his o Prophetes, and ye fhal prosper. 21 And whe he had
confulted with the people, and appointed fingers vnto the
Lord, & them that fluilde praife him that u in the beautiful
Sanctuarie, in going for the before the men of armes, & faying,
Prafe ye the Lord, for his mercie lafteh for euer, 22 And when
they began to fhoute, and to praife, the Lord laied ambushmets
against the chuldre of Ammon, Moab, and o mout Seir, which
were come against Iudah, and they flewe one another. 23 For
the children of Ammon and Moab rose against the inhabitats
of mount Seir, to flea & to deftroy them: and when they had
made an end of the inhabitats of Seir, euerie one helped to
defroy another. 24 And when Iudah came toward Mizpah in
the wilderness, they loked vnto the mul-titude: and beholde,
the carkefies were fal-len to the earth, and none efcaped. 25
And when Iohshaphat and his people came to take away the
fpoyle of them, thei found amog them in abundance bothe of
fubftance & also of bodies lade with pre-cious jewels, which
thei toke for the fel-ues, til they colde cary nomore: they were
thre dayes in gathering of the fpoile: for it was muche. 26 And
in the fourte day thei 9 affembled them felues in the valley of

Berachah: for thei thei bleffed the Lord: therefore thei called the name of that place, The vallei of Berachah vnto this day. 27 The euerie man of Iudah & Ierufalem returned with Iohshaphat their head, to go againe to Ierufalem with ioye: for the Lord had made the to twoye ouer their enemies. 28 And they came to Ierufalem with vio-les, and with herpes, and with trumpets, eurn vnto the hoife of the Lord. 29 And the feare of God was vpon all the kingdoms of the earth, when they had beat d that the Lord had foght against the

enemies of Ifrael. So kingdome of Iehofhaphat was qui-et, & his God gaue him ref on eury fide. And Iehofhaphat reigned ouer Iudah, and was fiue & thirtie yere olde, whe he began to reigne: and reigned fiue and twcrie yere in Ierufalem, and his mothers name was Azubah the daughter of Shilhi. And he walked in the waye of Afa his father, and departed not therefrom, doing that which was right in the fight of the Lord. Howbeit the hie places were not taken away: for the people had not yet prepared their hearts vnto the God of their fa-thers. Concerning y ref of the aftes of Ieho-fhaphat firft and laft, beholde, thei are wri ten in the boke of Iehu the fonne of Hanani, which is mencioned in the boke of the Kings of Ifrael. Yet after this did Iehofhaphat King of Iudah ioyne him felfe with Ahaziah King of Ifrael, who was giuen to do euli. And he ioyned with him, to make ship- pes to go to Tarfhi: and thei made the shippes in Ezion Gaber. Then Eliezer the fonne of Dodauah of 1. Kng. 16, 2. Macefah prophecied agaist

Iehofhaphat, 1. Kng. 22, 49. faying, Becaufe thou half joyned thy felf with Ahaziah, the Lord hathe broken thy works. and the shippes were broken, that thei were not able to go to Tarfhi. a Thus God wode not be- ne his to yoy- ne in focume with idolaters & wicked me.

CHAP. XXI.

1 Iehofhaphat dyth. 2 Iehorám faccadeth him. 3 Which hyeath his brethre. 4 He was bright to idolatry. 5 And faduceh the people 16 He is appressed of the Philistans. 12 His miserable end.

1 Iehofhaphat the flept with his fathers, and was buryed with his fathers in the citre of Daud: and Iehorám his fonne reigned in his ftead.

2 And he had brethren the fonnes of Ieho-fhaphat, Azariah, and Iehtel, & Zechariah, and Azariah, and Michaël, & Shephariah. All these were the fonnes of Iehofhaphat King of Ifrael.

3 And their father gaue them great giftes of filuer and of golde, and of precious things, with ftrong cutes in Iudah, but the kingdoms gaue he to Iehorám: for he was the eldeft.

4 And Iehorám rose vp vpo the kig dome of his father, and made him felfe ftróq, & flewe all his brethren with the fworde,

and also of the princes of Ifrael.

5 Iehorám was two and thirtie yere olde, when he began to reigne; and he reigned eight yere in Ierufalem.

6 And he walked in the waye of the Kings of Ifrael, as the houfe of Ahab had done: for he had the daughter of Ahab to wife, and he wrought euli in the ries of Lord.

a Read chap. 15,7 how by Ifrael is mean Iudah b Kng. 2,16. b Becue the wicked liue e-uer in care & also art, imbu-tion, they be-come cruel, & fpre not to murther them, whom by ne-tere they opht must: to che-rib: defend e Morning of Iudah & ban-tionin d So that we fe how it ca not be y a fholde iou it with y wicked & ter- in God. Dd.iii.

Ichorams horrible death. II. Chron.

Ahaziáh slayne 1224

CHAP. XXII.

1 Sam. 7. 12. 2 King 2. 4. 3 2. 1. 4 King 2. 19. Chap 6. 16.

7 Howbeit the Lord wolde not destroy the house of Dauid, because of the covenant that he had made with Dauid, and because he had promised to give a light to him, and to his sonnes for ever.

8 In his dayes Edom rebelled fro vnder the hand of Iudáh, and made a King ouer them.

9 And Ichorám wêth forthe with his princes, and all his charets with him: & he rofe vp by night, and fmote Edom, which had co-passed him in, and the captaines of the charets.

10 But Edom rebelled from vnder the had of Iudáh vnto this day. the did a Libnah rebell at the fame time from vnder his hand, because he had forsaken the Lord God of his fathers.

11 Moreouer he made his places in the mountains of Iudáh, and caused the inhabitants of Ierusalém fo commit fornicacion, and compelled Iudáh thereto.

12 And there came a writing to him from a Eliáh the Prophet, saying, Thus faith the Lord God of Dauid thy father, because thou hast not walked in the waves of Iehofhaphát thy father, nor in the waves of Afa King of Iudáh,

13 But hast walked in the way of the Kings of Israel, and hast made Iudáh and the inhabitants of Ierusalém to go a whoring, as the house of Aháb went a whoring, and hast also sleaze thy brethré of thy fathers house, which were better then thou,

14 Beholde, with a great plague wil y Lord smite thy people, and thy children, & thy wines, and all thy substance,

15 And thou shalt be in great diseases in the disease of thy bowels, vntil a thy bowels fall out for the disease, day by day.

16 So the Lord stirred vp against Ichorám the spirit of the Philistims, and the Arabians that were beside the Ethiopias.

17 And they came vp into Iudáh, and brake into it, and carried away all the substance that was found in the Kings house, & his sonnes also, and his wines, so that there was not a sonne left him, saue a Iehoaház, the yongest of his sonnes.

18 And after all this, the Lord fmote him in his bowels with an incurable disease.

19 And in process of time, even after the end of two yeres, his guttes fell out with his disease: so he dyed of sore diseases: & his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yere olde, and reigned in Ierusalém eight yere, and lived without being desired: yet they buryed him in the citre of Daud, but not among the sepulchres of the Kings.

1 Read 2 King. 8. 22.

2 Morning, 10 berne, because that the idolater bretheth younes with God, as deeth the abulstress to her housband 3 Some

thimbe that this was Aliáh, so called, because he had the Spirit in abundance, as had Aliáh.

4 We se this example daily promised vp them that fall away from God, and become idolater and more heret of their brethré. There were other Arabians in Africa Southward. toward Egypt. Called also Ahaziáh, as Chap 12. 1, or Azariah, yet 4.

5 That is, as some wine, he was not regarded, but opposed for his wit Iudáh & idolater: so that his sonne reigned in yeres, this father yet lying without sinner & after his fathers death he was coloured to reigne fall, as Chap 12. 2.

6 So the Lord stirred vp against Ichorám the spirit of the Philistims, and the Arabians that were beside the Ethiopias.

7 And they came vp into Iudáh, and brake into it, and carried away all the substance that was found in the Kings house, & his sonnes also, and his wines, so that there was not a sonne left him, saue a Iehoaház, the yongest of his sonnes.

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10 When he began to reigne, he was two and thirtie yere olde, and reigned in Ierusalém eight yere, and lived without being desired: yet they buryed him in the citre of Daud, but not among the sepulchres of the Kings.

1 Ahazáh reigneth after Ichorám. 2 Iohí King of Israel hylleth Ahazáh to Athaliáh putteth to death all the Kings image 11 Iohíh efeapeth.

2 And the inhabitants of Ierusalém made Ahaziáh his yogest sonne Kig in his stead: for the armie y came with the Arabians to the camp, had slease all the eldest: therefore Ahaziáh the sonne of Ichorám King of Iudáh reigned.

3 Two and foury yere olde was Ahaziáh whe he began to reigne, & he reigned one yere in Ierusalém. and his mothers name was Athaliáh the daughter of Omri.

4 He walked also in the waves of the house of Aháb: for his mother counseled him to do wickedly.

5 Wherefore he did euil in the sight of the Lord, like the house of Aháb: for they were his counselors after the death of his fathers, to his destruction.

6 And he walked after their counsel, and went with Ichorám the sonne of Aháb King of Israel to sight against Hazael King of Arám at Ramóth Gileád: and the Aramites fmote Iorám.

7 And he returned to be healed in Izreél, because of the wounds wherewith they had wounded him at Ramáh, when he fogh with Hazael King of Arám. Now Azariah the sonne of Ichorám King of Iudáh went down to se Ichorám the sonne of Aháb at Izreél, because he was diseased.

8 And the destruction of Ahaziáh came of God in that he wêt to Iorám: for when he was come, he went forthe with Ichorám against Ichú the sonne of Nimshí, who me the Lord had anointed to destroy the house of Aháb.

9 Therefore when Ichú executed judgement upon the house of Aháb, and foode the princes of Iudáh and the sonnes of the brethren of Ahaziáh that waited on Ahaziáh, he slewe them also.

10 And he foght Ahaziáh, and they caught hi where he was hid in Samaria, & broght him to Ichú, and slewe him, and buryed him, because, said then, he is the sonne of a Iehofhaphát, which foght the Lord with all his heart. So the house of Ahaziáh was not able to reteine the kingdom.

11 Therefore when Athaliáh the mother of Ahaziáh sawe that her sonne was dead, she arose and destroyed all the Kings seede of the house of Iudáh.

12 But Iehofhabeáth the daughter of the King, toke Iosáth the sonne of Ahaziáh, and stale him from among the Kings sonnes, that sfulde be slease, and put him and his nurse in the

bed chamber: so Iehofhabeáth the daughter of Kig Ichorám the
wife of Iehoiadá the Priest (for she

1 Kírg. 2. 24.

2 Mornog, the Philistim.

3 Read Chap. 10. 20.

4 That is, as

4 that the death

of his father.

5 She was A-

5 Iube daughter,

who was

the sonne of

Omri.

6 He sleweth,

that it was

neces followed

that the rulers

are fothe as
their counse-
ters be, & that
there can not
be a good Kig,
that suffered
wicked coun-
sealers.

7 He sleweth,
that it was
neces followed
that the rulers
are fothe as
their counse-
ters be, & that
there can not
be a good Kig,

that suffered
wicked coun-
sealers.

8 He sleweth,
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that the rulers
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that suffered
wicked coun-
sealers.

12 He sleweth,

that it was

neces followed

that the rulers

are fothe as

their counse-

was

Iehoidáthe Priest.

II.Chron. Ioáh anointed King 4058

was the sister of Ahaziáh) hid him from Athaliáh: so she slewe him not.

1 Meaning, in the chamber, where the Priests and Levites are, & kept their courses weekly in a Triple h To wit, of Iudáh

2 King.11.4. 1 a. Of the res- gate of Acha- liáh, or after g death of Aha- tiáh.

b Meaning of Iudáh & Bn- 1000 read why they are called Israel, Chap.15.17

2 Sam 9.12. 1 king.2.4. chap.21.7.

3 King. 11. 4. a Which was the chief gate of the Temple toward
g Gai

d Meaning, make any in mules or to hinder their enterprise.

e Which had finished their course on the Sabbath, & to the
other part moved to keep their turns.

f Meaning, the noble holy place where g Artu ftode.

12 And he was with them hid in the house of God six yeres,
whiles Athaliáh reigned ouer the b land.

CHAP. XXIII.

1 Ioáh the some of Ahaziáh is made King. 2 Atha- liáh is put to
death 17 The Temple of Baal is destroyed. 18 Iehoiadá
appointed ministers on the Temple.

A Nd a in the leuente yere Iehoiadá waxed bolde, and toke the
capta- nes of hundreths, to wit, Azeriáh the sonne of Ierohám,
and Ithmaél the sonne of Ie- hohanán, and Azariáh the sonne
of Obéd, and Maasiáh the sonne of Adaiáh, and E- liíhaphát
the sonne of Zichri in covenant with him.

2 And they went about in Iudáh, & gathe- red the Leuites out
of all the cities of Iu- dáh, and the chief fathers b of Israel: and
they came to Ierusalém.

3 And all the Congregation made a cou- nant with the King in the house of God: & he said vnto them, Beholde, the Kings sonne muste reigne, as g Lord hathe said of the sonnes of Dauid.

4 This is it that ye shal do, The third parte of you that come on the Sabbath of the Priests, and the Leuites, shalbe porters of the dotes.

5 And another third parte towards the Kings house, and another third parte at the g gate of the c fundacion, and all the people shalbe in g courtes of the hou- se of the Lord.

6 But let none come into the house of the Lord, saue the Priests, and the Leuites that minister: they shal go in, for they are holy: but all the people shal kepe the watch of the Lord.

7 And the Leuites shal compaffe the Kig round about, and euerie má with his wea- pon in his hand, and he that entreth s in- to the house, shalbe sleane, and be you, with the King, when he commeth in, and when he goeth out.

8 So the Leuites and all Iudáh did accor- ding to all things that Iehoiadá the Pri- est had commanded, and toke euery man his men that came on the Sabbath, with them that went out on the Sabbath: for Iehoiadá the Priest did not discharge the courses.

9 And Iehoiadá the Priest deluered to the captaines of hundreths speares, and shields, and bucklers which had bene

King Dauds, and were in the house of God.

10 And he caused all the people to shad (eue- rie man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar and by the house round about the King.

11 Then they brought out the Kings son- ne, and put vpon him the crowne and ga- ne him the s testimonie, and made him King. And Iehoiadá and his sonnes anointed him, and said, God saue the King.

12 But when Athaliáh heard the noise of the people running and praising the King, she came to the people into the house of the Lord.

13 And whe she loked, beholde, the King stode by his pillar at the entring in, & the princes & the trumpets by the King, & all the people of the land retoyced, and blewe the trumpets, and the singers were with instruments of musike, and they that colde sing praise: then Athaliáh rent her cloches, and said, b Treason, treason.

14 Then Iehoiadá the Priest brought out the captaines of hundreths that were go- uerners of the hoste, and said vnto them, Haue her forthe of the ranges, & he that followeth her, let him dye by g fwarde: for the Priest had said, Slea her not in the house of the Lord.

15 So they layed hands on her: and when she was come to the entring of the horse- gate by the Kings house, they slewe her there.

16 And Iehoiadá made a c covenant be- twene him, and all the people, and the King, that they wolde be the Lords peo- ple.

17 And all the people went to the house of Baal, and destroyed it, and brake his al- tars and his images, and slewe a Mat- tán the Priest of Baal before the altars.

18 And Iehoiadá appointed officers for the house of the Lord, under the hands of the Priests and Leuites, whome Da- uid had distributed for the house of the Lord, to offer burnt offrings vnto the Lord, as it is written in the Lawe of Moses, with reioycing and singing by the appointment of Dauid.

19 And he set porters by the gates of the house of the Lord, that none that was vncleane in any thing, shulde entre in.

20 And he toke the captaines of hundreths, and the noble men, and the gouerners of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lord, and they went through a the hie gate of the Kings house, and sit the King vpon the throne of the kingdome.

21 Then all the people of the land reioy- ced, & the citie was quiet, after that the i had sleane Athaiah with the fwarde.

CHAP. XXIII.

4 Ioáh repasreth the house of the Lord 17 After the death of
Iehoiada he falleth to idolatry 21 He smuts to death Zechariah
the Trophes 22 Iusáh is killed

g That is, the bote of the Law, or as so- me read, they put vpon
him his royal appa- eel.

Or, seue the King standing.

b Declaring her vizle ljudéam, which having vntoity, & by
marther relo- ped the crow- ne, wolde did haue defeated the
true poffes son, and there- sore called true obediere, treason.

c To seyas & her parrie, & to masterine her anouriste.

b That they wolde onely ferue him and renounce all idolatry

According to their covenant made to the Lord

in as the Lord commanded in his Lawe bo- che for the per
sone and allso the citie. Deu. 15.9 & 15. Or, charge.

Nemb.11.4.

a Which was the principal g- te, that the king might be sone of
all the people.

b For where a tyrant & an idolatry ring- oeth, here can be no
quiet-

ner for g pla- gors of God are ever using such people.

Dd.111.

Taxes proclaimed.

II. Chron.

Ioáh fleane 6/1224

2. King. 12, 1.

of his own fexiles to After him refigneth. Am a. fch.

I Oafh was feuen yere olde when he be- gan to reigne, and he reigned fourite yere in Ierufalém: and his mothers name was Zubiáh of Beel-fheba.

3 And Ioáfh did vprightly in the fight of the Lord, all the dayes of a Iehoiadá the Prift.

4 And Iehoiadá toke him two wiues, and he be gate fonnes and daughers.

5 And afterward it came into Ioáfh min- de, to renue the houle of the Lord.

And he affembled the Priftes and the Leuites, & laid to them, Go out vnto the cities of Iudáh, and gather of all Ifraél money to repaire the houle of your God, from yere to yere, and hafte the thing: but the Leuites hafted not.

6 Therefore the King called Iehoiadá, the chief, and laid vnto him, Why haft thou not required of the Leuites to bring in out of Iudáh and Ierufalém the taxe of Mofes the feruant of the Lord, and of the Congregation of Ifraél, for the Ta- bernacle of the teftimonie

7 For wicked Achaiafh, or her children- brake vp the houfe of God: and all the things that were dedicate for the houfe of the Lord, did thei beftowe vpon Baa- lim.

8 Therefore the King commanded, and they made a cheft, and fet it at the gate of the houfe of the Lord.

9 And they made proclamacion through Iudáh and Ierufalém, to bring vnto the Lord the taxe of Mofes the feruant of God, laid vpon Ifraél in the wilder- nes.

10 And all the princes and all the people reioyced, and brought in, and caft into the cheft, vntil they had finfhed.

11 And when it was time, thei brought the cheft vnto the Kings officer by the hand of the Leuites: and when they fawe that there was muche filuer, then Kings Scri- be (& one appointed by his Prift) came and emptied the cheft, and toke it, and carried it to his place againe: thus they did day by day, and gathered filuer in abun- dance.

12 And the King and Iehoiadá gaue it to fuche as did the labour or worke in the houfe of the Lord, and hyréd mafons

and carpenters to repaire the houle of the Lord: they gaue it also to workers of yron and brafte, to repaire the houle of the Lord.

13 So the workemen wrought, and the worke "amended through their hands: and they reftored the houle of God to his ftate, & ftrengthened it.

14 And when they had finfhed it, they broght the reft of the filuer before the

King and Iehoiadá, and he made thereof veltils for the houle of the Lord, enen veltils to minifter, bothe morters & incen- fe cuppes, and veltels of golde, and of fil- uer: and they offred burnt offrings in the houle of the Lord continually all the dayes of Iehoiadá.

15 But Iehoiadá waxed olde, and was ful of daies and dyed. An hundred and thir- tie yere olde was he when he dyed.

16 And thei buryed him in the citte of Da- uid with the Kings, becaufe he had done good in Ifraél, and toward God and his houle.

17 And after the death of Iehoiadá, ca- me the princes of Iudáh, and did reueré- ce to the King, & the King hearkened vn- to them.

18 And they left the house of the Lord God of their fathers, and served groues and idoles: and wrath came vpon Iudáh and Ierusalém, because of this their tref- pas.

19 And God sent Prophetes among them, to bring them againe vnto the Lord: and thei made protestation among them, but they wolde not heare.

20 And the Spirit of God came vpon Ze- chariah the sonne of Iehoiadá the Priest, which stood abone the people, and said vnto them, Thus saith God, Why trans- gresse ye the commandements of Lord. surely it stand not proper: because ye ha- ue forsaken the Lord, he also hath forsaken you.

21 Then they conspired against him and stoned him with stones at the command- ment of the King, in the court of the house of the Lord.

22 Thus Ioásh the King remembered not kindenes which Iehoiadá his father had done to him, but slew his sonne. And when he dyed, he said, The Lord oke vpó it, & require it.

23 And when the yere was out, the hoste of Arám came vp against him, and thei came against Iudáh and Ierusalém, & destroyed all the princes of the people fró among the people, and sent all the spoile of them vnto the King of Damascus.

24 Though the armie of Arám came with a small company of me, yet the Lord deli- uered a very great armie into their hand,

because they had forfaken the Lord God of their fathers: and they gaue sentence againſt Ioáſh.

25 And when thei were departed from him, (for thei left him in great difeafes) his owne ſeruants conſpired againſt him for the blood of the children of Iehoiada the Priſt, and flewe him on his bed, and he dyed, and they buryed him in the ci- tie of Dauid: but they buryed him not in

For the wile- ted Kings me prececutors and Achaiah had deftrated the veſtills of the Temple, or turned the to of viſs of their idoles.

b Signifying, that thei col- de not honour bl to moche, who had fo ex- celluly ſer- ued in your be of Lord, and in the af- ſtures of him minn wealth Which were ſtatters, and know now the King was deſtient of his who did war- che our him as a father, & therefore brought him to moſte vile id- latere

b They toke beauf it earth and all cream it to wines, that except they returned to the Lord, he wolde moſte givenſelfly pro- nuſh their reſi- delitie & rebel- lion.

In a place e- bone the poo- ple to the re- ſe he might be heard in There is no rage ſo could it beſtely as of them who hearers God harbchar deuſd, and deſtieve more in ſuperſtion & idolature, then in the true ſer- vice of God & pure ſimplici- tion of his wor- de

a ftrange my death & repul- remy blood at your hands or he
fpeaketh that by pro- phresis, becau- fe he knew that God wol-
de do it. This Zacharia is al- fo call'd the fonne of Bura- chie
Mar 21, by, hocue his programmes were Idáh. Be rucháh,
Ieho- iadá. &c.

o That is, re- proved & chec- ted him, and handed him
reprouffly p Meinig Za- charie & was one of Iehoi- dan fom, a
it a Prophet of the Lord.

the

b Who was a faithful cou- feler, and go- terred him by the
worde of God. Or, gaue him tunwiser.

b He meaneth not the ten tri- ben, but only the verities of
Iudáh and Beauam.

c For he was the his Prift. Eind. 20, 1.

d The Scribe- re doeth ter- me her chre, he came fhe was a
cruel mur- therer, and a hlaſphemous idolaterfa

a. King. 12, 2.

Eind. 20, 13.

e Iodá at wa- reinaftful me, whome the King had ap- pounded
for that master.

f Signifying, & this thing was none by adju- fe and counfel,
and not by a- ny one was at- leftion.

"She a medi- ne was upon the worke, weaft, to me repated.

Amaziáh.

II. Chron. Iudahs foyle. 201407/1224

the sepulchies of the Kings.

26 An i these are they that conspired against him, Zabád the
stone of Shimráth an Ammoniteille, and Ichozabád the stone
of Shimrith a Moabiteille.

q That is, concavity his son ner, &c r That is, the reparation.

27 But q his sonnes, and the summe of the taxe gathered by
him, and the s fundacion of the house of God, beholde, they
are written in the stone of the boke of the Kings. And Amaziáh
his sonne reigned in his stead.

CHAP. XXV.

3 Amaziáh puteth them to death which some his father to He
sendeth back, them of Israel 11 He overcame the Edomites. 14
He fallish to siddarve 17 And Iudáh King of Israel
overcommeth Amaziáh. 27 He is slayne by a unisperance.

2 And he did v up rightly in the eyes of the Lord, but not with a peisite heart.

3 And when the kingdom was est, blished vnto him, he slewe his seruants, that had slayne the King his father.

4 But he slewe not their children, not did, as it is written in the Law, or in the boke of Moses, where the Lord commanded, saying, "The fathers shall not dye for the children, neither shall the children dye for the fathers, but euerie man shall dye for his owne sinne.

5 And Amaziáh assembled Iudáh, and made them captaines ouer thoufands, & captaines ouer hundredths according to the houf.s of their fathers, throughout all Iudáh and Beguansin: & he nombled them from twentie yere olde and aboue, and founde among them thre hundreth thou-fand chosen me, to go forthe to the warre, and to handle speare and shield.

6 He hyred also an hundreth thoufand valiant men out of Israel for an hundreth talents of siluer.

7 But a man of God came to him, saying, O King, let not the armie of Israel go with thee: for the Lord is not with Israel, neither with all the house of Ephraim.

9 If not, go thou on, do it, make thy selfe stt og to the battel, but God shall make thee fall before y enemie: for God hathe power to helpe, and to cast downe.

9 And Amaziáh said to the man of God, What shall we do then for the hundreth talents, & I have given to the hoste of Israel? Then y man of God answered, The Lord is able to s give thee more then this.

10 So Amaziáh separated the, to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against

Iudáh, and they returned to their places with great angre.

11 Then Amaziáh was encouraged, and led for the his people, & went to the salt valley, and smote of the children of Seir, ten thoufand.

12 And other ten thoufand did the children of Iudáh take alue, and caryed them to the toppe of a rocke, and cast the downe from the toppe of the rocke, and they all burst to pieces.

13 But the men of the armie, which Amaziáh sent away, that they shulde not go with his people to battel, fell vpon the cities of Iudáh from Samaria vnto Beth-horón, and smote thre thoufand of them, and toke mucche spoyle.

14 Now after that Amaziáh was come fro the slaughter of the Edomites, he bioght the gods of the children of Seir, and set them vp to be his gods, and worshiped them, and burned incense vnto them.

15 Wherefore the Lord was wroth with Amaziáh, and sent vnto him a Prophet, which said vnto him, Why hast y fought the gods of the people, which were not able to deliver their owne people out of thine hand?

16 And as he talked with him, he said vnto him, Have they made thee y Kings counfeler cease thou: why shulde they smite thee? And the Prophet ceased, but said, I knowe that God hath determined to destroye thee, because thou hast done this, and hast not obeyed my counfel.

17 Then Amaziáh King of Iudáh toke counfel, and sent to Ioáth the sonne of Ichoahaz, the sonne of Iehá King of Israel, saying, Come, let vs se one another in the face.

18 But Ioáth King of Israel sent to Amaziáh King of Iudáh, saying, The thistle that is in Lebanon, sent to the cedre that is in Lebanon, saying, "Give thy daughter to my sonne to wife: & the wilde beast that was in Lebanon went & trode downe the thistle.

19 Thou thinkest: lo, thou hast smiten Edóm, and thine heart lifeth thee vp to bragge: abide now at home: why doest thou prouoke to thine hurt, that thou shuldest fall, and Iudáh with thee?

20 But Amaziáh wolde not hear: for it was of God, that he might deliuer them into his hand, because they had fought the gods of Edóm.

21 So Ioáth the King of Israel went vp: & he, and Amaziáh King of Iudáh sawe one another in the face at Bethshemeh, which is in Iudáh.

22 And Iudáh was put to the worfe before Israel, and they fled euerie man to his tents.

b For the ten means who David had brought to behold, rebelled under Icho- rá m Ichoa- phato loune : In the 2. Rig 14.7 this rock he is called y cattie Sela b That is, the hudreth thou- fand of Israel.

I Thus where he shulde ha- ne given the praise to God for his benef- ter and great vishore, he fel from God, and did most vish- dish-one fel. in He proueh that whatino- ner can not la- ve h! false, one his worfhi- pers, as on God but on idole n Meaning, the King

o So hard it is for the car- nal man to be admonished for his fame, that he conf- ucts, mocheth & threareneh him that war- neth him vea, imprisoneth him & puteth him to death, 2 Chro id, 10 & 18, 16 & 24, 21

p That is, let vs trye y mit- ter haid to have for ye n as oikmed, th t the armie of the Israel- to whom he had in wages, & dimise by the counfel of the Prophet, had destroyed certaine of the cities of Ju- dah

2 King 14.9. q That God of times pla- gueth by those mianes,
who- ren me more truff, to reache them to have their recourse
only to him and to sheve his s dymnely mouth their heirs to
fill- loue y wrath shulde their destruction.

Ecd.

Vzziáh.

II. Chron.

Vzziahs leproffe

Morning the lucessers of Obéd Edómi for the houle here the
name of the chief father.

a. King. 24. 25

23 But Ioáfh the King of Ifraél toke Ama-ziáh King of Iudáh,
the sonne of Ioáfh, the sonne of Iehoaház in Bethlshéméfh, &
brought him to Ierusalém, & brake downe the wall of Ierusalém,
from the gate of E-phiáim vnto the corner gate, foure hun-
dredth cubites.

24 And he toke all the golde and the filuer, and all the veffels
that were founde in the houle of God with Obéd Edóm, and in
the treasures of the Kings houle, and the children that were in
hollage, & returned to Samaria.

25 And Amaziáh the sonne of Ioáfh Kíg of Iudáh lued after the death of Ioáfh sonne of Iehoaház King of Ifraél, fiftene yere.

26 Cócerning the reft of the actes of Ama-ziáh firft & laft, are they not written in the boke of the Kings of Iudáh and Ifraél.

27 Now after the time that Amaziáh did turne away from the Lord, they wrought treafon againft him in Ierufalém: & when he was fled to Lachifh, thei fet to Lachifh after him, and fieve him there.

28 And thei broght him vpon horfes, & bu-ryed him with his fathers in the citie of Iudáh.

CHAP. XXVI.

9.2 Vzziáh obeying the Lord, proſpereth to his enterpri-fes. 10 He waseth proud & uſurpath the Priſets: ffi-ze. 11 The Lord plegaeth him to The Priſets drone him out of the Temple, & conclude him out of the Lord's houſe. 12 His buried, and his ſucceſſour.

a. King. 24. 25 a. Call. 4 alfo Azariáh.

b. He fortified is and made it through the ci- ne was, alfo called Eliáh & Elarba, once to y red tea & King. 25. 26

4. This was one that Ze- chariáh that was the ſonne of Iehoaház, but ſome o- ther Prophet of that name & Por God

wa- ner forthwith any I fabneh vnto him, and therefore man
is the caufe of his owne def- ignition.

a. Then Iachal paged tribute to figne of fob- fiftme.

1. Henall ye people of Iudáh toke Vz-ziáh, which was fixtene
yere olde, & made him King in the ftead of his father
Amaziáh.
2. He buylt Elóth, & reftored it to Iudáh after that the King
flept with his fathers. * Sixtene yere olde was Vzziáh,
when he began to reigne, and he reigned two and fiftie yere
in Ierufalém, and his mothers name was Iecolráh of
Ierufalém.
3. And he did vprightly in the fight of the Lord, according to
all that his father A-maziáh did.
4. And he foght God in the dayes of Ze-chariáh (which
vnderftode the vifions of God) and when as he foght the
Lord, God made him to profper.
5. For he went for the and foght againft the Philiftims, and
brake downe the wall of Gath, and the wall of Iabnéh, and
the wall of Afhdód, and buylt cities in Afhdód, and among
the Philiftims.
6. And God helped him againft the Phili-ftims, and againft the
Arabians that dwelt in Gur-báal and Hammeunim.

7. And the Ammonites gave geftres to Vz-ziáh, and his name
fpred to the entring in of Egypt: for he did moſte valiantly.
8. Moreouer Vzziáh buylt towres in Ieru-
falém at the corner gate, and at the valley gate, & at the t
turning, and made them ſtrong.
10. And he buylt towres in the wildernes, and digged many
ciſternes: for he had muche cartel bothe in the valleys and
plaines, plowmen, and drefſers of vines in the mouſſiftmes,
and in a Carmél: for he loued houl bandiie.
11. Vzziáh had alſo an hoſte of fighting me that wét out to
warré by bádés, according to the counte of their number
vnder the hand of Ierél the ſcribe, and Maaſeriáh the ruler,
v vnder the hand of Hananiáh, one of the Kings captaines.
12. The whole h number of the chief of the families of the
valiát men were two thou-ſand and fix hundreth.
13. And vnder their hand was the armie for warre, the hundreth
and ſeuē thouſand, and ſiue hundreth that foght valiantly
to helpe the King againſt the enemye.
14. And Vzziáh prepared them throughout all the hoſte, ſthelds,
and ſpeares, and hel-mets, and brigandines, and bowes, and
ſto-nes to fling.

15. He made also verie artificial engins in Ierufalém, to be vpon the towres and vpe the corners, to shoure arowes and gieat sto-nes: and his name spred farre abioade, be-cause God did helpe him merucloufly, til he was mightie.
16. But when he was strong, his heart was lift vp to his deftuction: for he tranfgref-ted againft the Lord his God, & went vnto the Temple of the Lord to burne incense vpon the altar of incense.
17. And Azariáh y Prift went in after him, and with him foure score Prifts of the Lord, valiant m.in.
18. And they withftode Vzziáh the King, & laid vnto him, a It perteineeth not to thee, Vzziáh, to burne incense vnto the Lord, but to y Prifts the fonnes of Aarón, that are consecrated for to offer incense: b go fon the of the Sanctuarie: for thou haft tráfgreffed, and thou shalt haue none honour of the Lord God.
19. Then Vzziáh was wroth, and had incen-se in his hand to burne it: & whale he was wroth with the Prifts, the leprosse rofe vp in his forehead before the Prifts in the house of the Lord bside the incése altar.
20. And whé Azariáh the chief Prift with all the Prifts looked vpon him, beholde, he was leprout in his forehead, and they caufed him haftely to departe thince: and he was euen compelle l to go out, because the Lord had smiten him.

21. And Vzziáh the King was a lepre vnto the day of his death,
and dwelt as a lepre in an houle aparte, becaufe he was cut
of fcó the houle of the Lord: & Iothám his fonne

Nohom. 3. 29. & 20 f Where as y walle or con- re turneith. *
20. 30.

g That is, in mount Carmel, men th. wor- de significh, in the
fructift field it is alfo talim for a greue care of come, when it is
fuf, as Leut. 3. 29.

h Of y chief officers of the Kings houle, no of the cap- taines
and ire- geants for warre.

the eagle by the I. 20. 30. 31. & to our man.

i Thus prof- perme caufih men to truft in them ficher, & by
forp. ring him, which is th. enter the reef, procure their owes
per dictim.

k Though his cule fented to be good & alfo his inten- cilly, it
be cau- fe they were not governed by the words of God, he did
wickedly, and was therefore bothe neftely rafted & alfo
punished.

fonne

2. King. 25. 2. According to the com- diment of the Lord,
Lent.

3. 29.

Iothám.

II. Chron. Ifraels crueltie.

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m And there- fore was bu- ryed sparce in the time field, but
not in the same fe- palthis a sh his predces- ters

2. King 11.33

a Yo wrt, to of fer in cwt, a- gain f w orde of God, which thirg
is ipuké in the chuen- dation of Io- thám

b 1h.y were not cleane pur ged from ido- lattie

c Which was fix score cubi- tes her, it was for the bright called
Ophel a was it? 'Balt gore, and men- con is made of it, ch' p
1.4 "Sir Cern.

Or, yrrly

d He Sheweth that all prof- p rite cometh of God, who neuer
faileth, when we put our trial in him.

2. King 10.2. Or, predces- ter

a He was an idolatre, like them. b As the ido- lates have ere
some chief idoles, who a- re as patron: des were the- fe
Baalim) th have they o- thers which are inferior & do represent
great idoles

fonne ruled ouer the Kings houfe, and iud- ged the people of the land.

22 Concerning the reft of the actes of Vz- ziah, firft and laft, did Ifaiáh the Prophet the fonne of Amóz write.

23 So Vzziáh fl pt with his fathers, and they buryed him with his father's in the field of the buryal, which pertained to the Kings: for they faid, He m is a lepre. And Iothám his fonne reigned in his ftead.

CHAP. XXVII.

1 Iothám reigneth, and ouerfioneth the Ammonites 2 Hu reigne Crdeath. 3 Aház in fonne reigneth in his ftead.

I Othám b was fyue & twentie yere olde when he began to reigne, and reigned fixtene yere in Ierufalém, and his mothers name was Ierufiáh the daughter of Za- dók.

2 And he did vprihtly in the fight of the Lord according to all that his father Vz- ziah did, faue that he entred not into the 4 Temple of the Lord, and the people did yet b corrupt their wares.

He buylt the bye c gate of the houfe of the Lord, and he buylt very muche on the wall of the caftel.

5 Moreover he buylt cities in the moun- taines of Iudáh, and in the forefts he buylt palaces and towers.

And he foght with the King of the chil- dren of Ammón, and preuailed againft them. And the children of Ammón gaue him the fame yere an hundreth talents of filuer, and ten thoufand "meafures of wheat, and ten thoufand of barley: this did the children of Ammón giue him" bohe in the fecond yere and the thud.

So Iothám became mightie d because he directed hi: way before the Lord his God.

Concerning the reft of the actes of Io- thám, and all his warres and his wayes, lo, they are writen in the boke of the Kings of Ifraél, and Iudáh.

He was fyue and twentie yere olde when he began to reigne, and reigned fixtene yere in Ierufalém.

And Iothám flept with his fathers, and they buryed him in the citie of Daud: & Aház his fonne reigned in his ftead.

CHAP. XXVIII.

2 Aház an idolater is ginaerion the hands of the Syríks, and the King of Ifraél. 3 The Prophet reproueth the Ifraelites crueltie.

12 Iudáh is mulffed with enemies. 13 Aház mernafith his idolatre. 24 Hu death and fuerefiur.

1 Aház b was twentie yere olde when he began to reigne, and reigned fix- tene yere in Ierufalém, and did not vpri- ghtly in the fight of the Lord, like Daud his father.

2 But a he walked in the wayes of ý Kings of Ifraél and made euen molten images for b Baalim:

3 Moreover he burnt incenfe in the valley of Ben-hinnóm, & burnt his fonn's with fyre, after the abominations of the heathé whome the Lord had caft out before the children of Ifraél.

4 He facrificed alfo and burnt incenfe in the lie places, and on hilles, and vnder euerie giene trz.

5 Wherefore the Lord his God deliuered him into the hand of the King of the A- ramites, and they fmote him, and toke of his, "manie prifoners, and broght them to Damafcus: and he was alfo deliuered into the hand of the King of Ifraél, which fmote him with a great slaughter.

6 For c Pekah the fonne of Remaliáh, flewe in Iudáh fix fcore thoufand in one day, all "valiant men, becaufe they had forfaken the Lord God of their fathers.

7 And Zichri a 'mightie man of Ephráim flewe Maafciáh the Kings fonne, and Az- rikam the gouernour of the houfe, and El- kanáh the feconde after the King.

8 And the children of Ifraél toke prifoners of their brethren, d
two hundreth thou- fand of women, fonnes and daughters, and
caryed away muche fpoile of them, and broght the fpoile to
Samaria.

9 But there was a Prophet of the Lords, (whofe name was
Odéd) and he went out before the hofte that came to Samaria,
& faid vnto them, Beholde, e becaufe the Lord God of your
fathers is wroth with Iudáh, he hahe deliuered them into your
hand, and ye haue flaine them in a rage, that reacheth vp to
heauen.

10 And now ye purpofe to kepe vnder the children of Iudáh
and Ierufalém, as fer- uants and handmaidens vnto you: but are
not you fuhe, that f finnes are with you be- fore the Lord your
God?

11 Now therefore heaie me, and deliuer the captaines againe,
which ye haue také pri- foners of your brethren: for ý fearece
wrath of the Lord a toward you.

12 Wherefore cretine of the chief of the children of a Ephráim,
Azariáh the fo- ne of Iehohanán, Ferechiáh the fonne of
Mefhîlk móth, and Iehizkiáh the fonne of Shallúm, and Amafá
the fonne of Hadláí, ftoode vp againft them that came from the
warre,

13 And faid vnto thé, Bring not in the cap- riues hether: for
this fhaibe b a finne vpon vs againft the Lord: ye entéd to adde

mo- re to our finne: and to our trefpaffe, thogh our trefpaffe be great, & the fearce wrath of God is againft Ifraél.

14 So the armte left the captiues and the fpoile before the princes and all the Con- gregation.

15 And the mé that were f named by name, tofe vp and toke the prifoners, and with Ee.ii.

Or, made them puffe through the fyre as Con- H.6 Jen.18.33.

"Sir, a great captain.

c Who was Kig of Ifraél

"Sir, fonne of fireigh

"Or, gynae.

d Thus by the nube magnor of God Ifraél defroyed Iu- dáh.

e For they thoght th.y had ouercome them by thue owne calizor- nes, & did not confider that God had deli- uered them in- to their bida, becoufe Iu- dáh had offen- ded him f may not God alwel putish you for yme fleues, as we hahe done thofe men for theres, feing yours are greatest

g Which tri- he was now greatest, and had mofe an- turitie.

h God wof not fuffe this fin- ne, which we chom againft him, to be vu- penified.

[illegible]

the spoile clothed all that were naked among them, and arrayed them, and shod them, and gave them meat and gave them drink, and 3 anointed them, and carried all that were feeble of them upon asses, & brought them to Jerichó the citie of Palmetrees to their brethren: so they returned to Samaria.

16 4 At that time did King Aház send unto the 5 Kings of Asshur, to helpe him.

17 (For the Edomites came moreover, and slewed of Iudáh, & carried away captives.

18 The Philistims also invaded the cities in the lowe country, and toward the South of Iudáh, and toke Bethshémesh and Aralon, and Gederóth and Shochó, with the villages thereof, & Timnáh, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had humbled Iudáh, because of Aház King of Israel: for he had brought vengeance upon Iudáh and had grievously transgressed against the Lord)

20 And Tiglath Pilneaser King of Asshur came unto him who troubled him and did not strengthen him.

21 For Aház "toke a portion" out of the house of the Lord and out of the Kings house and of the princes, and gave unto & King of Asshur: yet it helped him not.

22 And in the time of his tribulation did he yet trespassive more against the Lord, (this is King Aház)

23 For he sacrificed vnto the gods of Da- mascus, which 4 plagued him, & he said, Because the gods of the Kings of Arám helped them, I wil sacrifice vnto them, & they wil 5 helpe me: yet they were his ruine, and of all Israel.

24 And Aház gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the dores of the house of the Lord, and made him altars in euerie corner of Ierusalém.

25 And in euerie citie of Iudáh he made his places, to burne incense vnto other gods, and provoked to angre the Lord God of his fathers.

26 Concerning the rest of his actes, and all his wayes first and last, beholde, they are written in the boke of the Kings of Iudáh, and Israel.

27 And Aház slept with his fathers, & they buryed him in the citie of Ierusalém, but broght him not vnto the 1 sepulchres of the Kings of Israel: and Hezekiah his son- ne reigned in his steady.

CHAP. XXIX.

5 And said vnto them, Heare me, ye Leui- tes: sanctifie now
your selues, and sanctifie the house of 1 Lord God of your
fathers, and carye for the 6 the filthines out of the Sanctuarie.
7. Meaning all the idoles, al- tart, grouse & whateomer was

occupied in their seru- ce, and where- with the Te- ple was
pol- lated.

8 For our fathers haue trespassed, and done euil in the eyes of
the Lord our God, and haue forsaken him, and turned away
their faces from the Tabernacle of the Lord, & turned their
backes.

9 They haue also shut the dores of the porche, and quenched
the lampes, and ha- ue nether burnt incense, nor offred burnt
offerings in the Sanctuarie vnto the God of Israel.

10 4 Wherefore the wrath of the Lord hathe 6. He sheweth
bene on Iudáh and Ierusalém: & he hathe 7 that the con- tempe
of reli- made them a 'slattering, a desolation, and 8 gion is the
con- an hissing, as ye se with your eyes. 9. 1. 1. 1. 1. 1. 1. 1.
1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1.

9 For lo, our fathers are false by 1 swords, and our sonnes, &
our daughters, and our wines are in captivity for the same
cause.

10 Now "I purpose to make a covenant 10. 1. 1. 1. 1. 1. 1. 1.
1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1.

11 Now my sonnes, be not deceived: for the Lord hathe 12
chosen you to stand be- fore him, to serue him, and to be his
mini- sters, and to burne incense.

We take where the bread was just to order

h By this ma- cer of Ipsethe the kbrew in meant: a cre- ence
Adigice & Ipset, to do a thing, & whf there is no delay Lem. 4,
14.

f For without sprinkling of blood nothing colds be fan- ctified,
like 9, 21 exod 24,8

h That is the King and the kidders, as Icn 4, 15 for they that
odred a finne ofring, most lay their banks upon it, co signiis,
that they had de- ferred that death, and also that they did
confect at to God to be thereby fan- ctified, Exod 19, 10 2.
Chro 16, 4. I. This thing was not ap- pointed of me, but it was
the commindemfe of God

m The Psilme which David had appopte I to be long for ukles
going,

16 And the Priests went into the inner par- tes of the house of
the Lord, to f clenfe it, & broght out all the vnclennes that they
founde in the Temple of the Lord; into the courte of the house
of the Lord: and the Leuites toke it, to carie it out vnto the
broke Kidron.

17 They begin the first day of the t first moneth to fanctifie it,
and the eight day of the moneth came they to the porche of y
Lord: so they fanctified the house of the Lord in eight dayes,
and in the sixtete day of the first moneth they made an end.

18 Then they went in to Hezekiah the King, and said, We haue clenfed all the house of the Lord and the altar of burnt offering, with all the vessels thereof, & the ' shewbread table, with all the vessels thereof:

19 And all the vessels which King Ahaz had cast aside when he reigned, and trans- gressed, haue we prepared and fanctified: and beholde, they are before the altar of the Lord.

20 And Hezekiah the King h rose early, and gathered the princes of the citie, and went vp to the house of the Lord.

21 And they broght seuen bullockes, and seuen rams, and seuen lambes, and seuen hegoates, for a s fin offering for the king- dome, and for the fanctuarise, and for Iu- dah. And he commanded the Priests the sonnes of Aaron, to offer them on the altar of the Lord.

22 So they fl. we the bullockes, and y Priests received the blood, & s sprinkled it vpon the altar: they slewe also the rams & spun- kled the blood vpon the altar, and they slewe the lambes, and they spunkled the blood vpon the altar.

23 Then they broght the hegoates for the sinne offering before the King & the Co- gregation, k and they lased their hands vpon them.

24 And the Priests slewe them, & with the blood of them they clfed the altar to re- concile all Israel: for the King had com-

manded for all Israel the burnt offering & the sinne offering.

25 He appointed also the Leuites in the house of the Lord with cymbales, with viol-s, and with harpes, according to the commandement of David, and God the Kings Seer, and Nathan the Proph. t: for the commandement wa by the hand of the Lord, and by the had of his Prophetes. 26 And the Leuites stode with the instru- ments of David, and the Priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering vpon the altar: & when the burnt offering begs, the song of the Lord began with the trumpets, and the instru- ments n of David King of Israel.

28 And all the Congregation worshiped, singing a song, and they blewe the trum- pets: all this continued vntil the burnt of- fring was finished.

29 And when they had made an end of of- fring, the King and all that were present with him, bowed them selues, and worshi- ped.

30 The Hezekiah the King & the princes commanded the Leuites to praise the Lord with the o wordes of David, and of Asaph the Seer. so they praised with ioye, and they bowed them selues, and worshiped.

31 And Hezekiah spake, and said, Now ye haue conf. crate your selues to the Lord: come nere and bring the sacrifices and of- frings of praise into the house of the Lord. And the Congregation broght sacrifices, and offings of praises, and euerie man that was willing in heart, offred burnt offrings.

32 And the number of the burnt offrings, which the Congregation broght, was se- uentie bullockes, an hundreth rammes, and two hundreth lambes: all these were for a burnt offering to the Lord:

33 An I for sanctification sit hundreth bul- lockes, and thie thousand shepe.

34 But the Priests were to sewe, & were not able to slay all the burnt offrings: therefo- re their brethren the Leuites did helpe them, til they had ended the worke, & vn- til other Priests were sanctified: for the Le- uites were more vpriight in heart to sanctifie them selues, then the Priests.

35 And also the burnt offrings were many with the fat of the peace offrings and the drinke offrings for the burnt offering. so the service of the house of the Lord was set in order.

36 Then Hezekiah reioyced & all the peo- ple, that God had made the people so r rea- dy: for the thing was done sodenly.

C H A P. XXX.

c. 1) The keeping of the Pafseouer by the Kings commu-
dement. 2 He exhorteth Israel to turn to the Lord. 3 He preach
for the people 4 His oblatum and the prins. 5. 7 The Leuites
blesse the people

1 And Hezekiah sent to all Israel, and Iudah, and also wrote
letters to E. phraim and Manasleh, that they shulde co- me to
the house of the Lord at Iru-falem, to kepe the Pafseouer vnto
the Lord God of Israel.

2 And the King and his princes and all the Congregation had
taken counsel in Ieru- falem to kepe the Pafseouer in the
secde- moneth.

3 For thei colde not kepe it at this time, because there were not
Priests ynow fan- ctified, nether was the people gathered to
Ierufalem.

n Which Da. und La Japp. in ted en orain. f Lord with

o With that praline where- nt mention is made t Chro 16,8

the said your hands

p That is, for the holy of- frings.

q Manag, we- re more sen- tions to set for word the reli- gion.
Lem. 5, 6.

r He sheweth that religion can not peace- de, except God
conce the ho- ure of the peo- ple.

s Meaning all Israel whome Tisgah Palace far had not ta hen
away into the capenite, 2 King 15, 19. b I hugh that oght to
haue done it in the first moneth, 21 Exod 12, 18 nom 9, 1, 7,
15 if any were not cleane, or ela had along tor- net, they might
differ it vnto the seude mo- meth, as Nom. 9, 10.

Ee.iii.

Hezekiahs exhortation.

II. Chron.

The Pafécouer.

c. Fré one end of the land to y other, North and South

d. In fache fort and partich, as God had appointed.

e. He will have compassion on them, and pre- ferent them.

7. Submit your fellow to the Lord, and re- bellie no more.

g. God will not only prefer you, but through your reputation re- fore your bre- ther, which for their fi- nees be gone, into the hun- dred of the con- mon. H. Though the wicked smoke as the first man of God, by whom he cal- lish the two- gettes, when 19, 14, yet the words ex- chute our o'freds in the case of God, I'd He shawth the clyth why some they some much or God's calling, to which he came him. Spent is with the one for it much, their heart, & the other are life to them, shares W. Which de- viareth that we must put away those things where- with God is offended, be- fore we can ferent him o- right. 2. Being there, were  with a little hear here no the prince; & the readers of the people, Chap 15, 26 To me, of the little of the Pafécouer

4 And the thing pleased the King, and all the Congregation.

5 And they decreed to make proclamation throughout all Israel from a Beerthéba euen to Dan, that they should come to ke- pe the Pafécouer vnto the Lord God of Israel at Ierufalém: for they had not done it of a great time, & as it was witton.

6 So the poites went with letters by the commission of the King, and his princes, throughout all Israel and Judah, and with the commandment of the King, saying, Ye childeré of Israel, tuine againe vnto the Lord God of Abraham, Iznák, and Israel, and he wil return to the remnant that are escaped of you, out of the hands of the King of Asshúir.

7 And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: and there- fore he made them desolate, as ye se.

8 Be not ye now stifnecked like your fa- thers, but if giue the had to the Lord & co- me into his Sactuarie, which he hathe fan- ctified for euer, and ferue the Lord your God, and the scarcene of his wrath shal- tume away from you.

9 For if ye returne vnto y Lord, your bre- thren and your children shal finde mercie before them that led them captives, and they shal & returne vnto this land: for the Lord your God is gracious and merciful, and wil not tuine away his face from you, if ye conuert vnto him.

10 So the poites went from citie to citie through the land of Ephraim, and Mana- seh, euen vnto Zebulán: but they haug- ghed them to scone, and mecked them.

11 Ne ertheles duers of Athér, and Ma- našeh, and of Zebulán siomitted them selues and came to Ierufalém.

12 And the hand of God was in Judah, so that he gave them one heart to do the co- mandemet of the King, and of the rulers, according to the words of the Lord.

13 And there assembled to Ierufalém muche people, to kepe the feast of y vancauned bread in the seconde moneth, a very great assembler.

14 And they arose, & toke away the altars that were in Ierufalém: and all those for incense toke they away, and cast them into the broke Kidron.

15 Afterward they shoue the Pafécouer the fourtenate day of the seconde moneth: and the Priests and Leuites were ashamed, and fancified them selues, and broght the burnt offerings into the house of the Lord.

16 And they stode in their place after their maner, according to the Law of Moses the man of God: and the Priests sprinkled the blood, recessed of the hands of the Leuites.

17 Because there were manie in the Cógre- gacion that were not fancified, therefore the Leuites had the charge of the killing of y Pafécouer for all that were not clea- ne, to fancifie it to the Lord.

18 For a multitude of the people, enen a mul- titude of Ephraim, & Manašeh, Issachár & Zebulán had not clenfed them selues, yet did eat the Pafécouer, but not as it was witton:

wherefore Hezekiah prayed for them, saying, The good Lord be merci- ful toward him.

19 That prepareth his whole heart to sike y Lord God, the God of his fathers, hogst he be not clenfed, according to the purificacion of the Sanctuarie.

20 And the Lord heard Hezekiah, & hea- led the people.

21 And the children of Israel that were pre- sent at Ierufalém, kept the feast of the vn- leauened bread seven dayes w great ioye, and the Leuites, and the Priests praised the Lord, day by day, singing with low- de instruments vnto the Lord.

22 And Hezekiah spoke comfortably vnto all y Leuites that had good knowledge to sing vnto the Lord: & they did eat in that feast seven dayes, & offred peace offings, & praised the Lord God of their fathers.

23 And the whole assembler toke counsel to kepe it other seven dayes. So they kept it four dayes with ioye.

24 For Hezekiah King of Judah had giuen to the Congregacion a thousand bul- lockes, and seven thousand shepe. And the princes had giuen to the Congrega- cion a thousand bullockes, and ten thou- sand shepe: and many Priests were fan- ctified.

25 And all the Congregació of Judah re- loyced with the Priests and the Leuites, & all the Congregacion that came out

of Israel, and the strangers that came out of the land of Israel,
& that dwelt in Judah.

26 So there was great ioye in Ierufalém: for since the time of
Silomón the sonne of David King of Israel there was not the
like thing in Ierufalém.

27 Then the Priests and the Leuites aro- se, and blessed the
people, and their voy- ce was heard, and their prayer came vp
vn to heauen, to his holy habitation.

CHAP. XXXI.

2 The people deftvoye idolarrie. 3 Hezekiah apprintech Priests
& Leuites, 4 and proudeth for their thing. 5 He ordeneeth ever
siers to deftvshute to euerie one his- portion.

3 And whil all these thigs were sniffed, all Israel that were
founde in y cities of Judah, went out & brake the images, &
cut downe the groues, & brake downe the hie places, and the
altars through out all Judah & Beniamin, in Ephraim also and
Manašeh,

p. He hoowe, y faith and fince rute at heart was more a- prable
to God, then the observeth of these circum- nes, & there- fore
he prized vnto God to pardon this faure vnto the people, which
did not offent of malice but of ignorance. o That is, did werge
the as purified.

"His Body to the heart.

p. This great libracluse de- cteeth how King, princes & all they, to whom God had he goon where with, right to be one he ready to belowe it in writing for the of Gods glo-

9. According to that which is written No. 6, 25, whil they should dimuf- faith people.

a. According to the chum- ment of the Lord, Deut 7, 25 10th 7, 1. & one 25, 40.

Tithes and offrings.

II. Chron. Prouision for the Priests 1224

b That is, all they which ex met to the Pai- trance.

c That is, in f Temple where this assembled as in a text

Num. 27.4. 6 p.

d The tithes & first frutes for the manned- ce of f Priests and Leuites e That their minder might not be manned- ed with prouision of wor- dely chigs but f they might wholly & cha- refully firm the Lord as published

f Which they had dedicate to the Lord by a v. v. g For the relief of the Priests, Leu- tes, widowes, pupils, fa- cherless, gran-

gers & fuchs as were in ne- ne fute h That praised the Lord,
and prised for all prosperite to his people

i He sheweth that this ple- toons liberals me is expedite for f
manna- ment of the ministers, and that God che- fore prospe-
reth his peo- ple, & meres- seth by his blessing that which is
grief.

“Eve by the Good.

Mansfleh, vntil they had made an end:af- terward all the b
childre of Ifrael retuned euerie ma to his poffefion, into their
ow- ne cities.

2 And Hezekiah appointed the courfes of the Priests and
Leuites by their turnes, e- uerie man according to his office,
befhe Priests & Leuites, for the burnt offrings & peace
offrings, to minister & to giue than- kes, and to praise in the
gates of the ctenis of the Lord.

3 (And the Kings portion was of his ow- ne fubftance for the
burnt offrings, euer for the burnt offrings of the morning & of
the evening, and the burnt offrings for the Sabbaths, and for
the new moones, & for the folemne feaftes, * as it is written in
the Law of the Lord)

4 He commaed alfo the people that dwelt in Ierufalem, to giue
a d parte to the Pri- efts, and Leuites, that they might be e-
couraged in the Law of the Lord.

5 And when the commandment was spread, the children of Israel brought abundance of first fruits, of corn, wine, & oyle, & honey, & of all the increase of the field, and the tithes of all things brought they abundantly.

6 And the children of Israel & Judah that dwelt in the cities of Judah, they also brought the tithes of bullocks: and sheeps, and the holy tithes that were consecrated unto the Lord their God, & laid them on many heaps.

7 In the third month they began to lay the foundation of the heaps, and finished them in the fourth month.

8 And when Hezekiah & the princes came, and saw the heaps, they both blessed the Lord and his people Israel.

9 And Hezekiah questioned of the Priests and the Levites concerning the heaps.

10 And Azariah the chief Priest of the house of Zadok answered him, & said, Since the people began to bring the offerings into the house of the Lord, we have eaten & have been satisfied, & there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

12 And carved in the first frutes, and the tithes, & the dedicate things faithfully: & ouer the was Conaniah the Leuite, f chief, and Shimei his brother the seconte.

13 And Iehiél, and Azaziah, & Nahath, & Alahél, & Ierimoth, and Iozabád, and E- liél, and Ifmachiah, and Mahath, and Benaiah were ouerseers by the apponte- ment of Conaniah, and Shimei his bro- ther, by the comandement of H zechiáh the King, and of Azariah the chief of the houle of God.

14 And Koré the sone of Imnah the Leui- te porter toward the East, was ouer the things f were willingly offred vnto God, to distribute the oblations of the Lord, & the holy things that were consecrate.

15 And at his hand were Edén, & Miniamin, & Ielhúa, & Shemaiah, Amariah, and She- chaniáh, in the cities of the Priests, to di- stribute with fidelitie to their brethré by courses, bothe to the great and small,

16 Their daily porcion: beside their gene- tacion being males from thre yre olde and abouē, euer to all that entered into the houle of the Lord to their office in the charge, according to their courses:

17 Bothe to the generacio of the Priests af- ter the houle of their fathe, s, & to the Le- uites from twente yere old: & abouē, according to their charge in their courses:

18 And to the generation of all their children, their wives, & their wives and their daughters throughout all the Congregation: for by their fidelity are their partakers of the holy things.

19 Also to the wives of A-tón, the Priests, which were in the fields of suburbs of their cities, in every city the men that were appointed by names, should give portions to all the males of the Priests, and to all the generation of the Levites.

20 And thus did Hezekiah throughout all Judah, and did well, and uprightly, & truly before the Lord his God.

21 And in all the works that he began for the service of the house of God, both in the Law and in the commandments, to follow his God, he did it with all his heart, & prospered.

CHAP. XXXII.

1 Sennacherib smote Judah. 2 Hezekiah prepared for the war 3 He exhorted the people to put their trust in the Lord 4 Sennacherib blasphemed God. 20 Hezekiah prayed 21 The Angel destroyed the Assyrians, and the King is slain 22 Hezekiah is not thankful toward the Lord, 23 His death.

1 A Fier these things faithfully described, Sennacherib King of Assyria came 2 King 18, 19. and entered into Judah, and

besieged the affricated cities, & thought to "winne them for
occision, 20. him fulf. Rer. break them vp.

2 When Hezekiah sawe that Sennacherib was com:, & that his
"purpose was to fight" "Ete. faere against I rula'em,

3 Then he took counsell with his princes and his nobles, to
stoppe the water of the fountains without the citie: and they did
helpe him.

4 So many of the people assembled them selves, and stoppt all
the fountains, and the ruer that ran through the middes of the
countie-y, saying, Why shulde the Kings of Affricat come, and
finde much water?

b Who had al- so a portion & alonance in this distri- tion.

1 Mornng, that other by the faithful distr- hutions of the office,
re-sterin one had their parte in the thigs that we- re offred, or
ifs that their wi- nes & che'ded were relieved, because the Le-
uites were faithful in their office, and so depon- ded on them.

Ec.iiii.

Affricat blasphemie.

II. Chron.

Sennacherib flayne: 4/1224

"the he was fier-giband

a He made a double wall b Read 2 Sam 50 c Some read,
fourdes or doggers.

“He foke to there heart.

d That is, the power of man e Thus declar- eth that Hez- kiāh
did once put his trust in God, and yet made him fol- fe strong
and vfed, lawful menace, let he fluidde from totempe God; 3
Kyn. 12, 17. f While he be fleged La- chiāh.

g Thus f whi- led put no dif ferfē be-wa- ne true reli- gion &
falfe, God fluidde- for Hezekiāh only defro- ed idolater &
placed true to ligion that f Populs fiander the iemate of God
for when they defrone idolater, they fay the y they abolish reli-
gion f Thus is his blafphemie, f he wil com- pare the liuig God
to vile t- doles i When man hathe profpe- ristic, he fucil- lach
in pride and chometh him felfe able to reft and converne and
God him foll. h Herein we fe that when f wicked fpeake out of
the fer- uans of God, they care not to blafphere God him foll.
for if they foe red God, they- wide loue his feruans.

“And he toke courage, and buylt all the broken wall, and made
vp the towres, & another wall without, & ieparred a Milló in
the b citte of Daud, and made many c dartes and fluelds.

And he fet captaines of warre ouer the people and assembled
them to him in the broad place of the gate of the citie, and
“fpake comfortably vnto them, faying,

Be ftong and courageous: feare not, ne- ther be afraid for the King of Afhūr, ne- ther for all the multitude that is with him: for there be mo with vs, then is with him.

With him is an a arme of flefh, but with vs is the c Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the wordes of Heze- kiāh King of Iudāh.

a After this, did Sanneherib King of Af- shūr f. nd his feruants to Ierufalēm (while he was b against Lachifh, and all his domi mon with him) vnto Hezekiāh King of Iu dāh and vnto all Iudāh that were at Ieru- falēm, faying,

20 Thus faith Sanneherib the King of Afhūr, Wherein do ye trust, that ye wil remaine in Ierufalēm, during the flege

21 Docth not Hezekiah entice you to giue ouer your felues vnto death by famine & by thrift, faying, The Lord our God fhall deliuer vs out of the hand of the King of Afhūr

22 Hathe not f fame Hezekiāh take awaie his hie places and his t altars and commā- ded Iudāh and Ierufalēm, faying, Ye fhall wot fup before one altar, and buine incé- fe vpon it

23 Knowe ye not what I and my fathers ha- ue done vnto all the people of other coun- tieies 2 Were the gods of the nations of other lands able to deliuer their land out of mine hand

24 Who is he of all the b gods of thofe na- cion (that my fathers haue deftroied) that colde deliuer his people out of mine hand? that your God ffulde be able to de- liuer you out of mine hand

25 Now therefore let not Hezekiāh decei- ue you, nor feduce you after this forte, ne ther beleue ye him: for none of all f gods of any, nacion or kingdome was able to deliuer his people out of mine hand and out of f hand of my fathers: how muche leffe fhall your gods deliuer you out of mi- ne hand

26 And his feruantes fpake yet more againft the Lord God, & againft his b feruant He- zekiāh.

27 He wrote all foletters, blafpheming the Lord God of Ifraél and fpeaking againft him, faying, As the gods of the nations of other countries colde not deliuer their peo-

ple out of mine hand, fo fhall not the God of Hezekiāh deliuer his people out of mi- ne hand.

28 Then they cryed with a loude voyce in the Iewes fpeache vnto the people of Ie- rufalém that were on the wall, to feare the and to aiftonfth them, that they might ta- ke the citie.

29 Thus they fpake againft the God of Ie- rufalém, as againft the gods of the people of the earth, eum the m workes of mans hands,

30 But Hezekiāh the King, and the Prophet Ifaiāh the sonne of Amóz a praied agaift this and cryed to heauen.

31 And the Lord fent an Angel which de- froied all the valiant men, and the prices and a captaines of the hofte of the King of Afhūr: fo he returned “with fhaime to his owne land. And when he was come in- to the houfe of his god, they that came forthe of his rowne bowels, flewe him the- re with the fworde.

32 So the Lord faued Hezekiāh and the in- habitants of Ierufalém from the hand of Sanneherib King of Afhūr, and from the hand of all other, and mainteined the on euerie fide.

33 And many broght offrings vnto f Lord to Ierufalém, and prefents to Hezekiāh King of Iudāh, fo that he was a magnified in the fight of all nations ffrom thence forthe.

34 In thofe dayes Hezekiāh was ficke vn- to the death, and praied vnto the Lord, who fpake vnto him, and gaue him c a figne.

35 But Hezekiāh did not rendre accordig to the rewarde beftowed vpon him: for his heart f was lift vp, and wrath came vpon him, and vpon Iudāh and Ierufalém.

36 Notwithftanding Hezekiāh humbled him felfe (after that his heart was lifted vp) he and the inhabitants of Ierufalém, and the wrath of the Lord came not vp- on them in the daies of Hezekiāh.

37 Hezekiāh also had exceeding much riches & honour, & he gave him treasures of fil-uer, & of golde, and of precious stones, & of sweet odours, and of floures, and of all pleafant vessels:

38 And of store houses for the increase of wheat, and wine and oyle, and stables for all beasts, and rows for the stables.

39 And he made him cities, and had possession of sheep and oxen in abundance: for God had given him substance exceeding much.

40 This fame Hezekiāh also stopped the upper water springs of c Gihon, and led the freight vnderneath toward the citie of David Westward. so Hezekiāh prospered in all his works.

1 Their words are a riddle a King 18, 7.

m Which was to unfred, more de and anordred by men a This flow-ath when is f b. the cerque in all troubles & dangers.

a To the number of an hundred death hours fence and fion shouland, as a King 19, 10 “fde, won the we of fute. y Menzig, Adramdech, and fmerize his tonnes.

49, gourard.

9 Thus after trouble, God fendeth oftore in all them f portably a nite on him, and of fde, fypin their rich in his mcretes

a-King 20, 1. 1st. 21, 2 c To confirm his faith in Gods premer,
aho declared to him by his Prophet that his fife ffulde be
prolonged fifene yere fife was lif- ed vp with f pride of his vs
there & trea- fures & thew- ed them for an observation to the
ambaffo- dours of Raby ion.

Mr. conges, and barrenner. Mr. pretes.

1 Which alfo was called fi- loe, whereof mencion is ma de 1fa
8,6. 1st. 3-7.

31. But.

Manasseh.

II. Chron.

Amón.

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u Here we se the cause, why the faithful a- re computed, & at
to try whether they have faith or no, and that they may feel the
presence of God, who suffresh them not to be our come by re-
stricte, but in their wake- ness manifest strength.

31 But because of the ambassadours of the princes of Babel,
which sent vnto him to enquire of the wondre that was done in
the land, God left him to a trye him, & to knows all that was in
his heart.

32 Concerning the rest of the actes of He- zekiah, and his goodnes, beholde, the are written in the vision of Ishaiah the Pro- phet, the sonne of Amóz, in the boke of the Kings of Iudáh and Israel.

33 So Hezekiah slept with his fathers, and they buryed him in the highest sepulchre of the sonnes of Daud: and all Iudáh and the inhabitants of Ierusalém did him ho- nour at his death, and Manasseh his sonne reigned in his stead.

CHAP. XXXIII.

2 Manasseh an idolater 9 He caused Iudáh to err. 11 He used away prisoner into Babylon. 12 He prea- eth to the Lord, and is delivered. 13 He abhisheth is dolative, 16 And setteth up true religion 20 He dysth and Amon his sonne succedeth, 24 Whome he ounce servants stay.

2 King. 21, 2. 1 Manasseh was twelve yere olde, & whe he began to reigne, and he reigned sue and siftie yere in Ierusalém:

2 And he did euil in the sight of the Lord, like the abominacions of the heathen, & whome the Lord had cast out before the children of Israel.

3 For he went backe and buylt the hie pla- ces, & which Hezekiah his father had bro- ken downe: & and he set vp altars

for Baa- lim, and made groues, and worshiped all the hoste of the heauen, and serued them.

4 Also he buylt altars in the house of the Lord, whereof the Lord had said, "In Ie- rusalém shal my Name be for euer.

5 And he buylt altars for all the hoste of the heaue in the two courtes of the house of the Lord.

6 And he caused his sonnes to passe through y fyre in the valley of Ben-hin- nóm: he gaue him selfe to witchcraft and to charming, and to sorcerie, and he vfed them that had familiar spirits, and so the- sayers: he did verie muehe euil in y sight of the Lord to angre him.

7 He put also the karued image, which he had made, in the house of God: whereof God had said to Daud and to Salomón his sonne, "In this house & in Ierusalém, which I haue chosen before all the tribes of Israel, wil I put my Name for euer,

8 Nethei wil "I make the foore of Israel to remove any more out of the land which I haue appointed for your fathers, so that they take hede, & do all that I haue com- manded them, according to the Law and statutes and iudgements by the b hand of Moses.

9 So Manasseh made Iudáh and the inha- bitats of Ierusalém to err, & to do worse then the heathen, whome the Lord had

destroyed before the children of Isra-él.

10 And the Lord spake c to Manasseh & to his people, but they wolde not regarde.

11 Wherefore the Lord broght vpon them the captaines of the hoste of the King of Affhúr, which toke Manasseh & put him in setters, and bounte him in chaines, and ca- ryed him to Babel.

12 And when he was in tributació, he pray- ed to the Lord his God, and humbled him selfe greatly before y God of his father,

13 And prayed vnto him, and God was d en- treated of him, and heard his prayer, and broght him againe to Ierusalém into his kingdome: the Manasseh knewe that the Lord was God.

14 Now after this he buylt a wall without the citie of Daud, on the Westside of c Gihón in the valley, eue at the entue of the sift gate, & compassed about Ophel, and raised it very his, and put captaines of warre in all the strong cities of Iudáh.

15 And he toke away the strange gods and the image out of the house of the Lord, and all the altars that he had buylt in the mount of the house of the Lord, and in Ierusalém, and cast them out of the citie.

16 Also he prepared the a altar of y Lord, and sacrificed thereon peace offrings, and of thanks, and commanded Iudáh

to ser- ue the Lord God of Israel.

17 Neuertheles the people did sacrifice shil in the hie places,
but vnto y b Lord their God.

18 Concerning the rest of the actes of Manasseh, and his a
prayer vnto his God, and the wordes of the Seers, that spake to
him in the Name of the Lord God of Is- rael, beholde, the are
written in the boke of the Kings of Israel.

19 And his prayer and how God was intrea- ted of him, and all
his sinne, and his tres- passé, and the places wherein he buylt
hie places, and sit groues and images (before he was humbled)
beholde, they are written in the boke of the Seers.

20 So Manasseh slept with his fathers, and they buried him in
his owne b house: and Amón his sonne reigned in his stead.

21 Amón was two and twentie yere olde, when he began to
reigne, and reigned two yere in Ierusalém.

22 But he did euil in the sight of the Lord, as did Manasseh his
father, for Amón sa- crificed to all the images, which
Manasseh his father had made, and seued them,

23 And he humbled not him self before the Lord, as Manasseh
his father had humbled him selfe: but this Amón trespassed
more and more.

24 And his servants & conspired against him, and slewe him in his owne house.

c Meaning, by his Prophets, but their hearts were not touched to be- loue & repaid without the & the preaching of the worse taketh no pleasures.

d Thus afflicted giveth understanding for he that hath God in his affluence, now in his misfortune he seeketh vengeance to him

e Read Chap. Hicn. f Read Chap. 27:1-

g Which Solomon had commanded to be made.

h That by ignorance they were deceived thinking it not long to hope the altars, so that they worshipped God: but it is idolatry to worship God and together a life then he has appointed

i Which albert that it is not continued in the Shrew, yet because it is here mentioned & is wroth in the Grebe, we have placed it in the end of this house. 27:1, No. 21.

k Because he had so humble intended against the Lord, they did not be in him in it, if they of the king, but in the garden of the kings house.

Fli.

Iosáh.

II. Chron.

The Law found.

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25 But the people of the land flewe all the that had conspired against King Amón: and the people of the land made Iosáh his sonne King in his stead.

CHAP. XXXIII.

a Iosáh destroyeth the idoles, 2. And reffereth the Temple. 1a The body of the Law is found. 21 He foredeth to Huldáh the prophetess for counsel. 27 God beareth his prayer. 11 His maketh a covenant with God.

a. King 21.1.

a He followed Daud in all pounds that he followed Lord.

b When he was his three- ye yee old, he shewed him felfe zealous of God's glo- rus, & at twf- me yee old he abulfified idolatry and reffered from religion: a Which shew- eth that he wold: fe the reformation of his own eist.

d Read 2. Kig. 21.2.

e This great scale of this godlie King f bohe God set- eth forth as an example & patente to o- ther Kings & orders, to rea- che

the what God requireth of them. e. King 21.3.

the, the inter- and to Ierufal- lem, meaning, Chaphan, &c.

I Osáh was eight yee old whé he be- gan to reigne, and he reigned in Ieru- sálem one and thirtie yere.

2 And he did vprightly in the fight of the Lord, and walked in the wayes of a Daud his father, and bowed nether to the right hand nor to the left.

3 And in the eight yere of his reigne (when he was yet a childe) he began to feke af- ter the God of Daud his father: and in the twelfs yere he began to purge Iudáh, and Ierufalém from the hie places, and the groues, and the kerued images, and molté images:

4 And they brake downe in his fight the altars of Baalím, and he caused to cut downe the images that were on hie vpon them: he brake also the groues, & the ker- ued images, and the molten images, and stamp them to poudre, and strowed it vp- op the graues of them that had sacrificed vnto them.

5 Also he burnt the bones of the Priests vpon their altars, and purged Iudáh and Ierufalém.

6 And in y cities of Manasseh, & Ephráím, and Simeón, euen vnto Naphtalí, with their maules they brake all rounde about.

7 And when he had destroyed the altars and the groues, and had broken and stamped to poudre the images, and had cut downe all the idoles throughout all the land of Israel, he returned to Ierufalém.

8 Then in the eighteenth yere of his reigne when he had purged the land and the Temple, he sent Shaphán the sonne of Azaliáh, and Maaseáh the gouernour of the citie, and Ioáh the sonne of Ioaház the recorder, to repare the house of the Lord his God.

9 And when they came to Hilkiáh the hie Priest, they dehuered the money that was brought into the house of God, which the Leuites that kept the dore, had gathered at the hand of Manasseh, and Ephráim, & of all the residue of Israel, and of all Iu- dáh and Beniamin, and of the inhabitants of Ierufalém.

10 And they put it in the hands of them that shulde do the worke & had the ouer- fight in the house of the Lord: and they gave it to the workemen that wrought in the house of the Lord, to repare & amen- de the house.

11 Euen to the workemen & to the buyders gave they it, to bye hewed stone and timber for couples & for beames of the houses, which the Kings of Iudáh had destroyed.

12 And the men did the worke & faithfully, and the ouersers of them were Iaháh and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meihul- lam, of the children of the

Kohathites to set it forward: and of the Leuites all that colde skil of instruments of musike.

13 And they were ouer the bearers of burdés, and them that set forwarde all the work- emen in eueie worke: and of the Leuites were scribes, & officers and porters.

14 And when they brought out the money that was brought into the house of the Lord, Hilkiáh the Priest foide the b boke of the Law of the Lord giuen by the had of Moses.

15 Therefore Hilkiáh answered and said to Shaphán the chanceler, I haue founde the boke of the Lawe in the house of the Lord: and Hilkiáh gave the boke to Shaphán.

16 And Shaphán caryed the boke to the King, and brought the King worde againe, saying, All that is committed to the hand of thy seruants, that do they.

17 For they haue gathered the money that was founde in the house of the Lord, and haue deliuered it into the hands of the ouersers, and to the hands of the work- emen.

18 Also Shaphán the chanceler declared to the King, saying, Hilkiáh the Priest hathe guen me a boke, & Shaphán recit before the King.

19 And when the King had heard the wor- des of the Lawe, he tare his clothes.

20 And the King commanded Hilkiáh, and Ahikám the sonne of Shaphán, & Abdón the sonne of Micáh, & Shaphán the chan- celer, and Asaiah the Kings seruant, say- ing,

21 Go and enquire of the Lord for me, and for the rest in Israel and Iudáh, concer- ning the wordes of this boke that is foun- der for great & the wrath of the Lord y is fallen vpon vs, because our fathers haue not kept the worde of the Lord, to do af- ter all that is written in this boke.

22 Then Hilkiáh and they that the King had appointed, went to Huldáh the prophe- teshe the wife of Shallám, the sonne of Tokháth, the sonne of Hafráh keper of the wardrobe (and the dwelt in Ieru- sálem within the college) and they commuted hereof with her.

23 And she answered them, Thus saith the Lord God of Israel, Tel ye the man that sent you to me,

f For there were many portions and pieces annex- ed to the Tem- ple G Meaning, f they were in focke creden for their fide- ness, that they made none ac- ciques of that which that re- ceased, 2. Kig. 21.9.

h Read 2. Kig. 21.8.

i For y King was commu- ded to haue continually a cope of this boke, & to read therein day & night, Dom. 27.10.

k For forew that y worde of God had bone fo long suppressed,
and y people kept in ignorance, considering also the curies ci-
termed therein against y infi- gressors.

l Thus y god- ler do not only lament sh, it owne fours, but also
that their fathers and predest- shure haue of- fended God.

Or, T. Iudáh Or, Markar, in Meaning, e- ther of the Priests
arpe- rel, or of the Kings a Read hereof 2. King, 25.11. o That
is, to the King.

24 Thus

Iofiahs couenant.

II. Chron. The Pafleouer. 206 7/1224

This the speaketh in co receipt of the podiaters, who contraste
to reason and na- ture make that a god, which they have mis-
dicated framed with their whole hands 9 This decla- reth what
is f end of Gods threatings, to call his to repentance, & to
afford the unrepentance of their, destru- tion.

It may ap- pare that ve- ry fowe were touched & true
repentance, fe- ing that God spent the for a time onely for the
Kings fake.

f Porsfometh as neither vng nor old, col fe be expted feo the
cur es co- trined there- in, if they did man'greffe, he knew it
ap- pertained to all & was his dueite to fe it and to all for- ne,

that cur, re one might le arm to vnoy- de those possi- themes
by ferring God nught.

a Because he had charge o- ne all & omit answer for e- nerie
one that purchased, he thought it his dueite to fe y all that de
ma- he professio to receive the words of God

a King 23,23 1

24 Thus faith the Lord, Beholde, I wil brig euil vpon this
place, and vpon the inhabi- tants thereof, euen all the curses,
that are written in the boke which they have red before the
King of Iudáh:

25 Because they haue forfake me, and burnt incéfe vnto other
gods, to angre me with all the works of their r hands, therefore
shal my wrath fall vpon this place, & shal not be quenched.

26 But to the King of Iudáh, who frnt you to enquire of the
Lord, fo shal ye fay vnto him, Thus faith the Lord God of
Ifraél, The words which thou hast heard, shal come to puffe.

27 But becaufe thine heart did t melt, and thou didest humble
thy self before God, whé thou heardest his words against this
place and against the inhabitants thereof, and humbledst thy
feife before me and tairst thy clothes, and weptest before me, I
haue also heard it, faith the Lord.

28 Beholde, I wil gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shal not see all the euil, which I wil bring vpon this place, and vpon the inhabitants of the same. Thus they brought the King words againe.

29 Then the King sent and gathered all the Elders of Iudáh and Ierusalém.

30 And the King went vp into the house of the Lord, and all the men of Iudáh, and the inhabitants of Ierusalém, and the Priests and the Leuites, and all the people from the greatest to the smallest, and he read in their eares all the words of the booke of the couenant that was founde in the house of the Lord.

31 And the King stode by his pillar, and made a couenant before the Lord, to waite ke after the Lord, and to keepe his commandments, and his testimonies, and his statutes, with all his heart, and with all his soule, & yet he wolde accomplish the words of the couenant written in the same booke.

32 And he caused all that were founde in Ierusalém, and Bimamín to stand to it: & the inhabitants of Ierusalém did according to the couenant of God, euen the God of their fathers.

33 So Iofiah toke away all the abominations out of all the countries that pertained to the children of Ifraél, and compelled all that were found in Ifraél, to ferue the Lord their God:

& all his daes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

Iofiah kepeeth the Pafleouer. 1 He fetteth for the Gods feruice. 20 He fighteth against the King of Egypt, & dyeth. 24 The people be wayle him.

M Oreouer b Iofiah kept a Pafleouer vnto the Lord in Ierufalém, & they

flewe the a Pafleouer in the fourtente day of the first moneth.

2 And he appointed the Priests to their charges, and encouraged them to the fer- uice of the houfe of the Lord,

3 And he said vnto y Leuites, that b taught all Ifraél and were fancihied vnto y Lord, Put the holy Aike in the houfe which Sa- lomón the fonne of Daud King of If- raél did buyld: it shal be no more a c bur- den vpon your thuldes: ferue now the Lord your God and his people Ifraél,

4 And prepare your felues by the houfes of your fathers according to your courfes, as a Daud the King of Ifraél hath written, & according to the writing of Salomón his fonne,

5 And stand in the Sanctuarie according to the diuisio of the families of your bre- thren the children of the people, and after the diuision of the familie of the Leuites:

6 So kil the Pafleouer, and fancihie your felues, and a prepare your brethren that they may do according to the words of the Lord by the hand of Mofés.

7 Iofiah also gaue to the "people fhepe, la- bes and kiddes, all for the Pafleouer, euen to all that were prefent, to the number of thirty thousand, & thre thousand bullockes: thef were of the Kings fubftance.

8 And his princes offred willingly vnto the people, to the Priests, & to the Leuites: Hil- kiáh, and Zechariáh, and Iehtél, rulers of the houfe of God, gaue vnto y Priests for the Pafleouer, euen two thousand and fix hundreth fhipe, & thre hídreth bullockes.

9 a Conamiáh also and Shemaíah and Ne- thanél his brethren, and Hafhabíah and Ieiel, & Iozabád, chief of the Leuites ga- ue vnto the Leuites for the Pafleouer, fyue thoufand fhipe, & fyue hídreth bullockes.

10 Thus the feruice was prepared, and the Priests stode in their places, alfo the Leuites in their ordres according to the Kings commandement:

11 And the flewe the Pafleouer, & y Priests ffpinkled the blood with their hands, & the Leuites flayed them.

12 And they toke away from the s burnt of fring to gue it according to the diuisions of the families of the children of the

peo- ple, to offer vnto the Lord, as it is writen in the booke of
Mofés, & fo of y bullockes.

13 And they rosted the Pafleouer with fy- re, according to the
cultome, but the fan- cihied things they fod in potres, pann-
and caulderns, & diftribused them quic- key to all the people.

14 Afterwarde alfo they prepared for the felues & for the
Priests: for the Priests the fonnes of Aarón were occupied in
offring of burnt offrings, & the fat vntil night there- fore the
Leuites prepared for the felues, &

Ff.ii.

a The Scriptu- re which in fon due giants to call the lambe the
Pafleouer, which was but the figns of y Pafleouer, be- oufe in
all fa- ciaments the figns, haue the wince of the things which
are signified. b So that the Leuites charge was not onely to
monfter my feple, but alfo to instruct the people in the words of
G id. c As it was before the feple was buy h: the refort, our
offer omly in now to terhe the people, & to prute God. d Clive
23,00 or 21,26. die, the people.

d Elhorte eue- ne on to cap- me the in fel- ust, that they be not
vument to eat of the Pafleouer "the fonnes of the people.

e So y eueve one, aie of all forties gaue of that they had a
liberal por- ceh to the fer- uice of God.

f Meaning of y Iabe, which was called the Pafleouer for omly
y Priests might fpellie, and in necesi- tion the Leuites might
fub the fatrife. g They refer- bed for the people that & was not
ex- ordient to be fi- red, that eue- ne now might offer y, and of-
frings, and fo have his por- son gued 12,8.

Iosiahs death.

II. Chron.

Nebuchadnezzar 1224

1. Chron. 21. 2.

b Meaning herby his Pro- pher, becu- se he appoin- ed the
Psal- mes & prophe- cies & were to be sing

"His. fiends.

1 Which was in the Sx and to match yere of his age a. King.
23. 24 2 Which was a core of the Africans, and Iosiah fearing
left he pat- ding through Iodah, wolde than taken his kingdom,
ma- de wares a- guish him and consisted not the Lord 40.
Exphefias. "Sir of my barrel.

2 That is, ar- med him self, or disguised him self be- cause he
might not be know.

The people to mourn la- mented & loss of this good King, that
af- ter whf there was an great lamentation, this was spoke of

an pro- ver- be, read Rech- cl. 25 n Which some thinks
Jeremia made, whe- rem he lam- tereth the fate of the Church
after changing death.

for the Priests the sonnes of Aaron.

15 And the singers the sonnes of Asaph sode in their standing
* according to the commandement of Daud, and Asaph, and
Heman, and Ieduthun the Kings 1 See: and the porters at
euerie gate, who might not departe from their seruice:
therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lord was pre- pared the same day,
to keep the Passeouer, and to offer burnt offrings upon the altar
of the Lord, according to the commande- ment of King Iosiah.

17 And the children of Israel that were pre- sent, kept the
Passeouer the same time, and the feast of the unleauened bread
seuen dayes.

18 And there was no Passeouer kept like that, in Israel, from
the dayes of Samuel the Prophet: neither did all & Kings of Is-
rael keep suche a Passeouer as Iosiah kept, and the Priests and
the Leuites, & all Iu- dah, and Israel that were "present, and
the inhabitants of Jerusalem.

19 This Passeouer was kept in 1 the eigh- tente yere of the
reigne of Iosiah.

20 1 "After all this, when Iosiah had pre- pared the Teple,
Necho King of Egypt came vp to fight against 2 Cacchemih by
Perach, and Iosiah went out against him.

21 But he sent messengers to him, saying, What haue I to do
with thee, thou King of Iudah? come not against thee this day,
but against the house "of mineemie, and God commanded
me to make haste: leau of to come against God, which is with
me, lest he destroye thee.

22 But Iosiah wolde not turne his face fro him, but 1 charged
his apparel to fight with him, and he arkened not vnto the
wordes of Necho, which were of the mouth of God, but came
to fight in the valley of Megiddo.

23 And the shoters shot at King Iosiah: the the King said to his
seruants, Cary me away, for I am very ficke.

24 So his seruants toke him out of that cha- ret, & put him in
the seconde charet which he had, and when they had broght
him to Jerusalem, he dyed, and was buryed in the sepulchres
of his fathers: and all Iu- dah and Jerusalem m mourned for
Iosiah.

25 And Jeremiah lamented Iosiah, and all singing men and
singing women mourn- ed for Iosiah in their lameracions to
this day, and made the same for an ordinance vnto Israel: and
beholde, they be writen in the 1 lamentacions.

26 Concerning the rest of the actes of Io- siah and his goodnes,
doing as it was writed in the Law of the Lord,

27 And his dedes, first and last, beholde, thei are written in the
boke of the Kings of Is- rael and Iudah.

CHAP. XXXVI.

1 After Iosiah, reigneth Iehoahaz, 2 After Iehoahaz, Iehoiakim.
3 After him Iehoiachin. 11 After him, Zedekiah. 14. 17 In
whose time all the people were caryed away to Babel for
consuming the admonitions of the Prophet, 22 And were
restored against the seventeenth yere after by King Cyrus

1 Then the people of the land toke Ie- hoahaz the sonne of
Iosiah, and made him Kig in his fathers stead in Jerusalem. 2
Iehoahaz was thre and twentie yere olde when he began to
reigne, and he reigned thre 2 moneths in Jerusalem.

3 And the King of Egypt toke him away at Jerusalem, and
condemned the land in an 4 hundredth talents of siluer, & a
talent of golde.

4 And the King of Egypt made Eliakim his brother King ouer
Iudah and Ierusa- lém, and turned his name to Iehoiakim: and
Necho toke Iehoahaz his brother, and caryed him to Egypt.

5 Iehoiakim was fyue and twentie yere olde when he began to
reigne, and he reigned deuen yere in Jerusalem, and did 6 euil

in the fight of the Lord his God.

6 Against him came vp Nebuchadnezzar King of Babel, & bounde him with chaines to carye him to Babel.

7 Nebuchadnezzar also caryed of & vessels of the house of the Lord to Babel, and put them in his Temple at Babel.

8 Concerning the rest of the actes of Iehoiakim, and his abominaciós which he did, & 9 that which was founde vpon him, behold, they are written in the booke of the Kings of Israel and Iudah, & Iehoiachin his sonne reigned in his steade.

9 Iehoiachin was 10 eight yere olde when he began to reigne, and he reigned thre moneths and ten dayes in Jerusalem, and did euil in the fight of the Lord.

10 And when the yere was out, King Nebuchadnezzar sent and broght him to Babel with the precious vessels of the house of the Lord, and he made Zedekiah his brother King ouer Iudah and Jerusalem.

11 Zedekiah was one and twente yere olde, whf he began to reigne, and reigned eleue yere in Jerusalem.

12 And he did euil in the fight of & Lord his God, and humbled not him self before Jeremiah the Prophet at the commandment of the Lord,

13 But he rebelled moreover against Ne- buchadnezzar, which had cause 1 him to sweare by God: and he hardened his necke & made his heart obstinate that he might not returne to the Lord God of Israel.

14 All the chief of the Priests also and of the people trespassed wonderfully, accor- ding

2 King. 21. 20

a For thre mo- neths after & death of Iosiah came: Necho to Jerusalem & so the plagues began, which Huldah & the Prophet fore- warned should come upon Je- rusalem b To pay this as a yearly erthom.

c Because he, and the people turned not to God by his first plague, he broght a new upon him, and at length reou- ted them out. 2. King. 24. 13

d He monarch superstitious markes which were founde upon his bo- die, when he was dead: & thing declared how deeply idolierte was rooted in his heart, being he hate the mar- kes in his flesh. e That is, he begd his reigne at eight yere olde, and reig- ned ten ye- res which his father was a- lent, and after his fathers de- ach, which was the eighteens yere of his a- g, he reigned alone thre mo- neths and ten dayes 40. 1. 1

2 King 24. 19 Iere. 22. 2.

Ierufalém destroyed.

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ding to all the abominations of the hea-then, and polluted the
houfe of the Lord which he had fanctified in Ierufalém.

17 Therefore the Lord God of their fa-thers fent to the "by his
meffengers, ri-fing early and fending: for he had compaf-fion
on his people, and on his habitacion.

16 But they mocked the meffengers of God and defpified his
wordes, and mifufed his Prophetes, vntil the wrath of the Lord
a-rofe againft his people, and til there was no s remedie.

17 For he broght vpon them the King of the Caldeans, who
flewe their yong men with the fwoide bin the houfe of their Sa-
tuarie, and fpared nether yong man, nor virgine, ancient, nor
aged. God 1 gave all into his hand,

18 And all y veffels of y houfe of God great & fmall, and the
treafures of the houfe of y Lord, and the treafures of the King,
and of his princes: all thefe caryed he to Babil.

19 And they burnt the houfe of God, and brake downe the wall
of Ierufalém, and burnt all the palaces thereof with fyre, &

all the precious veffels thereof: to de-ftroye all.

20 And thei that were left by the fwoide, ca-ryed he away to Babil, and they were fer-uants to him and to his sonnes, vntil the kingdome of the 2 Perfians had rule,

21 To fulfil the worde of the Lord by the 1 mouth of Ieremiáh, vntil the lád had her fil of her Sabbath: for all the dayes that she lay defolate, she kept Sabbath, to fulfil seuentie yeres.

22 23 But in y m first yere of Cyrus King of Perfia (when the worde of the Lord, spoken by the mouth of Ieremiáh, was finified) the Lord stired vp the spirit of Cyrus King of Perfia, and he made a proclama-cion through all his kingdome, and also by writing, faying,

24 Thus sayth Cyrus King of Perfia, All y kingdomes of the earth hathe the Lord God of heauen giuen me, and he hathe 2 commanded me to buyld him an house in Ierusalém, that is in Iudáh. Who is a-mong you of all his people, with whome the Lord his God is let him go vp.

k Whf Cyrus King of Perfia, had made the Bayylonians subrift

l Wh'othreat-ned the vin-geace of God, and 70 yeres capitulæ, & he called the Sabbath: or eft of the lád. Ieru 25, 26

Ieru. 27, 28. & 29, 30. 3 eftr. 1, 2.

m In it e first yere that he reigned ouse the Caldeans. a God had so prophesied a-hone an hun-drenft yeres, before Cyrus

was borne, ffa. 44, 45, that Ierufalém & the Temple fhould be buyly agri-no by Cyrus his anointed. fo called, be-caufe God v-fed his ftrance for a time to defacre his Church.

The by the laid of her fry this phra-fe the ferpen-re meaneth of-ten cures and deftignly, as Ieru 11, 7 25, 1, & 4, 26, 1, & 12, 11.

17 Yd God colde no lon-ges fultter their fiones, but mu-fte nedes pu-nith them b Whether that fted, thinking on have bene feared for the holmes there-of 1 Which is not becauft God upproarth him which yet is the mufter of his iuftice, but becaufte God wolde by his iufte mdepmfe punfh this people: for this King was led with ambe-ation and vfine glorie, where-men were 10y- and fome and cruſene there-fore his worke was condena-ble, notwith-ftending towar quite and holy mofs ods parte, who vfid this wit, led infte-ment to decla-n he iuftice.

The prayer is not in the E-borne, but is rea ftired on yelhe love.

a Thou haft promised that repedance fhall be the way for the to returne to thee b He ipeshoth this in copa-ution of him ſelfe & thoſe holy fathers which have thir conved-dacion in the ſerpences, to that in ri ſpect of him ſelf he calfech their fiones no th ny, but arces butrith vnto them right-on fuce

THE PRAYER OF MA-naſſéh King of the Iewes.

O Lord almightie, God of our fathers, A-bran, Ifaac and Iacob, and of their righteous fede, which haft made heauen and earth with all their ornament, which haft bound the fea by the worde of thy commandement, which haft fhut vp the depe and fealed it by thy terrible and glo-rious Name, whome all do feare & trem-ble before thy power: for the maie-ftie of thy glorie can not be borne, & thi-ne angrie threatening toward finners is im-portable, but thy merciful promes is vn-meafurable & vnfearcheable. For thou art the moſte high Lord, of great compaſſio, long ſuffring & moſte merciful, & repéſt for maſ miferies. Thou, ô Lord, accordig to thy great goodnes haft promiſed 2 re-pentance & forgivenes to them that finne againſt thee, & for thine infinite mercies haft appointed repentance vnto finners that thei may be ſaued. Thou therefore, ô Lord, that art the God of the iuſte, haft not appointed repentance to the iuſte, as to Abram, and Ifaac and Iacob, which ha-ue not b finned againſt thee, but thou haft appointed repentance vnto me that am a finner: for I haue finned above the nober of the ſand of the ſea. My tranſgreſſions,

ô Lord, are multiplied: my tranſgref-ſions are exceeding many: and I am not worthy to beholde & ſe the height of the heaués for the multitude of mine vnrighteouſnes. I am bowed downe with many yró bades, that I cā not liſt vp mine head, nether haue any releafe. For I haue prouoked thy wrath and done euil before thee. I did not thy wil, nether kept I thy com-mandements. I haue ſet vp abominations & haue multiplied

offinſes. Now therefo-re I bowe the kne of mine heart,
befeſtig thee of grace. I haue ſinned, ô Lord, I haue ſinned, &
I acknowledge my trãſgreſſifos: but I humbly befeche thee,
forgiue me: ô Lord, forgiue me, & deſtroie me not with my
tranſgreſſions. Be not angry with me for euer by referuing euil
for me, nether condemn me into the lower partes of the earth.
For thou art the God, euen the God of them that repent: and in
me thou wilt ſhewe all thy goodnes: for thou wilt ſaue me that
am vnworthy, according to thy great mercies: therefore I wil
praiſe thee for euer all the dayes of my life. for all the power of
the heauens praiſe thee, & thine is the glorie for euer & euer,
Amen.

Ff.111.

EZRA

THE ARGUMENT.

As the Lord is ever merciful unto his Church, and death not punish them, but to the intent they shulde se their owne miseries, and be exercised under the cross, that they might contemne the worlde and aspire vnto the heauens, so asier that he had visited the Lewes and kept the new in londage seuenteynes in a strange country among infideles and idolaters, he remembered his tendre mercies and their infirmities, and therefore for his owne sake raised them vp a deluerer, and moved lothe the heart of the chief ruler to pite them, and also by him punished suche, which had kept them in servitude. Notwithstanding lest they shulde grove into a contempt of Gods great benefice, he kept them still in exercise, and raiseth domestic enemies, which endeavour as much as they can to hinder their moste worlde enterprises: yet by the exhortation of the Prophetes they went forward by lide and lide till their worlde was finished. The autor of this boe was Exrd, who was Priest, and scribe of the Law, as chap. 7, 6. he returned to Ierusalem the first yere of Darius, who succeeded Cyrus, that is more than fourteen yeres after the returne of the first under Zerubbabel, when the Temple was buyit. He broght with him a great companie, and much treasures, with letters to the Kings officer for all suche things as shulde be necessare for the Temple, and as his coming he redressed that which was amiss, and set the things in good order.

CHAP. I.

2 Cyrus sindeth agoine the people that was in captuatie. 3 And
rosereth them their holy vessels.

a. Chro. 26. 1 1. ex. 2. 1. here. 2. 12 & 29. 10 a. After that he
and Darius had wonne Babylon. b. Who promised the
deliverance after their seuernte yeres were path. Ier. 15. 11.
That is, mounde him, and gave him heart. c. For he was chief
Monarch, and had manne necons under his dominion, which
this brachen King obfisteth to have received of the living God.
d. If any through power we were not able to return, the Kings
obfisteth was that he shulde be furnished & necessaries. e.
Which they shew felons shulde send toward the reparation of
Temple. f. The Babylonian to Chaldeans gave them their pen,
soes thus rather than the children of God shulde weir for their
necessaries, he wolde. Sture vp the heart of the very infideles
to hilpetion. g. R. in 25. 12. 7 2. chro. 26. 7. ter 27. 12. dan 1.
10.

Ow in a y first yere of Cyrus King of Persia (y the worlde of
the Lord, spoken by the b mouth of Jeremiah, might be accom-
plished) the Lord stirred vp the c spizit of Cyrus

King of Persia, and he made a proclamation through all his
kingdoms, and also by writing, saying,

Thus saith Cyrus King of Persia, The Lord God of heauen
hache guen me d all the kingdoms of the earth, and he hache

commanded me to buyld him an house in Ierusalem, which is in Iudah.

Who is he among you of all his people with whom he is God is let him go vp to Ierusalem which is in Iudah, and buyld the house of the Lord God of Israel: he is the God, which is in Ierusalem.

And euctie one that remaineth in anie place (where he foscuneth) e let the men of his place relieue him with filuer & with golde, and with substance, & with cartel, f and with a willing offing, for the house of God that is in Ierusalem.

Then the chief fathers of Iudah & Benia min, & the Priests & Leuites rose vp, with all the whose spit it God had raised to go vp, to buyld the house of the Lord which is in Ierusalem.

And all they that were about the, streg-thened their hands with vessels of filuer, with golde, with substance & with cartel, & with precious thigs, besides all that was willingly offred.

Also the King Cyrus broght for the the vessels of the house of the Lord, which N. buchadnezzar had take out of Ierusalem, & had put the in y house of his god.

8 Even the did Cyrus King of Persia brig for the by the had of Mithredath the treasurer, and counted the vnto Shefshbazzar the prince of Iudah.

9 And this is the number of them, thirtie basins of golde, a thousand basins of filuer, nine and twentie knives,

10 Thirtie bowles of golde, & of filuer bowles of the secod sorte, foure hundreth and ten, & of other vessels, a thousand.

11 All the vessels of golde & filuer were si-ue thousand & foure hildreth. Shefshbaz-zar broght vp all with the of the captuatie that come vp fro Babel to Ierusalem.

CHAP. II.

The number of them that returned from the captuatie.

1 These also are the sonnes of the pro- uince, that went vp out of y captuatie (whome N. buchadnezzar-Kig of Ba-bel had carried away vnto Babel) & retur ned to Ierusalem, & to Iudah, euerie one vnto his citie,

2 Which came with Zerubbabel, to wit, Ie-shua, Nehemiah, Seraiah, Reelaiah, c Mor-decai, Bilshan, Mispar, Bigua, Rehum, Baanah The number of the men of the people of Israel was,

3 The sonnes of Parosh, two thousand, an hundreth, seuentie and two:

4 The sonnes of Shephatiah, three hundreth seuentie and two:

5 The sonnes of Arah, seuen hundreth, and seuentie and fiue:

6 The sonnes of Pahath Moab, of the son-nes of Ieshua & Ioab, two thousand, eight hundreth and twelve:

7 The sonnes of Elam, a thousand, two hildreth, and foure and fiftie:

8 The sonnes of Zaccai, nine hundreth, and fiue and fourte:

9 The sonnes of Zaccai, seuen hundreth, and threscore:

10 The sonnes of Bani, six hundreth, and two and fourte:

b. Ioshe Chal-decis called Ze-rubbabel, who was the chief governor, so that y pre-eminence, all re-mained in the house of Da-uid. c. Which fer-ted to kill the basins that were offred in sacrifice. d. With y Iero-es y had be-ne kept captu-ate in Baby-lor.

Nehe. 7. 6. 3. 4. 7. 7. a. Meaning In-des, & was a province, y is a country which was in fuketion.

b. Zerubbabel was chief cap-tame, Ieshua the his Priest, & Nehemiah a man of great sonnette were not now but some after, 54 yeres. c. This was not that Morde-ca's & was K-ters known of Meaning of the commune people Or, of the dote of Moab.

11 The

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21 The sonnes of Bebái, six hundred, and three and twenty:

42 The sonnes of Azgád a thousand, two hū dreth, and two and twentie:

13 The sonnes of Adonikám, six hundred, three score and six:

14 The sonnes of Biguái, two thousand, & six and fifty:

15 The sonnes of Adín, four hundred & four and fifty:

6 Which were 16 The sonnes of Atér of ʿHizkíah, ninetie of the potter and eight:

17 The sonnes of Bezái, three hundred, & three and twentie:

18 The sonnes of Ioráh, an hundred, and twelve:

19 The sonnes of Hafshúm, two hundred and three and twentie:

20 The sonnes of Gibbár, ninetie and five: 21 The sonnes of Beth-léhem, an hundred and three and twenty:

22 The men of Netopháh, six & fifty: 23 The men of Anothóth, an hundred & eight & twentie:

24 The sonnes of Azmáuth, two & fourte:

25 The sonnes of Kiriáthám, of Che- phiráh, & Beróth, seven hundred & three and fourte:

26 The sonnes of Haramáh and Gába, six hundred, and one and twentie:

27 The men of Michmás, an hundred, and two and twentie:

28 The sonnes of Beth-él & Ai, two hundred, and three and twentie:

29 The sonnes of Nebó, two and fifty:

30 The sonnes of Magbíth, an hundred and six and fifty:

31 The sonnes of the other Elám, a thousand, and two hundred, & four & fifty:

32 The sonnes of Harím, three hundred & twentie:

33 The sonnes of Lod-hadíd, & Onó, seué hundred, and five and twentie:

34 The sonnes of Ierichó, three hundred and five and fourte:

35 The sonnes of Senáah, three thousand, six hundred and thirty.

6 36 The Priests of the sonnes of Icdáh of the house of Ieshúa, nine hundred seué hundred and three:

37 The sonnes of Immér, a thousand and two and fifty:

38 The sonnes of Pašhúr, a thousand, two hundred and seven and fourte:

39 The sonnes of Harím, a thousand and seuentene.

The Leutes 40 The Leutes: the sonnes of Ieshúa, & Kadmiél of the sonnes of Hodauráh, se- uentie and fourte.

The Surges 41 The singers: the sonnes of Asiph, an hundred and eight and twentie.

The Porters. 42 The sonnes of the porters: the sonnes of Shallám, the sonnes of Atér, the sonnes

of Talmón, the sonnes of Akkúb, sonnes of Hattá, the sonnes of Shobá: all were an hundred and nine and thirty.

41 The Nethinims: the sonnes of Zihá, sonnes of Hafuphá, sonnes of Tabbaóth,

44 The sonnes of Króós, sonnes of Sia- há, the sonnes of Padón,

45 The sonnes of Lebanáh, the sonnes of Hagabán, the sonnes of Akkúb,

46 The sonnes of Hagab, the sonnes of Shá- láí, the sonnes of Hanán,

47 The sonnes of Giddél, the sonnes of Gáhar, the sonnes of Reaiah,

48 The sonnes of Rezin, the sonnes of Ne- ko lá, the sonnes of Gazzám,

49 The sonnes of Vzzá, the sonnes of Fa- féah, the sonnes of Bešú,

50 The sonnes of Asháh, the sonnes of Me- unim, the sonnes of Nephuím,

51 The sonnes of Bakbúk, the sonnes of Ha- kupá, the sonnes of Hathúr,

52 The sonnes of Bazlúth, the sonnes of Mehídá, the sonnes of Hatíha,

53 The sonnes of Barcós, the sonnes of Si- sará, the sonnes of Thámah,

54 The sonnes of Nezáiah, the sonnes of Hatiphá,

55 The sonnes of Salomón: seruants: the sonnes of Sotái, the sonnes of Sophéreth, the sonnes of Perudá,

56 The sonnes of Iaaláh, the sonnes of Dar- kón, the sonnes of Giddél,

57 The sonnes of Shepharáh, the sonnes of Hattil, the sonnes of Pochéreth Haz- zebaim, the sonnes of Amí.

58 All the Nethinims, and the sonnes of Sa- lomón: seruants were three hundred n- netie and two.

59 And these went up from Telmeláh, & from Telharthá, Chirúb, Addán, or Im- mér, but they could not discern their fathers house and their side, whether they were of Israel.

60 The sonnes of Delaiah, the sonnes of Tobiáh, the sonnes of Nekodá, six hundred and two and fifty.

61 And of the sonnes of Priests, sonnes of Habaráh the sonnes of Coz, the sonnes of Barzillái: which took of daughter of Barzillái the Giladite to wife, and was called after their name.

62 These sought their writing of the genealogies, but they were not found: these fore were they put from the Priesthode.

63 And Tirshátha said unto them, that they should not eat of the most holy thing: till there rose up a Priest with a Vm & Thummin.

64 The whole Congregation together was two and fourte thousand, three hundred and three score,

65 Beside their seruants and their maidens: of whom were seven thousand,

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h So called for cause, that we regard the Temple, to cut wood & beave water for the use or the sacrifices, & came of the Gailon, it is appeared on this 5th Tulsa, 1010 9.24

i Which cause of them that Salmón had approved for the worse of the Temple.

k Of him is made meneth 2 Sam 17:27 & 19:11 & be- cause Priests be was had to contempt, these wolde have changed their first by the 1st 2nd, & to by Co a n. 2nd 3rd to be the elimination of the world & the origin of their office 1 Th 1st 4 Childe name & Significh M 2 barhe auto- rate 1st 4- there in Read Ezo- 2.4.9.

The peoples zeale.

Ezrá.

The buylding hindered. 1224

thre hundreth and feuen and thirtie: and among them were two hundreth finging men and finging women.

66 Their hoies were feuen hundreth, & fix and thirty: their mules, two hundreth and fiue and fourte:

67 Their camels foure hüdreth and fiue & thirtie: their affes, fix thoufand, feuen hüdreth and twentie.

68 And cerceine of the chief fathers, when they came to the houfe of the Lord, which was in Ierufalém, thet offred

willingly for the house of God, to set it up upon his foundation.

69 They gave after their habilitie unto y treasure of the worke, enen one and threescore thousand a drammes of golde, and fife thousand pieces of filver and an hundredth Priests gaimmes.

70 So the Priests & the Levites, and a cerceine of the people, and the fingers, & the porters, and the Nethinims dwelt in their cities, and all Israél in their cities.

CHAP. II.

2 They buyld the altar of God & They offer to the Lord. 3 They prepare for the Triple, 11. And sing unto the Lord.

And when the feuent moneth was come, and the children of Israél were in their cities, the people assembled them felues as one man unto Ierusalém.

Then fode up Iefhúa the sonne of Iozadák, and his brethren the Priests, and Zerubbabél the sonne of Shealtiel, and his brethren, & buylded the altar of the God of Israél, to offer burnt offrings thereon, as it is writen in the Law of Mofes the man of God,

And they fere the altar vpo this cause (for feare was among them, because of the people of those countrees) therefore they offred burnt offrings thereof unto the Lord, enen burnt offrings in the morning and at euen.

4 They kept also the feast of the Tabernacles, as it is writen,
and the burnt offering daily, by number according to the
custome day by day,

And after ward the continual burnt offering, bothe in the new
moneths and in all the feast dayes that were confecrate vnto
the Lord, and in all the oblations willingly offred vnto the
Lord.

From the first day of the feuent moneth began they to offer
burnt offrings vnto the Lord: but the fundacion of the Temple
of the Lord was not laied.

They gaue money also vnto the mafons, and to the workemen,
and meat and drink, and oyle vnto them of Zidón and of Tyrus,
to bring the cedre wood from Le banón to the fea vnto Iaphó,
according to the grant that they had of Cyrus King of Persia.

And in the feconde yere of their comming vnto the houfe of
God in Ierufalém in the fecond moneth began Zerubbabél the
fonne of Shealtiel, and Iefhúa the fonne of Iozadák, and the
remnant of their brethren the Priests and the Leuites, & all
they that were come out of the capituitie vnto Ierufalém, and
appointed the Leuites from twenty yere olde & abouce, to fet
forward the worke of the houfe of the Lord.

And Iefhúa f fode with his fonnes, and his brethren, o Kadmiel
with his fonnes, o the fonnes of Iudáh together to fet forward

the workemen in the houfe of God, and the fonnes of Henadád with their fonnes, and their brethren the Leuites.

And when the buylders laied the fundacion of the Temple of the Lord, thei appointed the Priests in their apparel with trumpets, and the Leuites the fonnes of Afaph with cymbales, to praife the Lord, after the ordinance of Daud King of Ifraél.

Thus they fing when they gaue praife, and when they gaue thanks vnto the Lord, For he is good, for his mercie endureth for euer toward Ifraél. And all y people flouted with a great foute, whe thei praifed the Lord, becaufe the fundacion of the houfe of the Lord was layed.

Many also of the Priests and the Leuites and the chief of the fathers, ancient men, which had fene the first houfe, (when the fundacion of this houfe was layed before their eyes) swept with a loude voyeur and many flouted a loude for ioye,

So that the people colde not difcerne the founde of the foute for ioye, from the noyce of the weping of the people: for the people flouted with a loude crye, and the noyce was heard farre of.

CHAP. III.

The buylding of the Temple is hindered & how it Letters to Artaxernex, and the answer.

B Vt the aduerfaries of Iudáh and Bélamín heard, that the children of the capituitie buylded the Temple vnto the Lord God of Ifraél.

And thei came to Zerubbabél, & to y chief fathers, and faid vnto them, We wil buyld with you: for we feke the Lord your God as ye do: & we haue facrificed vnto him fince the time of Efár Haddón King of Afhúr which broghe vs vp hither.

Then Zerubbabél, and Iefhúa, and the rest of the chief fathers of Ifraél, faid vnto them, It is not for you, but for vs to buyld the houfe vnto our God: b for we our felues together wil buyld it vnto the Lord God of Ifraél, as King Cyrus the King of Persia hathe commanded vs.

Which moneth obtained parte of April and parte of May, for in the mence feufon they had promeded for thigs necessities for the worke.

They gaue them exhortations & encouraged enerse men forward in the worke.

Because thei fane that it was nohig fo glorious as that Temple, which falonion had buylt, notwithstanding Ag-gentchforth them & pro-pheneth that it fialbe more beautiful thif the firth meaning the fpre-mal Temple, & are the members of Ches-fies bodar.

a Meaning, the inhabitants of Samena, who- me y King of Afyrim had placed in the feade of y ten inther 2 King. 17.24 & 19.37. These profes-fed God, but worshiped 1- dales also, and therefore were the great e- nemers to the true feruents of God
b For they per centred what their pretence was, to wit, to erde idolarse to feade of true religion.

4 Whe-

a Which mois to of our mo- ncy 24216. li. 11, shil 4 d e- fencing the french crowne at 6 shil 4 d. for the dram- me is y eight part of an ob- ce, & the odes the eight part of a marhi o Which are called mure, & conetone a pie- ce two markes fo goon mutes make 15000. frankes, which mois to of our many 6966. li. 11 shil 4 d. fo that y who- la fome was 24421 li. 16. Shil 8 d.

2 Efár. 5, 47. a Callid Tish 11, & anfw- oeth to part of September & parte of Otto- her.

b Measig, nu- phenet: for he was the fonne of Pedrish mad 1 Chro. 5.15.

c To the place where falo- mho had pla- and m.

Sund. 25, 16.

d Thus is, ef- eer the feast of Tabernacles.

10. 1999.

Rehums accusation.

Ezra. The buylding hindred. 209

"Ebe made there heads weave.

e They bribed the gouceness voice the king, to hinder their works that lay that habit, ten not abide, 5 God shall, be pu- ely turned He was also called Artame- mes, which is a Persia as me some thi- be it was Com b for Cyrus tome, or Da- rus, 20 v. 11 5 e Call. 1 Ar- ta, 2 v. 1, 6 figuhtet in 3 Persia thine, no excelsus were our "Oryzafalee.

f These were certain, pe- ple, which the African pla- ced in Sama- ria in head of the con-ethes g Some think at was Sanne- berib, but re- ther Salma- fai. h To wit Fu- phrates, & he me with in re- spelt of babil they de-elt they take it. i Which were a certain peo- ple & ennyed the lewes.

k Meaning, the gifts that are worse to be given to Kings who they par- se by any swi- trey "Ebe to the Christ, we have come the Sola of the palace.

4 Wherefore the people of 5 land discour- aged the people of Judah, and troubled them in buylding,

And they 6 hyred counfellers against the, to hinder their deuice, all the dates of Cyrus King of Persia, eue vntil the reig- ne of Darius King of Persia.

And in the reigne of 7 Abasfuerosh (in the beginning of his reigne) wrote that an ac- cusation against the inhabitants of Judah and Ierufalem.

And in the dayes of 8 Artahfhafsite, Mi- thredath, Tabeel, & the rest of their com- panions w ore when it was peace vnto Artahfhafsite King of Persia, & the writing of the letter was the Aramites writing, & the thing declared was in the language of the Aramites.

Rehum the 9 chancelour, and Shimfhai the scribe wrote a lettre against Ierufalem to Artahfhafsite 10 King, in this forte.

Then we're Rehum the chancelour, and Shimfhai the scribe, & their companions 11 Dina'e, and Aphirfathca'e, Tarpeia'e, Aphirfai'e, Archeia'e, Babla'e, Shufhan- cha'e, Dehaue, Elina'e.

And the rest of the people whome the great & noble a Afnappat broght ouer, & set in the cities of Samaria, and other that are beyonde the 12 Riu'er and 13 Cheenech.

This is the copie of the letter that they sent vnto King Artahfhafsite, 14 HY SERVANTS the men beyonde the Riu'er and Cheenech, folate thee.

Be it known vnto the King that the lewes, which came vp from thee to vs, are come vnto Ierufalem (a citie rebellious & wicke.) & buylde, & laye the fundacions of the walles, and haue toyned the funda- cians.

Be it known now vnto the King, that if this citie be buylt, & the fundaciors of the walles layed, then wil not giue tolle,

tribu- te, nor 15 custome: fo shalt thou hinder the Kings
tribute.

Now therefore because 16 we haue bene broght vp in the
Kings palace, it was not mete for vs to se the Kings dishonour:
for this cause haue we sent and certified the King,

That one may searche in the boke of the Chronicles of thy
fathers, and thou shalt finde in the boke of the Chronicles, and
perceiue that this citie is rebellious and noysome vnto Kings
and prouunces, and that their haue moued fedicion of olde ti-
me, for the which cause this citie was def- toyed.

We certifie the King therefore, that if this citie be buylded, and
the fundacion of the walles layed, by this meanes the por- cion
beyond the Riu'er shal not be thine.

17 The King sent an answer vnto Rehum

the chancelour, and Shimfhai the scribe, and to the rest of their
companions that dwelt in Samaria, and vnto the other be-
yonde the Riu'er, 1 Shelam & 2 Cheeth.

18 The letter which ye sent vnto vs, hathe bene openly red
before me,

19 And I haue commanded and they haue searched, and
founde, that this citie of olde time hathe made insurrectio

against Kings, and hathe rebelled, and rebellion hathe bene committed the e-n.

20 There haue bene mightie Kings also o- uer Ierufalem, which haue ruled ouer all beyonde the Riu'er, and tolle, tribute, and custome was giuen vnto them.

21 Make ye now a decree, that those men may cease, and that the citie be not buylt, til I haue giuen another commandement.

22 Take hede now that ye faile not to do this: why shulde damage growe to hurt the King?

23 Whin the copie of King Artahfhafsites lettie was red before Rehum & Shimfhai the scribe, & their companions, they went vp in all the haste to Ierufalem vnto the lewes, and caused them to cease by force and power.

24 Then a ceased the woke of the house of God, which was in Ierufalem, and did stay vnto the secode yere of Darius King of Persia.

CHAP. V.

1 Haggat & Zechariah do prophecies. 2 The works of the Temple goeth forward contrary to the monde of Tat- nán. 3 His lettres to Darius.

1 He 4 Haggat a Prophet & Zechariah the sonne of Iddo a Prophet prophe- cied vnto the lewes that were in Judah, & Ierufa'em, in the Name of the God of Is- rael, even vnto them.

2 Then Zerubbabel the sonne of Sheal- tiel, & Ieshua the sonne of Jozadak arose, and began to buylee the house of God at Ierufalem, and with them were the Pro- phecies of God, which helped them.

3 At the same time came to them Tatnán, which was captaine beyonde the Riu'er, & Shether-bozná and their companions, & said thus vnto them, Who hathe giuen you commandemét to buyle this house, and to lay the fundacions of these walles?

4 Then said we vnto them after this ma- ner, What are the names of the men that buyle this buylding?

5 But the eye of their God was vpon the Elders of the lewes, that they colde not cause them to cease, til the matter came to Darius: and then they answered by let- ters thereunto.

6 The copie of the lettre, that Tatnán cap- taine beyond the Riu'er, and Shether boz- ná and his companions Apharfecia'e, (which wer beyonde the Riu'er) 'en vnto King Darius. Cg.1.

1 Some read for Shelam, fa- lution or grating. 2 Called also Cheenech, as vert it.

a Not all to- gellic for the Prophecies ex- horted the to
continue, but they vied less diligence be- come of the troubles.

1 Dr. Haggat Haggat. 2 afar 6.6.

a Which in- course, and he to go forward & accuses the that
they were more careful to buyld their own houses, then
zealous to buylee the style of God. b That is the menues asked
this, as ver.10.

c His honour & the force of ferringin

The enemies lettres.

Ezrá.

The decree of Darius 1224

op, meride.

7 They sent a lettre vnto him, wherein it was writen thus,
VNTO DARIVS the King, all peace.

8 Be it knowen vnto the King, that we wét into the prouince of
Iudea, to the houfe of the great God, which is buylded with
great stones, and beames are layed in the walles, and this
worke is wrought spedely, and prospereth in their hands.

9 Then asked we thofe Elders, and faid vnto them thus, Who
hathe giuen you commandement to buyld this houfe, and to
laye the fundacion of thofe walles?

10 We asked their names also, y we might certifie thee, & that we might write the names of the men that were their rulers.

11 But thei answered vs thus, & faid, We are the seruants of y God of heauen & earth, & buyld the houle that was buylt of olde & many yetes ago, which a great King of Israel buylded, & founded it.

12 But after that our fathers had prouoked the God of heauen vnto wrath, he gaue them ouer into the hand of Nebuchadnezzar King of Babel the Caldean, and he destroyed this houle, and caryed the people away captiue vnto Babel.

13 But in the first yee of Cyrus King of Babel, Kig Cyrus made a decree to buyld this houle of God.

14 And the vessels of golde & siluer of the houle of God, which Nebuchadnezzar toke out of the Teple, that was in Ierufalem, and broght them into the Temple of Babel, thofe did Cyrus the King take out of the Teple of Babel, & they gaue them vnto one Shefshbazzar by his name, whome he had made captaine.

15 And he faid vnto him, Take thefe vessels and go thy way, & put them in the Temple that is in Ierufalem, and let the houle of God be buylt in his place.

16 Then came the same Shefshbazzar and layed the fundacion of the houle of God, which is in Ierufalem, and since that time

euen vneil now, hathe it bene in buylding, yet is it not finished.

17 Now therefore if it please the King, let there be seatche made in the houfe of the Kings & treasures, which is there in Babel, whether a decree hathe bene made by King Cyrus, to buyld this houfe of God in Ierufalem, and let the King send his minde concerning this.

CHAP. VI.

At the commandement of Darius King of Persia, after the Temple was buylded and dedicate, the children of Israel hope the fault of unleavened bread.

1 Then King Darius gave commandement, and they made seatche in the librarie of the treasures, which were there layed vp in Babel.

2 And there was founde in a coffee (in the

palace that was in the prouince of the Medes) a volume, & therein was it thus wirt, as a memorial,

3 IN THE FIRST yee of King Cyrus, King Cyrus made a decree for the houfe of God in Ierufalem, Let the houfe be buylt, even the place where they offered sacrifices, & let the walles thereof be joyned together: let the height thereof be thie score cubites, & the breadth thereof thre score cubites,

4 Thre' orders of great stones, and one order of tymbre, and let the expences be giuen of the Kings houfe.

5 And also let them render y vessels of the houfe of God (of golde & siluer, & Nebuchadnezzar toke out of the Teple, which was in Ierufalem, and broght vnto Babel) and let him go vnto the Temple that is in Ierufalem to his place and put them in the houfe of God.

6 Therefore Tatnái capitaine beyonde the Riuer, and Shehtar Boznái, (& their companions Apharfecaié, which are beyonde the Riuer) he ye farre from thence.

7 Suffre ye the worke of this houfe of God, that the capitaine of the Iewes & the Elders of the Iewes may buyld this houfe of God in his place.

8 For I haue giuen a commandement what ye shal do to the Elders of these Iewes for the buylding of this houfe of God, that of the truenes of the King, which is of the tribute beyonde the Riuer, there be incontinently expences giuen vnto thefeme that they cease not.

9 And that which ther shal haue nede of, let it be giuen vnto them day by day, whether it be yong bullockes, or rams, or lambs for the burnt offings of the God of heauen, wheat, salt, wine, & oyle, accou ding to the appointemet of the Priests that are in Ierufalem, that there be no faure,

10 That they may haue to offer swete odours vnto the God of heauen, and pray for the Kings life, and for his sonnes.

11 And I haue made a decree, y whosoeuer shal alter this sentence, the wood shal be pulled downe from his houfe, and shalbe set vp, he shal be hanged thereon, & his houfe shal be made a dung hal for this.

12 And the God that hathe caused his Name to dwel there, destroye all Kings and people that put to their hand to alter, and to destroye this houfe of God, which is in Ierufalem. I Darius haue made a decree, let it be done with spede.

13 Then Tatnáí the captaine beyonde the Riuer, & Shehtar Boznái and their companions, according to that which Darius had sent, so thei did spedely.

14 So the Elders of the Iewes buylded, and they prospered by the prophecying of Haggái

b Messif, Ze-ethbabel, to whome he gi- nech charge.

c Medle not with them, no- ther hinder them.

d For lacke of money.

e Who, hathe appointed that place to haue his name cal- led vp's there.

s Eflr 7, 8.

d To wit, In- leu- tion. 1. King. 6, 2. 2 core. 3, 2. 3. King. 14,
2. 4. 21, 9.

e Read Chap. 2.

f Read Chap. 6, 8.

g Messing, in the librarie, or places where hope the regis- ter,
or recur- det of times.

g. Eflr 6, 2c. "Etn. house of bear. a Wherein were the afters of
the Kings of Medes and Persians.

The Pafseouer.

Ezra. Artahfahshes lettre. 219 25/1224

f Whome God ftired vp to af- ters them that he wold, give their
worke good folceffa.

g This is the twelve mo- net, and con- setneth parte of fubiware
and pints of Martha h And the two and fortieth after their first
tenuue.

Nemb. 3.6. C. 6.9.

h Which were of the heue and fortufed tuer idolante to wothy
the true God h Meaning, Darius who was king of Mader, Perfta
and affyriane "dár te ftireg- ence their bude.

a The Librewes writ, at de- ness of the Kings of Per- fta were
cel- led by rans na- me a Pharaoh was a chome name to the
Klys of Egypt, and Catar to f Eupervors Roman h Ezra dede-
cent his kin- red, till he ch- mech to taron, to prove that he
came of him c Hafheweth here what a fcribe is, who had
charge to write the Law & to ex- poide it, who- m. Marke cal-
leth a fcribe, Mar. 12, 28 Mat and Luke call him a lawier, or
do- due of the Law, Mar. 12, 31 Lak 10, 29

Haggá the Prophet, and Zecharáh the fonne of Iddó, and they
buylded and fi- nished it, by the appointemet of the God of
Ifraél, and by the command ment of Cyrus and Darius, &
Artahfahfte King of Perfia.

15 And this houfe was finifhed the third day of the moneth a
Adar, which was the fix yere of y reigne of King Darius. 16
And the children of Ifraél, the Priffts, & the Leuites, and the
refidue of the chil- dren of the captiutie kept the dedicacion of
this houfe of God with iove,

17 And offred at the dedicació of this hou- fe of God an
hundreth bullockes, two hundreth rams, for te hundreth lambes
& twelue goates, for the finne of all Ifraél, according to the
number of the tribes of Ifraél.

18 And they fet the Priffts in their ordre, and the Leuites in
their courfes ouen the feiuiice of God in Ierufalém, as it is wri-
ten in the bue of Mofes.

19 And the children of the captiutie kept the Pafseouer on the fourtente day of the fift moneth.

20 (For the Priests & the Leuites were purified all together) & they lulled the Pafseouer for all the children of the captiutie, & for their brethren the Priests, & for them selues.

21 So the children of Israél which were come againe out of captiutie, and all siche as had separated them selues vnto them, from the filthines of the heathen of the lād, to like y Lord God of Israél, did eat, 22 And they kept the feast of vnleauened bread seuen dayes with iove: for the Lord had made them glad, and turned the heart of the King of Asshúr vnto them, to "incourage them in the worke of the house of God, even the God of Israél.

CHAP. VII.

By the commūseouent of the King, Ezra and his companius came to Ierusalém. 27 He gmeth thanks to God. Now after these things, in the reigne of a Artahfashthe King of Persia, was Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiáh,

The sonne of Shaliém, the sonne of Zadók, the sonne of Ahitúb,

The sonne of Amariáh, the sonne of Aza- iáh, the sonne of Meraióch,

The sonne of Zeraiah, the sonne of Vz- zi, the sonne of Bukki,

The sonne of Abihúa, the sonne of Phi- nehás, the sonne of Eleazár, the sonne of Aarón, the chief Priift.

This Ezra came vp from Babél, and was a scribe prompt in the Law of Mofes, which the Lord God of Ifraél had giuen, and the King gaue him all his requift according to the hand of the Lord his

God whud was vpon him.

7 And the twent vp certene of the chil- dren of Ifraél, and of the Priifts, and the Leuites, and the fin crs, and the porters, and the Nethin ms vnto Ierufalém, in the fouent yere of King Artahfahfte.

8 And he came to Ierufalém in the a fift moneth, which was in the fouent yere of the King.

9 For vpon the fift day of the first moneth began he to go vp from Babél, and on the fift day of the first moneth came he to Ie- rufalém, according to the good hand of his God that was vpon him.

10 For Ezra had prepared his heart to feke the Law of the Lord, and to do it, & to te- ache the precepts & judgements in

Ifraél.

11 And this is the copie of the letter that King Artahfhalhte gaue vnto Ezra the Prifft & fcribe, and a writer of the wordes of the comandements of the Lord, and of his ftaeutes ouer Ifraél.

12 ARTAH FHAHTE King of Kings to Ezra y Prifft & pei fite fcribe of the Law of the God of heauen, and to Cheéneth.

13 I haue giuen comandement, that euerie one, that is willing in my kingdome of the people of Ifraél, and of the Priffts, and Leuites e to go to Ierufalém with thee, fhall go.

14 Therefore art thou fent of the King and his feuen counfelers, to be enquire in Iudáh and Ierufalém, according to the Law of thy God, which is in thine hand,

15 And to care, the filuer and the golde, w the King and his coufeleis willingly offi: vnto the God of Ifraél (whofe habitaion is in Ierufalém)

16 And all the filuer and golde that thou canft finde in all the prouince of Babél, with the fire offering of the people, and that which the Priffts offre willingly to y hou- fe of their God which is in Ierufalém,

17 That thou maift bye fpedely with this filuer, bullockes, rams, lambes, with their meat offings and their drinke offings:

& thou shalt offer the vpon the altar of the house of your God, which is in Ierusalém.

18 And whatsoever it pleaseth thee & thy brethren to do with the rest of the silver, and gold, do ye it according to the will of your God.

19 And the vessels that are given thee for the service of the house of thy God, those deliver thou before God in Ierusalém.

20 And the residue that shall be needful for the house of thy God, which shall be meet for thee to bestow, thou shalt bestow it out of the Kings treasure house,

21 And I King Artahshasth have given commandment to all the treasurers which are beyond the River, that whatsoever Ezra the Priest and scribe

d That contri- new parte of tulle and parte of Angan e Of King Darius.

f Some take this for the re- me of a people, tome for time or concen- ce meaning y the King wa- shed him long life.

g Which re- mained as yet to Babylon, & had not ren- tured with Ze- tahbabil.

h To examine who lived ac- cording to the Law i Whereof then are ex- port.

h As we know he'd my feue o to God's glo- rie.

i Which was the Riner En- porter, and they were be- vone, it is
fp. & of Baby- lem.

Gg. 11.

The Kings commission.

Ezra.

A fast proclaimed 1224

The Corin.

in Read 1 King 7,26, and 2 Chro 2,10.

This declareth that the fears of Gods judgments can fed him to
vie this liberal- tion, and not the love that he here to Gods
gloria or affe- dion to his people

He gave Ez- ra full authori- tie to restore all things ac- cording
to the words of God, and to punish the that re- fied and woke
the above.

Thus Ezra gave God-thi- kes for that he gave him to good
success in his affairs by reason of the King.

1. Effe. 2.11.

2. Read Chap. 7,4.

The 1st of 2016.

of the Law of God of heave shal requi- re of you, that it be done incontinently,

2: Vnto an hundred talents of silver, vnto an hundred measures of wheat, and vnto an hundred baths of wine, and vnto an hundred baths of oyle, and salt with- out writing.

3 Whatsoever is by the commandement of the God of heaven, let it be done spede- ly for the house of the God of heaven: for why shulde he be wrath against the re- alme of the King, and his children?

4 And we certifie you, that vpon anie of Priests, Leuites, singers, porters, Nethi- nims, or ministers in this house of God, there shal no gouernour lay vpon them tolle, tribute nor custome.

5 And thou Ezra (after the wisdom of thy God, is in thine hand) set judges & ar- biters, which may judge all people that is beyond the River, even all that knowe the Law of thy God, & teache ye them that knowe it not.

6 And whosoever wil not do the Law of thy God, and the Kings law, let him haue judgement without delay, whether it

be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

7 Blessed be the Lord God of our fathers, which so hath put in the Kings heart, to beautifie the house of the Lord that is in Ierusalem,

8 And hath enclined mercie towarde me, before the King and his counselors, and before all the Kings mightie princes: and I was comforted by the hand of the Lord my God which was vpon me, and I gathered the chief of Israel to go vp with me.

CHAP. VIII.

The number of them that returned to Ierusalem with Ezra. 1: He causeeth the to fast. 2: He admonitioneth the Priests of their duette. 3: What they did when they came to Ierusalem.

1 These are now the chief fathers of the, and the genealogie of them that came vp with me from Babel, in the reigne of King Artahshaistre.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hattush:

3 Of the sonnes of Shechaniah, of the sonnes of Pharosh, Zechariah, and with him the counte of the males, an hundred and fiftie.

4 Of the sonnes of Pahath Moab, Eliho- enai, the sonne of Zerariah, and with him two hundred males.

5 Of the sonnes of Shechaniah, the sonne of Iahaziel, and with him three hundred males.

6 And of the sonnes of Adin, Ebed the son- ne of Ionathan, and with him fifty males.

7 And of the sonnes of Elam, Ieshaiah the sonne of Athaliah, and with him seuenie males.

8 And of the sonnes of Shephatiah, Zeba- diah the sonne of Michael, and with him four score males.

9 Of the sonnes of Ioab, Obadiah the son- ne of Iehiel, and with him two hundred and eighteen males.

10 And of the sonnes of Shelomish the son- ne of Iosipiah, and with him an hundred and thie score males.

11 And of the sonnes of Bebas, Zechariah, the sonne of Bebas, & with him eight and twentie males.

12 And of the sonnes of Azgad, Iohanan the sonne of Hakketan, and with him an hundred and ten males.

13 And of the sonnes of Adonikam, that we- re the last, whose names are these: Eli- pheles, Iehiel and Shemaiah, and with the three score males.

14 And of the sonnes of Bigua, Vthai, and Zabbud, and with them seuenie males.

15 And I gathered them to the River that goeth toward Ahaua, and there abode we thre dayes: then I vewed the people, and the Priests, and founde there none of the sonnes of Leui.

16 Therefore sent to Eliezer, to Ariel, to Shemeiah, & to Elnathan, & to Iarib, and to Elnathan, and to Nathian, and to Ze- chariah, and to Meshullam the chief, and to Ioiarib and to Elnathan, men of under- standing,

17 And I gave them commandement, to Iddo the chiefest at the place of Case- phia, and I told them the wordes that they shulde speak to Iddo, and to his bre- thren the Nethinims at the place of Ca- siphia: that they shulde cause the ministers of the house of our God to come vnto vs.

18 So by the good hand of our God which was vpon vs, they brought vs a man of un- derstanding of the sonnes of Mahali the sonne of Leui, the sonne of Israel, and She- rebiah with his sonnes and his brethren, euen eighteene.

19 Also Hashabiah, and with him Ieshaiah of the sonnes of Merari, with his brethren, and their sonnes twentie.

20 And of the Nethinims, whome Da- uid had set, and the princes for the serui- ce of the Leuites, two hundred and twé- tie of the Nethinims, which all were na- med by name.

21 And there at the River, by Ahaua, I proclaimed a fast, that we might humble our selves before our God, and seke of him a right waye for vs, and for our children, & for all our substance.

22 For I was ashamed to require of the King an armie and horsemen, to helpe vs against the enemies in the way, because we

b That came to go with Ezra.

c To that place of Sophra-ter, where A- have the river c are the men.

d He was the chiefest that eight there is Law of God vnto the Le-uites "She put words to their mouth.

e Read Chap. 2,12 f He sheweth that the end of falling is to humble the ho- dy to the sp- ray, which mis- the process of the heart ly- vely toucheds or cln it is but hyperfine g He shoghe re better to ch- me him seke to the prose- dion of God, then by se- king their or- dinarie mea- nes, to give an occasion to o- cees to him- le that he did done of Gods power.

had

The Leuites charge.

Ezrá.

Ezras prayer.

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6 Read 1 Tim 9:14.

7 Read Chap. 5:49.

8 This declared that their journey was full of danger, and yet God delivered the according to their prayer

9 This was a token of a good conscience & of his inge- nce, that he would have witnesses of our Sdelate.

had spoken to the King, saying, The hand of our God is upon all them that take him, in goodness, but his power and his wrath is against all them that for take him.

23 So we fasted, and befought our God for this and he was intreated of vs.

24 Then I separated twelve of the chief of the Priests, Sheiebish, and Hashabiah, and ten of their brethren with them,

25 And weighed the the siluer & the golde, & the vessels, even the ofring of the house of our God, which the King and his cois-felers, and his princes, and all Israel that were present had offred.

26 And I weighed vnto their hand six hundredth and fifty b talents of siluer, and in siluer vessel, an hundredth talents, and

in golde, an hundredth talents:

27 And twentie basins of golde, of a thousand 1 drammes, and two vessels of shining braffe very good, and precious as golde.

28 ¶ And I said vnto the, Ye are confectate vnto the Lord, and the vessels are confectate, and the golde and the siluer are freely offred vnto the Lord God of your fathers.

29 Watche ye, & kepe them vntil ye weigh them before the chief Priests and the Leuites, and the chief fathers of Israel in Ierusalem in the chambers of the house of the Lord.

30 So the Priests and the Leuites receiued the weight of the siluer and of the golde, and of the vessels to bring them to Ierusalem, vnto the house of our God.

31 ¶ Then we departed from the Ruer of Ahaud on the twelfth day of the first moneth, to go vnto Ierusalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemye, and of suche as layed k waite by the way.

32 And we came to Ierusalem, and abode there thre dayes.

33 And on the fourte day was the siluer weighed, and the golde and the vessel in the house of our God by the hand of Meremoth the sonne of Vrish the Priest, and with him was Eleazar the sonne of Phinehas, and with them was Iozabad the

sonne of Ieshua, and Noadiah the sonne of Binnis the 1
Leuites,

34 By nomber and by weight of euerie one, and all the weight
was writen at the same time.

35 Also the childre of the captiutie, which were come out of
captiutie, offred burnt offrings vnto the God of Israel, twelve
bullockes for all Israel, nuntie and six rams, seuentie and
seuen lambes, and twelve he goates for sinne: all was a burnt
offring of the Lord.

36 And they deliuered the Kings commif-

sion vnto the Kings officers, & to the captains beyonde the
Ruer: and they promoted the people, and the house of God.

CHAP. IX.

1 Ezrá complaineth on the people that had turned them slaves
from God, and maryed with the Gentiles. 2 He preach Out
God.

3 W⁷ H. n was these things were done, & rulers came to me,
laying, The people of Israel, and the Priests and the Leuites are
not separated from the people of the lands (as touching their
abominations) to wit, of the Canamites, the Hirtites, the
Perizzites, the Iebusites, the Ammonites, the Moabites, the
Egyptians, and the Amorites.

2 For they haue taken their daughters to them selues, and to their sonnes, and they haue mixed the holy fede with the people of the lands, and the bad of the 1 princes & rulers hath be, be chief in this trespass.

3 But when I heard this saying, I rent my clothes, and my garment, and pluck of the heere of mine head, and of my beard, & fate downe a astonied.

4 And there assembled vnto me all that feared the wordes of the God of Israel, because of the transgression of them of the captiutie. And I fate downe astonied vntil the evening sacrifice.

5 And at the euenig sacrifice I arose vp from mine heuines, & when I had rent my clothes and my garment, I hel vpon my knees, and spread out mine hands vnto the Lord my God,

6 And said, O my God, I am cosounded & ashamed, to lift vp mine eyes vnto thee my God: for our iniquities are increased ouer our head, & our trespass is grown vp vnto the heaute.

7 From the dayes of our fathers haue we bene in a great trespass vnto this day, & for our iniquities haue we, our Kings, and our Priests bene deliuered into the hand of 1 Kings of the lands vnto the sworde, in a captiutie, into a spoyle, and into confusion of face, as appeareth this day.

8 And now for a little space grace hath be bene shewed from the Lord our God, in causing a remnant to escape, & in giving vs a 1 nayle in his holy place, that our God may light our eyes, & giue vs a little reusing in our servitude.

9 For though we were bodemen, yet our God hath not forsaken vs in our bondage, but hath enclined mercie vnto vs in the sight of the Kings of Persia, to giue vs life, and to erect the house of our God, and to redress the desolate places thereof, and to giue vs a wall in Judah and in Jerusalem.

10 And now, our God, what shal we say after this: for we haue forsaken thy commandments.

1 Esir 9, 6p.

a From the time they eunt home under Zenoabah, I vn to 1 coming of Israel, they had regenerate contrary to th. Laws of God, and married where it was not lawful, Deu 7,4

b That is, the governors are the chief beginners hereof

c As one donating whence God wolded to tonne his bare fires toward vs or his destroy this which he had begone Exod. 19, 19. numb. 21, 2.

d That is, we are droaned in sinne e They so excuse that they can not grow greater.

f In giving vs a rebig place, it is a similar to take of the that remains shal in a place, which some nules to hang things vpon, 16a. 22, 23.

Gg. iii.

Ezras prayer.

Ezrá.

Strange mariage 1224

Exu 23,32. Or 24,22,25. Deu.7,23.

Deu.23,2.

g. Had not utterly cut us down and de- strued us for our sonnes, Deu.28,13

h. He sheweth that God is jute in po- nishing his people, & yet merritual in re- ferring a re- fiance to who- me he sheweth favour.

2. Efd. 8,32. a. He confid- fed his sonnes and the sonnes of the people.

b. Meaning, that God wol- de receive the to mester

c. Which are stranges and married con- tentive to the Law of God.

d. Because God has the given the anor- tion, & learning to persuade people herein and to coman- de them.

3. Efd. 9,2.

14 Which thou hast commanded by thy f. ruants the Prophetes, saying, "The lad whereunto ye go to possess it, is an vn- cleane land, because of the filthines of the people of the lands, which by their abo- minaciós, and by their vnclennes haue filled it from corner to corner.

15 Now therefore that ye not giue your daughters vnto their sonnes, neither that ye take their daughters vnto your sonnes, nor seke their peace nor wealth for euer, that ye may be strong and eat the goodnes of the land, and leaue it for an inheritance to your sonnes for euer.

16 And after all that is come vpon vs for our euli dedes, and for our great trespasses (seing that thou our God hast stated vs from being benethe 2 for our iniquities, & hast giuen vs fuche deluerance)

17 Shulde we return to breake thy coman- dements, and toyne in affinitie with the people of fuche abominaciós woldeft not thou be angrie toward vs til thou. baddeft ed sumed vs, so that there funde be no rem- nant nor anie eskaping.

18 O Lord God of Israel, thou art iuste, for we haue bene h referued to escape, as ap- peareth this day: beholde, we are

before thee in our trespasses: therefore we cannot stand before thee because of it.

CHAP. X.

1 The people repent and tume, and put away their strange wiues.

2 W Hiles Ezrá prayed thus, & cor- ressed him selfe weping, and fal- ling down before y house of God, there assembled vnto him of Israel a very great Congregation of m.n and women & chil- dren: for the people w.pt with a great lamination.

3 Then Shee hani:th the sonne of Ishael one of the sonnes of Elam, answered, and said to Ezrá, We haue trespassed against our God, and haue taken strange wiues of the people of the land, yet now there is hope in Israel concerning this.

4 Now therefore let vs make a covenant with our God, to put away all the wiues (and fuche as are borne of them) according to the counsel of the Lord, and of those that feare the commandments of our God, and let it be done according to the Law.

5 Arise: for the matter 4 belongeth vnto thee: we also wil be with thee: be of com- fore and do it.

6 Th: n arose Ezrá, and caused the chief Priests, the Leuites, & all Israel, to swear that they wolde do according to this worde. So they sware.

7 And Ezrá rose vp from before the house of God, and went into the chambre of Lo-

han in the sonne of Eliashib: he went euen thither, but he did eat nethet bread, nor dronke water: for he mourned, because of the trisgression of the of the captiuitie.

8 And they caused a proclamation to go throughout Judah and Jerusalem, vnto "all them of the captiuitie, that they shul- de assemble them selues vnto Jerusalem.

9 And whosoeuer wolde not come with- in thre dayes according to the counsel of the princes and Elders, all his substance shulde be forfeit, & he shulde be separate from the Congregation of them of the captiuitie.

10 Then all the men of Judah & Benia- min assembled them selues vnto Jerufal- lem within thre dayes, which was the twé- teeth day of the e mne moneth, and all the people fate in the strete of the house of God, trembling for this matter, and for the raine.

11 And Ezrá the Priest stode vp, and said vnto them, Ye haue transgressed, and ha- ue taken strange wiues, to e incitease the trespasses of Israel.

12 Now therefore h giue praise vnto the Lord God of your fathers, and do his wil and separate your selues from the people of the land, & from the strange wiues.

13 And all the Congregation answered, & said with a loude voyce, So wil we do ac- cording to thy wordes vnto vs.

14 But the people are many, and it is a ray- nie wither, and we are not able to stand without, neither is the worke of one day or two: for we are many that haue offen- ded in this thing.

15 Let our rulers stand therefore before all the Congregation, and let all them which haue taken strange wiues in our ci- tres, come at the time appointed, and with them the Elders of euerie citie and the judges thereof, til the fierce wrath of our God for this matter tume away from vs.

16 Then were appointed Ionathán the son- ne of Afah-el, and Ishazrah the sonne of Tikuah ouer this matter, and Meihullám and Shabbethái the Leuites helped them.

17 And thei of the captiuitie did so and h de parted, even Ezrá the Priest, & the me that were chief fathers to the familie of their fathers by name, and fate down in the first daye of the tenet moneth to examine the matter.

18 And vntil the first day of y first moneth they were finishing the bufines with all the men that had taken strange wiues,

19 And of the sonnes of the Priests there were men founde,
that had taken strange wiues, to wit, of the sonnes of Leihúa,
the sonne of Ioxadák, & of his brethren, Maa- setah, A Eltézer,
and Iarib and Gedaliáh.

20 And thei gaue their háds, that thei wol-
the sonne of the captiuitie.

Or, edemned,

e Which con- tained part of November & part of Decem- ber

1 For the sea- son was giuen to raine, & so y wither was mere
sharpe & colde, and also their con- science to shed them

g. Ye haue layed one sin- ne vpon av- vice h Read 3eth. 7,19.

Let them be appointed to examine this matter.

h That went: to the chief es- cus to fit on this matter & was
thre mo- neths in fish- thing.

1 As a token that thei wol- de kept pro- nes & do it.

de

Nehemiáh.

in Meaning, of ch-anne pro ple for befo- to be freke of the
Prads &c Lewies.

de put away their wiues, and they that had trefpaffed, gaue a
ráme for their tréffaffe.

20 And of the fonnes of Immér, Honani, and Zebadiáh.

21 And of the fonnes of Harím, Maafeiáh, and Ehiáh, and
Shemaiáh, and Iehiél, and Vzziáh.

22 And of the fonnes of Pafhúr, Elioenái, Maafeiáh, Iíhmaél,
Nethaneél, Iozabád, and Elafáh.

23 And of the Leuites, Iozabád and Shimeí & Kelaiáh, (which
is Kelitáh) Pethahiáh, Iudáh and Eliézer.

24 And of the fingers, Eliafiíb. And of the porters, Shallúm,
and Telém, and Vri.

25 And of a Ifraél: of the fonnes of Pa- rófh. Ramiáh, and
Iefiáh, and Malchiáh, and Miámin, and Eleazár, and Malchiáh,
and Benaiáh.

26 And of the fonnes of Elám, Mattaniáh, Zechariáh, and
Iehiél, and Abdi, and Iere- móth, and Eliáh.

27 And of the fonnes of Zatrú, Elioenái, Eliafiíb, Mattaniáh,
and Ierimóth, & Za- bád, and Azizá.

28 And of the fonnes of Bebái, Iehohanán, Hananiáh, Zabbái, Athláí.

29 And of the fonnes of Baní, Mefhullám, Mallúch, and Adaiáh, Iafíib, and Sneál, Ieramóth.

30 And of the fonnes of Paháth Moáb, Adná, & Chelál, Benaiáh, Maafíah, Mat taniáh, Bezaleél, & Binnúi, and Manaiféh.

31 And of the fonnes of Harím, Eliézer, Íhiáh, Malchiáh, Shemaiáh, Shimeón,

32 Beniamín, Mallúch, Shamatiáh.

33 Of the fonnes of Hafhúm, Mattenáí, Mattattáh, Zabád, Eliphélet, Ieremái, Me- naiféh, Shimeí.

34 Of the fonnes of Baní, Maadáí, Am- iám, and Vél,

35 Banaíáh, Bediáh, Chellúh,

36 Vaniáh, Me:emóth, Eliafíib,

37 Mattaniáh, Mattenáí, and Iafáu,

38 And Banni & Bennúi, Shimeí,

39 And Shelemiáh, & Nathan, & Adaiáh,

40 Machnadebái, Shafháí, Sharai,

41 Azareél, and Shelemiáh, Shemariáh,

42 Shallúm, Amariáh, Iofeph.

43 Of the fonnes of Nebó, Ieiel, Matti- thiáh, Zabád, Zebiná,
Iadaú, & Ioél, Be- naiáh.

44 All thefe had taken ftrange wiues: and among the were
womé that had a childré.

a Which also were made al- legitimate be- cause the wa- riage
was re- lawful.

NEHEMIAH.

THE ARGUMENT.

God doeth in all ages and at all times set vp worthy perfones
for the commoditie and profite of his Church, as now within
the compaffe of feuentie yerci he rafed vp diuers excellent
men for the preferuation of his people, after their returne from
Babylon, as Zerubbakél, Exrd, and Nehemiáh. Whereof the
firil was their captaine to bring them bome, and prouded that
the Temple was byélded: the feconde reformed their maners
and planted religion: Or the third byélded vp the walks,
deliuered the people from oppression, and prouded that the
Law of God was put in execution among them. He was a
godlie man and in great autoritie with the King, so that the
King favoured him greatly, and gaue him mofte ample letters

for the accomplishment of all things which he colde deffire.
This boke is also called of the lattus the feconde of Exrd,
because he was the writer thereof.

CHAP. I.

2 Nehemiáh bewaileth the calamitie of Ierufalém. 3 He
confesseth the finnes of the people & prayeth God for them

He wordes of Nehe- miáh the fonne of Ha- chaliáh, in the
moneth Chifléu, in the twen- tieth yere, as I was in the palace
of Shu- fián,

a Which con- trineth part of November & part of Decd- ber,
and was their ninth moneth. b A Iewes I was.

c Meaning, in I...

2 Came Hanani, one of my brethren, he & the men of Iudáh,
and I afled them con- cerning the Iewes that were deliuered,
which were of the refidue of y captiuitie, and concerning
Ierufalém.

3 And they faid vnto me, The refidue that are left of the
captiuitie there in the pro-

uince, are in great affliction and in repro- che, and the wall of
Ierufalém is broken downe, & the gates therofuic burnt with
fyre.

4 And when I heard thefe wordes, I fate downe and wept, and mourned certeine dayes, and I fafted and prayed before the God of heauen,

5 And faid, "O Lord God of heauen, the Great and terrible God, that kepeth co- uenant and mercie for them that loue him, and obf true his commandements,

6 I pray thee, let thine cares be attent, and thine eyes open, to heare the prayer of thy ftruant, which I pray before thee day-ly, day & night for the children of Ifraél thy ftruants, & confeffe the finnes of the children of Ifraél, which we haue finned

Gg. 111.

Dan. 9.4.

Nehemiahs request.

Nehemiah. The people encouraged 1224

"He-arrested

against thee, bothe I & my fathers house have sinned:

7 We have "grievously sinned agaist thee, and have not kept the commandments, nor the statutes, nor the judgements, w thou commandedst thy seruant Moses.

8 I beseeche thee, remember the words that thou commandedst thy seruant Moses, saying, Ye wil transgress, and I wil scare you abroad among the people.

9 But if ye turn: veto me, and keep my com- mandments, and do them, though your scattering wise to the vitermost parte of the heaviest, yet will gather you from thence and wil bring you vnto the place that I have chosen, to place my Name the e.

10 Now these are thy seruants & thy peo- ple, whome thou hast redeemed by thy great power, and by thy mighty hand.

11 O Lord, I beseeche thee, let thine care now hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to scare thy Name, and, I pray thee, cause thy seruant to prosper this day, and give him favour in the presence of this man: for I was the Kings butler.

CHAP. II.

1 After Nehemiah had obtained letters of Artavernex, 11 He came to Jerusalem, 17 And brylled the walles.

a Which was first moneth of the yere & obteneth part of Marche & part of - pri b Who is also called Darius head Exr 7, 1.

Now in the moneth a Nifan in the twentieth yere of King b Archbishop- the, the wine sode before him, and I toke vp the

wine, and gave it vnto the King, now I was not before time sad in his pre- sence.

2 And the King said vnto me, Why is thy countenance sad, seeing thou art not sic- ke? this is nothing, but sorowe of heart. Then was I sore afraid,

3. And I said to the King, God save the King for euer: why shulde nor my coun- tenance be sad, when the citre of house of y sepulchres of my fathers heth waft & the gates thereof are deuoured with fyre?

4 And the King said vnto me, For what thing doest thou require? Then I praised to the God of heauen,

5 And said vnto the King, If it please the King, and if thy seruant have founde fa- uour in thy sight, I desire that thou woldest send me to Iudah vnto the citre of the se- pulchres of my fathers, that I may buyl- de it.

6 And the King said vnto me, (the quene also sitting by him) How long shall thy journey be? and when wilt thou come a- gaine? So it pleased the King, and he sent me, and I set him a time.

7 After I said vnto the King, If it please y King, let them give me letters to the cap- taines beyond the Ruer, that they may conuaye me ouer, til I come into Iu- dah,

8 And letters vnto Asaph the keper of the Kings' paike, that he may give me timber to buylde the gates of the palace (which appretained to the house) & for the walles of the citre, and for the house that I shal entre into. And the King gave me according to the good hand of my God vp- on me.

9 Then came I to the captaines beyond the Ruer, & gave them the Kings letters. And the King had sent captaines of the armie and horfinen with me.

10 But a Sanballat the Horonite, and To- biah a seruant an Ammonite heard it, and it grieved the sore, that there was come a man which soghe the wealth of the chil- dren of Israel.

11 So I came to Jerusalem, and was there thre dayes.

12 And I rose in the night, I, and a few me w me: for I tolde no man, what God had put in mine heart to do at Jerusalem, and there was not a beast with me, save the beast whereon I rode.

13 And I went out by night by the gate of the valley, and came before the draggon well, and to the dung porte, and vewed the walles of Jerusalem, how they were bio- ken downe, and the portes thereof deuou- red with the fyre.

14 Then I went forth the vnto the gate of y fountaine, and to the Kings fish pool, & there was no toume for the beast that was vn'er me to paffe.

15 Then went I vp in the night by the broke, & vewed the wall, and turned bac- ke, and comming backe, I entred by the gate of the valley and returned.

16 And the rulers knew not whether I was gone, nor what I did, neither did I as yet tel it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 After ward I said vnto them, Ye se the miserie that we are in, how Jerusalem heth waft, and the gates thereof are burnt with fyre: come and let vs buylde the wall of Jerusalem, that we be no more a repro- che.

18 Then I tolde them of the hand of my God, (which was good ouer me) and also of the Kings woides that he had spo- ken vnto me. And they said, Let vs rise, & buylde. So they a strengthened their hand to good.

19 But whe Sanballat the Horonite, & To- biah the seruant an Ammonite, and b Ge- shém the Arabian heard it, they mocked vs and despised vs, and said, What a thing is this that ye do? Wil ye rebell against the King?

20 Then answered I them, and said to the, The God of heauen, he wil prosper vs, &

a, p, a, p.

d At God mo- ved me to asse, & as he gave me good Lie- cese
the. 2m.

e Those were great enemies in the Jews to behold al- the, but
he by force & sub- stitute to ouer come them, & Iobiah be-
cause his wife was a fewest, had subversio- ment ever of the,
if affure and so wrought them great trouble.

f That is, con- terred of o- th, I nation, to thigh God had
forsaken vs

g They were encouraged & gave them fel- ues to do ael, & to
transit to this worthy enterprise.

h These were thre chief go- terners vn- der y king of Persia
bey bde Pophrates I thus y wie- led when thel wid burthen y
children of God, ever lay treason vnto their charge, both be
becu- se it me- keth the mo- se ed. out to the vau. lue, & also
fureth y buried of pri- ces mo. s a- gainst them.

we

1 I desired God to mine h art. to prosper mo- se enterprise.

We, Pophrates.

The buylding of

Nehemiáh.

the walles.

213

b Mother ye are of the no- ber of the chil dren of God Cow
whome he hathe appoin- ted this time onely 3 ocher did anie
of your predress foers euer fea- re God

a In Ebrewe, ther foudified in, that is, they foudified it, and fo
dedicated it to the Lord by prayer, in defining him to malacine
it

b The riche & mightie wulde not obey the, which were
appointed of- ficers in this wiche, tether wuld, ther helpe the
rice 15a 22,24.

eVoto 5 place where the Du- ke was worre to fit in ind-
gement, who got, tried the country in their absence. For, if
Zere- phra Or, of the apo- sicates.

Or, meafure.

we his f. ruants wil iife vp and buylde: but as for you, ye haue
no poicon nor right, nor k memorial in Ierufalém.

CHAP. III.

The number of them that buylded the wallet.

1 Hen arofe Eliafhib the hie Prieft with his brethren the Pri-fts, & they buylt the fhepegate: the 2 repared it, & fet vp the dotes th 1:of: euen vnto the towr of Meih repared they it, & vnto the tow- re of Hananiél.

2 And next vnto him buylded the men of I lichó, and befide him Zaccúr the fonne of Imri.

3 But the fifh porte did the fonnes of Se- naáh buylde, which alfo layed the beames thereof, and fet on the dores thereof, the lockes thereof, and the barres thereof.

4 And next vnto the fortified Merimóth, the fonne of Vrináh, the fonne of Hakkóz: and next vnto them fortified Mefhullám, the fonne of Berechiáh, the fonne of Me- fhezabeél: and next vnto them fortified Zidók, the fonne of Baana:

5 And next vnto them fortified the Tcko- ites. but the great m n of them b put not their neckes to the worke of their lords.

6 An 1 the gate of the * old. fifhpoole forti- fied Ithoradá the fonne of Pafe-h, & Me- fhullám the fone of Befodaiáh, the: layed the beames thereof, and fet on the dores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them alfo fortified Melatiáh the Gibeonite, & Iadón y Meronothite, men of Gibcón, and of Mizpáh, vnto the c thione of the Duke, which was beyonde the Rues.

8 Next vnto him fortified Vzz:él the fon- ne of Harhohiáh ' of the golde fimebes: next vnto him alfo fortified Hananiáh, the fonne ' of Harakkahím, and they 1epa- red Ierufalém vnto the broad wall.

9 Alfo next vnto them fortified Rephaiah, the fonne of Hur, the ruler of the halfe parte of Ierufalém.

10 And next vnto him fortified Iedaiáh the fonne of Harumáph, euen ouer againft his houfe: and next vnto him fortified Hattúfh, the fonne of Hafhabniáh.

11 Malchriáh the fonne of Harím, and Ha- fhúb the fonne of Paháh Moáb fortified the feconde ' portion, & the towr of the furnaces.

12 Next vnto him alfo fortified Shallúm, the fonne of Halloéfh, the ruler of the halfe parte of Ierufalém, he, & his daugh- ters.

13 The valley gate fortified Hanúm, & the inhabitants of Zanúáh: the: buylt it, and fet on the dores thereof, y lockes thereof, & the barres thereof, euen a thoufand cu- bites on the wall vnto the dung porte.

14 But the dung porte fortified Malchiáh, the fonne of Recháb, the ruler of y fourte parte of Beth haccárem: he buylt it, & fet on the dores thereof, the lockes thereof, & the barres thereof.

15 But the gate of the fountaine fortified Shallún, the fonne of Col-hozéh, the ruler of y fourte parte of Mizpáh: he buyl- ded it, and coueted it, and fet on the dores thereof, the lockes thereof, and the barres thereof, and the wall vnto the fifhpoole of ' Sheláh by the Kings garden, and vnto the: feppes that go downe from the citte of Daudid.

16 After him fortified Nehemiáh the fon- ne of Azbák, the ruler of the halfe parte of Beth-zúr, vntil the otherfide ouer- againft the fepulchies of Daudid, and to the fifhpoole that was lepared, and vnto the houfe of the mightie.

17 After him fortified the Leuites, Rehúm the fonne of Bani, and next vnto him for- tified Hafhabrah the ruler of the halfe parte of Keiláh in his quarter.

18 After him fortified their brethren: Ba- uái, the fonne of Henadád the ruler of the halfe parte of Keiláh:

19 And next vnto him fortified Ezer, the fonne of Iefhúa the ruler of Mizpáh, the other portion ouer againft the going vp to the d corner of the armoure.

20 After him was earnest Barúch the fonne of Zaccháí, & fortified another portion from the corner vnto the dore of the hou- fe of Eliafhib the hie Prieft.

21 After him fortified Merimóth, the fon- ne of Vrináh, the fonne of Hakkóz, an- other portion from the dore of the houfe

of Eliafhib, euen as long as the houfe of Eliafhib extended.

22 After him alfo fortified the Priefts, the men of e the plaine.

23 After them fortified Beniamín, & Haf- fhúb ouer againft their houfe: after him fortified Azariáh, the fonne of Maafetáh, the fonne of Ananiáh, by his houfe.

24 After him fortified Binnúi, the fonne of Henadád another portró, from the houfe of Azariáh vnto the turning and vnto the corner.

25 Palál, the fonne of Vzai, from ouer a- gainft the corner, and the high towr, that lyeth out from the Kings houfe, which is befide the courte of the pifón. After him, Pedaiáh, the fonne of Parófh.

26 And the f Nethinims they dwelt in the fortereffe vnto the plice ouer againft the water gate, Eafward, & to the towr that lyeth out.

27 After him fortified y Tekoites another portion ouer againft the great towr, that lyeth out, euen vnto the wall of the fort-rtffe.

Or, & in.

d Where the weapons and armour of the citte laye

e Which dw- elh in y plaine country by Iordes & le- richó.

f Read Zero Chap 3,4)

Hh.i.

*Conspiracie of the wicked. Nehemiáh. The
buylders with weapons 1224*

g Meaning, the first of his son- ner.

h Which was the place of imagement, or execution.

a Of his com- pany, that came in Sa- maris b Thus the wicked,
that consider not Gods power is ever so a sea dines for the
defence of his, more than the thought that we re weake and
fable a This is the remedie that the children of God have a
gainst the de- rift & threat- mings of their enemies, to fate to
God by prayer. d Let them be spoiled & led away captive. e
Let thy pla- gues declare to the world & then let them felues
against them, & against thy Church that he pray- eth, only his-
ning respect to Gods glorie, & not for any pri- nate affection,
or grudge. "Or, halfe bright "For make to flare, meaning the
people.

28 Fró abouē the horfegate forthe fortified § Priſt, euerie one
ouer agaift his houſe.

29 After them fortified Za dok the ſonne of Immer ouer againſt
his houſe: and after him fortified Shemaiáh, the ſonne of She-

chaniáh the keper of the Eastgate.

30 After him fortified Hananiáh, the sonne of Shelemiáh, & Hanún, the sonne of Za- láph, the sixt, another portion: after him fortified Melhullám, the sonne of Bere- chiáh, ouer against his chamber.

31 After him fortified Malchiáh the gold- smithes sonne, vntil the house of the Ne- thinims, & of the marchants ouer against the gate h Míphkád, and to the chamber in the corner.

32 And betwene the chamber of the corner vnto the shepegate fortified the goldsmi- thes and the marchants.

CHAP. III.

7 The buylding of Ierusalém is kindred, 18 But God breaketh their enterprise. 19 The Iewes buyld with one hand, and holds their weapons in the other.

1 B Vt when Sanballát heard that we buylde the wall, then was he wroth and fore grieved, and mocked the Iewes,

2 And laid before his brethren and the armie of Samaria, thus he said, What do thesse weake Iewes? wil they fortifie the felues? wil they sacrifice? wil they finsh it in a day? wil they make the stones whole agame out of § heapes of duft, feing they are burnt?

3 And Tobiáh the Ammonite was beside him, and said,
Although they buyld, yet if a foxe go vp, he shal euen breake
downe their stony wall.

4 Heare, our God (for we are despyred) and turne their shame
vpon their owne head, and giue them vnto a prayd in the land
of their captiuitie,

5 And couer not their iniquitie, nether let their sinne be put out
in thy pietie: for they haue prouoked thee before the buylders.

6 So we buyld the wall, and all the wall was loyned vnto the
halfe thereof, and the heart of the people was to worke.

7 But when Sanballát, and Tobiáh, & the Arabians, and the
Ammonites, & the Ashdodims heard that the walles of
Ierusalém were repared, (for the breaches began to be stopped)
then they were verie wroth,

8 And conspired altogether to come and to fight against
Ierusalém, & to hinder the.

9 Then we prayed vnto our God, and set watchmen by them,
day & night, because of them.

10 And Iudáh said, The strength of our bearers is weakened, and
the earth is much earth, so that we are not able to buyld the wall.

11 Also our aduersaries had said, They shal not knowe, neither see,
til we come into the middles of them and slay them, and cause

the worke to ceafe.

12 But when the Iewes (which dwelt befide them) came, they tolde vs (ten times, s Fró all places whence ye fhall returne, they wil be vpon vs.

13 Therefore fet I in the lower places be- hinde the wall vpon § toppes of the ftones, & placed § people by their families, with their fwordes, their fpeares & their bowes,

14 Then I beheld, and rofe vp, & laid vnto the princes, & to the rulers, & to the reft of the people, Be not afraied of them: h reméber the great Loid, & feareful, & fight for your brethren, your fonnes, and your daughters, your wines, and your houfes.

15 And when our enemies heard that it was knowen vnto vs, then God brought their counfel to noght, & we turned all againe to the wall, euerie one vnto his worke.

16 And fró that day, halfe of the yong men did the labour, and the other halfe parte of them helde the fpeares, and ftiels, & bowes, and habergins: and the rulers ftode behinde all the houfe of Iudáh.

17 They that buylded on the wall, and they that bare burdens, or they that laded, did the worke with one hand, & with the other helde the fwoide.

18 For euerie one of the buylders had his fwoide girde on his loynes, & fo buylded: & he that blewe the trúpet, was befide me.

19 Then faid I vnto the princes, and to the rulers, and to the reft of the people, The worke is great and large, and we are fepa- rated vpon the wall, one faire from ano- ther.

20 In what place therefore ye heare the foud of the trumpet, k reforte ye thither vnto vstou God fhall fight for vs.

21 So we laboured in the worke, and halfe of them helde the fpeares, from the appea- ring of the morning, til the ftarres came fortite.

22 And at the fame time faid I vnto the people, Let euerie one with his ftruant lodge within Ierufalém, that they may be a watche for vs in the night, and labour in the day.

23 So nether I, nor my brethren, nor my fer- uants, nor the mé of the warde, (which fol- lowed me) none of vs did put of our clo- thes, fame euerie one put them of i for waf- fhing. CHAP. V.

1 The people are oppressed and in necesfitie 6 Nehemiáh remedieth it 14 He take out the portion of others that had ruled before, left he fhouldn grueue the people.

1 Now there was a great crye of the people, and of their wuizs
against their brethren the Iewes.

2 For there were that laid, We, our fones & our daughters are
many, therefore we take vp c come, that we may eat and liue.

3 And there were that laid, We muft gage

f That is, of- ten comes g Then, which brought the ta- dics,
laid thus, Whé you lea- ne your wor- ke, & go other to ear, or
to reft, your eun- mies wil affai- te you.

h Who is ever at hand to de- liner his one of danger, and
therefore left they fhouldn fight for the maimonides of Gods
glorie & for the prefer- uation of their owne lines & of theirs, he
accurageth them to play the valiát mé.

i To ouerfee them & to in- courage them to their wor- ke.

k Mormon, to trúft their e- nemies, of onde required.

l That is, whé they purfted them folues, or cis when they
wofted their cloches.

a Againft the rich, which oppeffed the, b This is the folpians of
§ people, fhewig to what eater- mize that we re brought into

V furie reproued.

Nehemiáh. Sanballats lettres. 214

e Topay our tribute to the King of the Periás, which was
exalted yearly of us 4 by nature 5 riche is no better the poure

e We are not a- ble to redeem the, but for po- werise are co-
freyred to hier the to o- thers.

f You pre- se the with far- se and far how to bring all things
into your hands. g Bache be- can, they shall be mo- med with
puns, being how ma- me were by them, oppred, and also have
the ind gemme of oth 12, 6 shulde be as it were withes of their
dea- ling toward their brethre h Sting God bache once de-
limed the fro the biddags of the beathen, shal we make them
our fa- me.

e Meaning, Mch: miáh h Who by this occasion will blaspheme
the M me of God sting that our adise are no better then theirs
Ory, farre 1 Which ye take of them for the lone.

m I received not that por- cion, and diet, which the go-
ernours, that were before me, exahed, wherein he declared that
he rather foght, 'wealth of the people, then his owne
commoditse.

our lands, & our vineyardes, & our houfes and take vp corne
for the famine.

4 The e were alfo that faid, We haue bo- rowed money for the
Kings 'tribute vpon our lands and our vineyardes.

5 And now our fi, fi n as 4 the fiefh of our brethre, & our
fonnes as their fonnes; and lo, we bring into fubiectiion our
fon- nes, and our daughters, as feruáts, and the- re be of our
daughters now in fubiectiion, and there wno power 6 in our
hands, for other me haue our lads & our vineyardes.

6 Then was I very angrie when I heard their crye and thfe
wordes.

7 And I fought in my minde, and I rebu- ked the princes, and
the iulers, and faid vnto them, You late 'burdens euerie one
vpon his brethren: and I fet a great 8 af- fumble againft them,

8 And I faid vnto them, We (according to our abilitie) haue
redeemed our brethren the I. wes, which were folde vnto the
hea- then: and wil you fell your brethren agai- ne, or fhall they
be 9 folde vnto vs? Then helde they their peace, and colde not
anfwere.

9 'I faid alfo, That which ye do, is not good. Oght ye not to
walke in the fea- re of our God, for the k reproche of the
heathen our enemies?

10 For euen I, my brethren, and my feruáts do lend them
money & corne: I pray you, let vs leaue of this burden.

11 Reftore, I pray you, vnto them this day their lands, their
vineyardes, their olues, and their houfes, and remit the

hundreth parte of the filuer and of the corne, of the wine, & of she oyle 1 that ye exact of the.

12 Then faid they, We wil reftore it, and wil not requize it of them: we wil do as thou haft faid. Then I called the Prielts, & caufed them to fweare, that they fhulde do according to this promes.

13 So I fhook my lappe, & faid. So let God fhake out euerie man that wil not perfor- me this promes from his houfe, and from his labou: euen thus let him be fhake out, and emptied. And all the Congregacion faid, Amen, and praifed the Lord, and the people did accoiding to this promes.

14 And fro the time that the King gaue me charge to be gouernour in the land of Iu- dáh from the twentieth yere, eué vnto the two and thirtieth yele of King Arralithá- fite, that is, tw. lue yere, I, and my brethre haue not earé the n bread of y gouernour.

15 For the former gouernours that were before me, had bene chargeable vnto the people, and had taken of them bread and wine, befidés fourte fhaiels of filuer: yea, and their feruants bare rule ouei the peo- ple: but fo did not I, becaufe of the feare of God.

16 But rather I fortified a porcion in the wor- ke of this wall, and we focht no land, and all my feruants came thether together vn- to the worke.

17 Moreouer there were at my table an hun- dreth and fifie of the Iewes, and rulers, which came vnto vs from among the hea- then that are about vs.

18 And there was prepared daiely an ox, or fix chofen fhepe, & birdes were prepared for me, and 'with n fen dayes wine for all n in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

19 Remember me, & my God, in goodnes, according to all that I haue done for this people.

eye, once in ten dayes n Where as an other timm they had by meafure, as this time they had most libe, tally.

CHAP. VI.

2 Nehemiáh anfwereth with great twfleme, and xgale to his aduerfarse. 11 He n not defouraged by the fal- fe 'Prophetes.

1 A Nd when Sanballát, and Tobiáh, & Géfhem the Arabian, and the reft of our enemies heard that I had buyle y wall, & that there were no mo 2 breaches the- rein (thogh at that time I had not fet vp the dores vpon the gates)

2 Thé fent Sanballat and Géfhé vnto me, faying, Come thou that we may mete to- gether in the villager in the plaine of O- nó: and they floght to do me cuil.

3 Therefore I fent mefl. ngeis vnto them, faying, I haue a great worke to do, & I can not come downe: 4 why fhulde the worke ceafe, whilcs I leaue it, and come downe to you?

4 Yet they fent vnto me foure rimes after this forte And I anfwered them after the fame mauer.

5 Then fent Sanballát his feruant after this forte vnto me the nift time, with an open letter in his hand,

6 Wherein was wirté, It is reported amóg the heathen, and 'Gafhmú hache faid it, that thou and the Iewes thinke to iebell, for the which caufe thou buyldeft the wall and thou wilt be their King according to thefe 6 wordes.

7 Thou haft alfo ordained 4 the Prophe- tes to preache of thee at Ierufalém, fayig, There is a King in Iudáh 7 and now according to thefe wordes it fhall come to the Kings eares: come now therefore, and let vs take counfel together.

8 Thé I fent vnto him, faying, It is not done according to thefe wordes y thou fayeft, for thou fameft them of thine owne heart.

9 For all thei afraied vs, faying, Their háds fhall be weakened fro y worke, & it fhall not be done now therefore 10 incoutage y me.

10 And I came to the houfe of Shemiáh y fone of Delaiáh the
fonne of Mehetabeft & he was 11 shut vp, & he faid, Let vs
cea:

e That manne they were im- ned together, as Chap 4.6.

b Meaning, y of he fhohoe obet their re- queft the wor- ke,
which fhed faid appoited, fhulde ceafe. ffrewing here- by that
we fhulde our ri- me our felure to the háds of she wicked

On, Olyftem

c As the fame gouth

d Thou haft br. br. d, and fea vp f lfe Pro- phites, to rea- re thy
selfe k g and n te de rauds, 1st pug of Pr-fn of that fubie- ct on,
which you ogh vnto him

11 vly fufychen else mire hda.

e As thogh he wolde he fe- erce to the in- ter that he migr pray
vnto God v in greve libe- ce, and recer is fome reaef- ion,
which in him vve but hi posside.

Hh.11.

Nehemiahs confcancie.

Nehemiáh. The boke of Genealogies. 1224

f He muted not but God was able to preferne him, & knewe that, if he had o- bryed this co- unt'd, he stold haue discontinued all the people : thus God gmethe power to his, to refit false prophecies chugh they come to haue neuer so great probabilitye.

g Very griefe cruised him to pray againste such, which voted the pre- ceate of beinge the ministers of God, were adversaries to the glorie, and went about to overthrow his Church, declaring also hereby that where there is one true minister of God, yedeut haue a greue forte of Pierfings. h Which was the fite moneth after continued purpose of Auguste, and parced of sepe. i After that I had some Sun- ballad his ende were. j Thus the Church of God haue enermore continued mire wicem is solfe, which are more dangerous than the outwards and professed mentes. Exelof. 49, 15.

n To wit, thei there are men, conved, ver 1 "The halde fist, meaning of the barrier wringate it.

together into y house of God in the midst of the Temple, and flut the dores of the Temple: for they wil come to flay thee: yea, in y night wil they come to kil thee.

11 Then I said, f Shulde such a man as I, fte: Who is he, beinge as I am, that wolde go into the Temple to see 2 I wil not go in.

13 And lo, I perceiued, that God had not sent him, but that he pronouced this prophecy againste me : for Tobiáh and San-

ballát had hyred him.

15 Therefore was he hyred, that I might be afrayed, and do thus, and inne, and that they might haue an euil reporte that they might reproche me.

14 My God, rem'mber thou Tobiáh, and Sanballát according vnto thefe their wor- kes, and Noadiáh the s Prophetesse alfo, and the rest of the Prophetes that wolde haue put me in feare.

15 Notwithstanding the wall was fini- ftied on the fine & twentieth day of h Elúl, in two and i fiftie dayes.

16 And whe all our enemies heard thereof, euen all the heathen y were about vs, thei were afrayed, & their courage failed the: for they knewe, y this worke was wrought by our God.

17 And in thefe dayes were there manie of the princes of Iudáh, whose k letters wét vnto Tobiáh, and thofe of Tobiáh came vnto them.

18 For there were manie in Iudáh, that were fwoine vnto him. for he was the sonne in law of Shechaniáh, the sonne of Ariáh: & his sonne Iehonathán had the daughter of Mefhullám, the sonne of Beirechiáh.

19 Yea, they fpake in his praife befo e me, & tolde him my wordes, v Tobiáh fuit kt- ters to put me in feare.

CHAP. VII.

After the wall once buyfde, u the matche appointed. 6 They that returned from the captiutie are nfbred. Now when the wall was buyfde, & I had fet vp the dores, and the porters, and the fingets and the Leuites were ap- pointed,

2 Then I commanded my brother Haníni and Hananiáh the prince of the palace in Ierufalém (for he was doucles a faithful man, and feared God aboue manie)

3 And I laid vnto them, Let not the gates of Ierufalém be opened, vntil the heat of the funne: and while a they stand by, let them ftut the dores, and "make them faft, and I appointed wardes of the inhabitants of Ierufalém, euerie one in his warde, and euerie one ouer againft his houfe.

4 Now the citie was la ge and great, but the people were fiwe therein, and the hou- fes were not buyfde.

5 And my God put into mine heart, and I

gathered the princes, and the rulers, & the people, to counte their genealogies: and I founde aboke of the genealogie of them, which came vp at the fuft, and founde Ex 1.2. written therein,

6 Thefe are the b fonnes of y prouince that b That is, the came vp ftion the captiutie that was ca- inhabitants of ryed away

(whome Nebuchadnezzár Iudáh. King of Bábél had caried away) and they returned to Ierufalém & to Iudáh, euerie one vnto his citie.

7 They which came with Zerubbabél, Ie- fhúa, Nehemiáh, c Azariáh, Raamiáh, c Azatiáh in Nshamáni, Mordecái, Billhán, Mispé- reth, Biguái, Nehám, Baanáh. This is the Fark is called nóber of the men of the people of Ísrael. Seruiáh, and Raamiáh, Beriáh, chap 1.

8 The fonnes of Parófh, two thoufand an hundreth feuentie and two.

9 The fonnes of Shephatiáh, thre hundreth feuentie and two.

10 The fonnes of Ariáh, fix hundreth fiftie and two.

11 The fonnes of Paháth Moáb of the fonnes of Ielhúa, & Ioáb, two thoufand, eight hundreth and eightrine. 2nvel e cenn ne of Moáe

12 The fonnes of Elám, a thoufand, two hundreth fiftie and fouie.

13 The fonnes of Zattú, eight hundreth & fyue and fourtie.

14 The fonnes of Zaccháí, feuen hundreth and thre fcore.

15 The fonnes of Binnúi, fix hundreth and eight and fourtie.

16 The fonnes of Bebái, fix hundreth and eight and tw. ntie.

17 The fonnnes of Azgád, two thoufand, thre hundreth and two and twentie.

18 The fonnnes of Adonikám, fix hundreth thre Fóre and feuen.

19 The fonn s of Biguái, two thoufand thre fcore and feuen.

20 The fonnnes of Adm, fix hundreth, and fyue and fiftie.

21 The fonnnes of Atér of Hizkráh, ninetie and eight.

22 The fonnnes of H ilhám, thre hundreth and eight and tw. ntie.

23 The fonnnes of Bezái, thre hundreth and fouie and twentie.

24 The fonnnes of Haríph, an hundreth and twelue.

25 The d fonnnes of Gibeón, ninetie and d That is, the fyue. inhabitants of Gibeón.

26 The men of Beth-léhem & Netopháh, an hundreth foure fcore and eight.

27 The men of Anathóth, an hundreth and eight and twentie.

28 The men of Beth-azmáuth, two and fourtie.

29 The men of Kiriath-teorím, Chephiráh and Beeróth, feuen hun létú, and thre and fourtie.

30 The men of Ramáh and Gába, fix hun- dreth

The number of

Nehemiáh. the Congregacion.

dreth and one and twentie. 31 The men of Michmái, an hundredth and two an twentie. 32 The men of Beth-él and Ai, an hundredth and thre and twentie. 33 The men of the other Nebó, two and fifte. 34 The sonnes of the other Blám, a thousand, two hundredth and fourte and fifte. 35 The sonnes of Harim, thie hundredth & twentie. 36 The sonnes of Ierichó, thre hundredth and fyue and fourtie. 37 The sonnes of Lod-hadíd and Onó, feuen hundredth, and one and twentie. 38 The sonnes of Senaáh, thre thousand, nine hundredth and thirtie. 39 The Priest: the sonnes of Iedaiáh of the house of Iefhúa, nine hundredth feuentie & thre. 40 The sonnes of Immér, a thousand and two and fifte. 41 The sonnes of Pañhúr, a thousand, two hundredth and feuen and fourtie. 42 The sonnes of Harim, a thousand and feuentene. 43 ¶ The Leuites: the sonnes of Iefhúa of Kadmiél, and of the sonnes of Hodiuháh, feuentie and fourte. 44 ¶ The singera: the children of Afáph, an hundredth, and eight and fourtie. 45 The porters: the sonnes of Shallúm, the sonnes of Atér, the sonnes of Talmón, & sonnes of Akkúb, the sonnes of Hattá, the sonnes of Shobát, an hundredth and eight and thirtie. 46 ¶ The Nethinims: the sonnes of Zi-há, the sonnes of Hafhuphá, the sonnes of Tabaóth, 47 The sonnes of Ketós, the sonnes of Siá, the sonnes of Padón, 48 The sonnes of Lebaná, the sonnes of Ha-gabá, the sonnes of Shalmái, 49 The sonnes of Hanán, the sonnes of Giddél, the sonnes of Gahar, 50 The sonnes of Rearáh, the

sonnes of Re-zín, the sonnes of Nekodá, 51 The sonnes of Gazzám, the sonnes of Vzzá, the sonnes of Paféah, 52 The sonnes of Befái, the sonnes of Meu-nim, the sonnes of Nephifhesim, 53 The sonnes of Bakbúk, the sonnes of Hakuphá, the sonnes of Harhúr, 54 The sonnes of Bazlích, the sonnes of Mehidá, the sonnes of Harfhá, 55 The sonnes of Barkós, the sonnes of Sif-fera, the sonnes of Támah, 56 The sonnes of Nezhiah, the sonnes of Hatiphá, 57 The sonnes of Salomons feruants, the sonnes of Sotat, the sonnes of Sophéreth, the sonnes of Peridá, 58 The sonnes of Iaalá, the sonnes of Dar-

kón, the sonnes of Giddél,

59 The sonnes of Shephatiáh, the sonnes of Hattil, the sonnes of Pochéreth of Ze-baím, the sonnes of Amón.

60 All the Nethinims, and the sonnes of Salomons feruants were thre húdieth, ni-nette and two.

61 ¶ And these came vp from Tel-meláh, Tel-hareshá, Cherúb, Addón, and Im-mér: but they colde not shew their fathers house, nor their fede, or if they were of If-raél.

62 The sonnes of Delaiáh: the sonnes of Tobiah, the sonnes of Nekodá, fix hun-dreth and two and fourtie.

63 And of the Priest: the sonnes of Haba-ráh, the sonnes of Hakkóx, the sonnes of Baizillái, which toke one of the

daughters of Barzillái the Giliadite to wise, & was named after their name.

64 These foght their writing of the ge-nealogies, but it was not found: there-fore they were put from the Priesthode.

65 And s the Tirshátha said vnto the, that they shulde not eat of the most holy, til there rose vp a Priest with a Víim and Thommim.

66 All the Congregacion together was two and fourtie thousand, thre hundredth and threscore,

67 Besides their feruants and their maids, which were feuen thousand, thre húdreth and feuen and thirtie: and they had two hundredth and fiue and fourtie singing mnn and singing women.

68 Their houses were feuen hundredth & fix and thirtie, & their mules two hundredth and fiue and fourtie.

69 The gamels fourc hundredth and fiue & thirtie, & fix thousand, feuen hundredth & twentie asses.

70 And certcine of the chief fathers gaue vnto the worke. The Tirshátha gaue to the treasure, a thousand drammes of gol-de, fifte basins, fiue hundredth and thirtie Priests garments.

71 And some of the chief fathers gaue vnto the treasure of the worke, twentie thou-sand drammes of golde and two thou-sand

and two hundredth pieces of fil-uer.

72 And the rest of the people gaue twentie thousand drammes of golde, & two thou-sand pieces of filuer, & thre score and fe-uen Priests garments.

73 And the Priests and Leuites, & the por-ters and the singers and the rest of the people and the Nethinims, and all Ifraél dwelt in their cities: and when the feuent moneth came, the children of Ifraél were in their cities.

1 Which con-tained parte of September & parte of Colo-ber.

CHAP. VIII.

a Ex. 2 gattereth together the people, and readeth to the Hh III.

The Law red.

Nehemiáh. The feast of Tabernacles. 1224

the Law. 12 They rely on in Israel for the knowledge of the words of God. 13 They keep the feast of Tabernacles or booths.

"His as we man."

a Read Ezra 7:1.

b Which had age and disfor- tion to under- stand.

c This decla- rith the great zeal, that the people had to heart y words of God.

d To the in- tent that his voyce might be the better heard.

e To confide- ring that of- fines against the Law the- before the Le- uites do not replace them for mourning, but before the of God's mer- cees for almo- che as they a- re represent. f That is re- member the poore g Respyce in the Lord, and he will give you strength.

1 And all the people assembled them selues "together, in y threat that was before the watergate, and they spake vnto Ezra the a scribe, that he wolded bring the boke of the Law of Moses, which the Lord had commanded to Israel.

2 And Ezra the Priest brought the Law be- fore the Congregation both of men and women, and of all that b colde heare and vnderstand it, in the first day of the se- uent moneth,

3 And he red therein in the threat that was before the watergate (from the morning vntil c the midday) before men and wo- men, and of them that vnderstode it, and the eares of all the people hearkened vnto the boke of the Law.

4 And Ezra the scribe stode vpon a pul- pit of wood, which he had made for the preaching, & beside him stode Matrithiah, and Shema, and Ananiah, and Vriiah, & Hilkihah, and Maaseiah on his right had, and on his left hand Pedaiah, & Mishael, and

Malchiah, and Hashum, and Hashba- dana, Zechariah, and Meshullam.

5 And Ezra opened the booke before all the people: for he was d above all the people: and when he opened it, all the people stode vp.

6 And Ezra praised y Lord the great God, and all the people answered, Amen, Ame, with lifting vp their hads: & they bowed them selues, and worshiped the Lord with their faces toward the ground.

7 Also Ieshua, and Bani, and Sherebiah, Ia- min, Akkib, Shabbetah, Hodiah, Maase- iah, Kelita, Azariah, Iozabid, Hanin, Pe- laiah, & the Levites caused the people to vnderstand the Law, and the people stode in their place.

8 And they red in the booke of the Law of God distinctly and gave the sense, & cau- sed them to vnderstand the reading.

9 Then Nehemiáh (which is Tirshatha) and Ezra the Priest & scribe, and the Le- uites that instructed the people, said vnto all the people, This day is holy vnto the Lord your God: mourne not, neither wepe: for all the people a wept, whe they heard the words of the Law.

10 He said also vnto them, Go, and eat of the far, & drinke the swete, and send parte vnto them, for whome none is f

prepared: for this day is holy vnto our Lord: be ye not fory
therefore: for the g ioye of the Lord is your strength.

11 And the Levites made silence through- out all the people,
saying, Holde your pea- ce: for y day is holy, be not sad
therefore.

12 Then all the people went to eat and to

drinke, and to send away parte, & to make great ioye, because
they had vnderstand the words that they had taught them.

13 And on the secode day the chief fathers of all the people,
the Priests and the Leui- tes were gathered vnto Ezra the
scribe, that he also might instruct them in the words of the
Law.

14 And they found writed in the Law, (that the Lord had
commanded by Moses) that the children of Israel shulde dwell
in boo- thes in the feast of the seuent moneth,

15 And that they shulde cause it to be decla- red and
proclaimed in all their cities, and in Jerusalem, saying, Go for
the vnto the mount, and bring oluebranches, and pi-
nebranches, and branches of myrtus, and palmebranches, and
branches of thicke trees, to make booths, as it is written.

16 So the people went for the and brought the & made them
booths, euerie one vpon the h rose of his house, and in their

court, and in the courts of the house of God, & in the street by the watergate, and in the street of the gate of Ephraim.

17 And all the Congregation of them y we- re come against out of the capituirte, made boothesh, & fare vnder the booths: for sin- ce the time of Ieshua the sonne of Nun vnto this day, had not the children of Is- rael done so, & there was very great ioye.

18 And he red in the booke of the Law of God euerie day, from the first day vnto the last day. And they kept the feast seuen dayes, & on the eight day a solene assem- blie, according vnto the maner.

Leni. 23, 34

the, goodly to be they are let us. 4a.

b For their houses were made for a boun, read Dea 22, 2.

Which was almost a thou- land years.

CHAP. IX.

1 The people vpon, & for sale their strange wines. The Levites exhorte them to praise God, a Declaring his wonders, so And their ingratitude, so And Gods great mercies toward them.

2 In the foure & twentieth day of this moneth the children of Israel were af- sembled with a fasting, & with sackcloth, and earth vpon them.

3 (And they that were of the sede of Is- rael were separated from all the "litagers") & the stode and confessed their sinnes and the iniquities of their fathers.

4 And they stode vp in their place and red in the boke of the Law of the Lord their God foure times on the day, and they be fessed and worshiped y Lord their God foure times.

5 Then stode vp vpon the staires of the Levites Ieshua, and Bani, Kadmiél, Sheba- niáh, Bunni, Sherebiáh, Bani & Chenáni, & cryed with a loude voice vnto the Lord their God.

6 And y Levites said, and Ieshua & Kadmi- él, Bani, Hashabniáh, Sherebiáh, Hodiah, Shebaniáh & Pethahiáh, Stad vp, & prai- se y Lord your God for euer, & euer, & let them

b Thel made ch fessih of their sinnes & vled praises.

The Leuites prayer.

Nehemiáh.

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them praise thy glorious Name,ô God, w excelleth aboué all thakfguing & praise. 6 Thou art Lord alone:thou hast made hea

uen, and the heauen of all heauens, with all their hoste, the earth, and all thigs that are therein, the seas, & all that are in the, and thou preferueis them all, and the hoste of the heauen worffupeth thee. 7 Thou art, ô Lord, the God, that hast cho Sen Abram, & broghest him out of *Vr in Caldea* * *and madeis his name Abraham*, 8 *And foundest his heart faithful before thee*, and madeis a couenant with him, to giue vnto his fede the land of the Cana- nites, Hittites, Amorites, & Perizzites, & Iebufites, and Girgaftites, and hast per- formed thy wordes, because thou art uist. 9 *Thou hast also considered the affli- ction of our fathers in Egypt, and heard their crye by the red Sea*, 10 *And shewed tokens and wonders vpon Pharaoh, and on all his seruants, & on all the people of his land: for thou knewest that thei dealt proudly against the: there- fore thou madeis thee a Name, as appea- rests this day*. 11 For thou didest breake vp the Sea befo- re them, and they went through the mid- des of the Sea on drye lad: and thofe that purfued them, has thou cast into the bot- toms as a stone, in the mightie waters: 12 *And leddest the in the daye with a pil- ler of a cloude, & in the night with a pil- ler of fyre to giue them light in the way that thei went*. 13 Thou camest downe also vpon mount Sinai, and spakeft vnto them from heauen, & gaueft them right iudgements, & true lawes, ordinaces & good commandemets, 14 And declaredit vnto the thine holy Sab- bath, and commandedit them precepts, & ordinances, and laws, by the hand of Mo- fes thy seruant: 15 *And gaueft them*

bread from heauen for their hungre,& broghtest for the wa- ter
for them out of the rocke for their thrift:&*promisedst them
that thei fhulde goin,& take possession of the land:for the
which thou haddeft lift vp thine hand for to giue them. 16 But
thei and our fathers behaved them selues proudly and
haidened their necke, fo that they hearkened not vnto thy com-
mandements, 17 But refused to obey,and wolde not re-
member thy maruelous workes that thou hadeft done for
them,but hardened their neckes and had in their heades to
retur- ne to their bondage by their rebellion: but thou,ô God of
mercies,gracious and ful of compaision,of long fuffring and of
great mercie,yet forfokest them not. 18 Morcouer when they
made them a mol-

té calfe(and faid,This is thy god y broght thee vp out of the
land of Egypt)& com- mitted great blasphemies,

19 Yet thou for thy great mercies forfokest them not in the
wilderness:* the pillar of the cloude departed not from them
by the day to lead them the way,nether the pil- ler of fyre by
night,to shewe them light,& the way whereby they fhulde go.

20 Thou gaueft also thy good Spirit to in- struct them,&
withheldest not thy MAN from their mouth,and gaueft them
water for their thrift.

21 Thou didest also fede the fourtie yeres in y wilderness:thei
lacked nothig:* their cloches waxed not olde,and their fete

fwelled not.

22 And thou gaueft them kingdomes and people, and scatteredit them into corners:fo they possessed* the land of Sihón and the land of the King of Hefihbón, & the land of Og King of Bañán.

23 And thou didest multiplie their childré, like the ftarres of the heauen, & brogh- test them into the lad, whereof thou hadest spoken vnto their fathers, that they fhulde go, and possesse it.

24 So the children went in, and possessed the land, and thou fubduedst before them the inhabitants of the land, even the Canaanites, and gaueft them into their hads, with their Kings and the people of the land, that they might do with them what they wolde.

25 And they toke their ftróg cities and the fat land, and possessed houfes, full of all goods, cisternes digged out, vineyardes, & olues, and trees for fode in abundance, and they did eat, and were filled, and became fat, & liued in pleasure through thy great goodnes.

26 Yet they were disobedient, and rebelled against thee, & cast thy Law behinde their backes & slewe thy Prophetes (which protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hand of their enemies that vexed the: yet in the time of their affliction,when they cryed vnto thee,thou heardest them from the heauen,and through thy great mercies thou gaueft them fauours,who faued them out of the hand of their ad- uerfaries.

28 But when they had freft,they returned to do euil before thee:therefore leftest thou them in the hand of their enemies, fo that thei had the dominion ouer them, yet when they conuerted and cryed vnto thee,thou heardest them from heauen,and deliueredst them according to thy great mercies many times,

29 And protestedst among them that thou Hhiiii.

Exod.13,28. mm 14,16. 1407.16,24

Deut 1,4.

c Thogh the way was to- dious & long. d Meaning the heath'n who- me he drous our Num.21,26

e Taking hen- ure and earth to witness that God wolde de froye the, ex- cept that re- turned, as a Chro 14,19.

f He declareth how Godmer- cies euer con- tended with the wickednes of the people, who euer in their prospe- ratie forgave God

Nehemiah's prayer.

Nehemiáh.

The covenant fealed 1224

Levi. 18.3. ex 6.20.16. Yorba 10.5. Gal 3.12.

Which is a similitude to hen or upon, & shrooke to the yoke or buried, as Zach. 7.11. When thou didest admonish them by thy Prophets "do thou hast prolong upon the many years."

Exod. 34.6.

Tfal. 143.2.

1 By whom we were led away into expi- neic, & have been appalled to be done, as Eifer 5.11. He confected that all those things came to them in Italy for their finnes, but he appalach fro Gods notice to his mercies. 1 That thou woldest deferry them, except that wol- de returns to thee.

2 There is, to be the lords thereof.

3 Thus by affliction they promises to keep Gods commandments, wherewith they colde not be broph by Gods give the nefites.

Or, healer.

mightest bring the againe vnto thy Law: but they behaued them felues proudly, and hearkend not vnto thy commandments, but finned against thy judgments (* which a man

shulde do and li- ue in them) and s pulled away the shul- dre, and were flshecked, and wolde not be here.

Yet thou didest forbear them many years, and protested among them by thy Spirit, even by the hand of thy Prophetes, but they wolde not hear: therefore gaueft thou them into the hand of the people of the lands.

Yet for thy great mercies, thou hast not confunded them, neither forsaken them: for thou art a gracious and merciful God.

Now therefore our God, * thou great God, mightie and terrible, that kepest co- uenant and * mercie, let not all the affli- ction that hath come vnto vs, some a li- tle before thee, that is, to our Kings, to our princes, & to our Priests, and to our Pro- phetes and to our fathers, & to all thy peo- ple since the time of the Kings of Aishur vnto this day.

Surely thou art lust in all that is come vpon vs: for thou hast delt truely, but we have done wickedly.

And our Kings and our princes, our Priests and our fathers have not done thy Law, nor regarded thy commandments nor thy protestations, wherewith thou hast protested among them.

And they have not ferued thee in their kingdome, and in thy great goodnes that thou shewedst vnto them, and in the lar- ge

and fat land which thou fettest before them, and have not conuerted from their euil works.

Beholde, we are seruants this day, & the lad that thou gaueft vnto our fathers, to eate them frute thereof, and the good- nes thereof, beholde, we are seruants the- rein.

And it yeldeth muche frute vnto Kigs whome thou hast fet ouer vs, because of our finnes: and they have dominion ouer our bodies and ouer our cattel at their pleasure, and we are in great affliction.

Now because of all this we make a sure couenat, and write it, and our princes, our Leuites and our Priests feale vnto it.

CHAP. X.

The names of them that fealed the covenant between God and the people.

Now that that fealed were Nehemiáh the Tirshátha the sonne of Hacha- liáh, and Zidkuiáh,

Seraiáh, Azariáh, Ieremiáh,

Pashúr, Amariáh, Malchiáh,

Hattúsh, Shebaniáh, Mallúch,

5 Harím, Merimóth, Obadiáh,

6 Daniél, Ginnethón, Barúch,

7 Meihullám, Abriáh, Miamín,

8 Maaziáh, Bilgái, Shemaíáh: these are the Priests.

9 And the Leuites: Ieshúa the sonne of Azaniáh, Binnúi, of the
sonnes of Hena- dád Kadmiél.

10 And their brethré, Shebaniáh, Hodiáh, Kelita, Pelaiáh,
Hanán,

11 Michá, Rehób, Haíhabiáh,

12 Zaccúr, Sherobiáh, Shebaniáh,

13 Hodiáh, Baní, Beninu.

14 The chief of the people were Parósh,

Pabáth Moáb, Elám, Zattú, Baní,

15 Bunní, Azgád, Bebái,

16 Adoniáh, Biguái, Adín,

17 Atér, Hizkniáh, Azzúr,

18 Hodiáh, Haíhúm, Bezái,

19 Haríph, Anathóth, Nebái,

20 Magpiáh, Meihullám, Hezír,

21 Meíhezabréi, Zadók, Iaddúa,

22 Pelatiáh, Hanán, Anaiáh,

23 Hoshéa, Hananiáh, Haíshúb,

24 Hallohéh, Pilehá, Shobék,

25 Rehúm, Haíhabnáh, Maaseiáh,

26 And Ahniáh, Hanán, Anán,

27 Mallúch, Harím, Baanáh.

28 And the rest of the people, the Priests, the Leuites, the porters, the singers, the Nehimims, and all that were separated from the people of the lands vnto the Law of God, their wiues, their sonnes, and their daughters, all that colde vnde stand.

29 The chief of them received it for their brethren, & they came to the curs, and to the othe to walke in Gods Law, which was given by Moses the seruant of God, to observe and do all the commade- ments of the Lord our God and his judgements and his statutes:

30 And that we wolde not give our daugh- ters to the people of the land, neither take their daughters for our sonnes.

31 And if the people of the land brought wa- re on the Sabbath or anie vitales to fel, that we wolde not take it of them on the

Sabbath and on the holy dayes: * and that we wolde let the
seuent yere be fre, and the debts of euerie "perfone.

32 And we made statutes for our felues to give by the yere the
third parte of a she- kel for the service of the house of our
God,

33 For the s shewebread, and for the daiely offering, and for the
daiely burnt offering, the Sabbaths, the newe moones, for the
solemne feastes, and for the things that were sanctified, and
for the sinne offerings to make an atonement for Israel, and for
all the worke of the house of our God.

34 We cast also lottes for the offrig of the wood,

a Which she- fore had to be put from.

The signature of Mack.

b Read Eriá 2.

c What he beg

solutions for

foke their wit

keone & ga

ne the felues

to ferne God.

d They made the othe in
name of the woole multi-
nde.

e Whereunto they gave the
felues, if they broke by Law, as Demi 28.16.

f Which non-
withstanding
they broke so,
ne after, as Nehem 15.1.
Levi. 23.4.

demi 27.1. "Siebach."

g This delo-
reth when fo-
re they gave this third part
of the shekel,
which warbe-
tides the halfe shekel, that

the, with bole

de to pay.

Exod 30.15.

First frutes.

Nehemiáh. Priests & Leuites. 2179/1224

Or, for the house of.

a By this re- hearted is not that there was no more nor
economic in the Law, whe- red to that did not hude the slaves
by co- means.

i Whitelac- wer ve Ithou- red, or tions- led, there the times
were due with the Lord both by the Law and according to the
& com- mon that are made Kamb

k We will not learn: it de- ficient of that, y shalbe necesi- larse
for it.

a Becends their enemies dwelt rounds about them, that pro-
vided that it might be re- plumified with man, and read this
policy, because there were few y edred them shuts wil- lingly.

h Which came of Pérez the sonne of In- dah.

Or, of a Shilo- arm.

wood, even y Priests, the Leuites & y peo- ple to bring it into y house of our God, by the house of our fathers, yetely at y times appointed, to burne it vpo the altar of the Lord our God, as it is written in the Law,

35 And to bring the first frutes of our land, and the first of all the frutes of all trees, yere by yere, into the house of the Lord,

36 And the first boone of our sonnes, and of our cattel, as it is written in the Law, and the first boone of our bullockes and of our shepe, to bring it into the house of our God, vnto the Priests that minister in the house of our God,

37 And that we shulde bring the first frute of our dough, and our offings, & the frute of euerie tie, of wine and of oyle, vnto the Priests, to the chabers of the house of our God, and the tithes of our land vnto the Leuites, that the Leuites might baue the tithes in all the cities, of our trauail.

38 And the Priest, the sonne of Aarón shal be with the Leuites, when the Leuites tale tithes, and the Leuites shal bring vp the tenth parte of the tithes vnto the house of our God, vnto the chambers of the treasute house.

39 For the children of Israel, and the chil- dren of Leui shal bring vp the offings of the coine, of the wine, & of the oyle, vnto the chambers: and there shall e the vessels of the Sanctuarie, and the Priests that mi- nister, and the porters, and the singers, and we wil not forsake the house of our God.

CHAP. XI.

1 Who dwelled in Ierusalém after it was brylled, 2 And who in the cities of Iudáh.

2 And the rulers of the people dwelt in Ierusalém, the other people also cast lottes, to bring one out of ten to dwel in Ierusalém the holy citie, and nine partes to be in the cities.

3 And the people thenked all the men that were willing to dwel in Ierusalém.

4 Theft now are the chief of the prouince, that dwelt in Ierusalém, but in y cities of Iudáh, euerie one dwelt in his owne pos- session in their cities of Israel, the Priests and the Leuites, and the Nethinims, & the sonnes of Salomons fruant.

5 And in Ierusalém dwelt certeine of the childe of Iudáh, & of the childe of Ben- iamin. Of the sonnes of Iudáh, Athaiah, the sonne of Vzriáh, the sonne of Zecha- riáh, the sonne of Amariáh, the sonne of Shephatiáh, the sonne of Mahaleel, of the sonnes of Pérez,

6 And Maafríáh the sonne of Barúch, the sonne of Col Hozéh, the sonne of Hazaiah, the sonne of Adaiah, the sonne of Ioiarib, y sonne of Zechariah, the sonne of Shiloni.

7 All the sonnes of Pérez that dwelt at Ie- rusalém, were souve hundreth, thie score

and eight valiant men.

8 These also are the sonnes of Beniamín, Sallú, the sonne of Meshullám, the sonne of Ioéd, the sonne of Pedaiáh, the sonne of Kolaiah, the sonne of Maafriáh, the sonne of Ithiel, the sonne of Iefhaiáh.

9 And after him Gabát, Sallát, nine hundred and twentie and eight.

10 And Ioél the sonne of Zichúi was gouer- noun ouer them: and Iudáh, the sonne of Senuáh was the feconde ouer the citie:

11 Of the Priests, Iedaiáh, the sonne of Io- iarib, Iachin.

12 Staiáh, the sonne of Hilkiáh, the sonne of Meshullám, the sonne of Zadók, the sonne of Maraióth, the sonne of Ahitúb was chief of the house of God.

13 And their brethien that did the worke in the Temple, were eight hundred, twen- tie and two: and Adaiáh, the sonne of Ie- tohám, the sonne of Pelaliáh, the sonne of Amzi, the sonne of Zechariáh, the sonne of Pañiúi, the sonne of Malchiáh:

14 And his brethien, chief of the fathers, two hundred and two and fourtie: and Amañfiáh the sonne of Azareél, the sonne of Ahazái, the sonne of Meñulemóth, the sonne of Immér:

15 And their brethien valiant men, an hundred & eight & twentie: and their ouer- seer was Zábdiél the sonne of

Hagedolim.

16 And of the Leuites Shemaiáh, the sonne of Hañiúb, the sonne of Azikám, the son- ne of Hañiabiáh, the sonne of Bunni.

17 And Shabbethá, and Iozabád of the chief of the Leuites were ouer the workes of the house of God without.

18 And Mattaniáh, the sonne of Michá, the sonne of Zabát, the sonne of Ašiph was the chief to begin the thanksgiving prayer: and Bakbúkiáh the feconde of his brethren, and Abdá, the sonne of Sham- múa, the sonne of Galál, the sonne of Ie- duthón.

19 All the Leuites in the holy citie were two hundreth four, score & four.

20 And y porters Akkúb, Talmón & their brethie that kept the gates were an hun- dreth twentie & two.

21 And the residue of Israel, of y Priests, of the Leuites dwelt in all the cities of Iudáh, euerie one in his inheritance.

22 And the Nethinims dwelt in the forties, & Zihá, & Gispá was ouer the Nethinims.

23 And the ouer seer of the Leuites in Ieru- salém was Vzzi the sonne of Baní, the son- ne of Ašhabáh, the sonne of Mattaniáh,

the sonne of Michá: of the sonnes of A- šiph singers were ouer
the worke of the house of God.

24 For it was the Kings commandement concerning the, that
faithful proa jou shulde be for the singers euerie day.

c. This is, was the his Priest. d. That formed and manifested in
the Triple.

Or, of car of, & e guist men.

e. This is, he begá the psal- me, & was the chancer.

f. Meaning, of the Temple.

g. Of them, & dwelt not in Ierusalém.

or, Ophel.

li.i.

Priests & Leuites.

Nehemiáh.

The wall dedicated 1224

h Was chief about the city for all his af- fairs?

24 And Pethahiáh, f sonne of Mehezabél, of the sonnes of
Zérah, the sonne of Iu- dáh h was at the Kings hand in all
matters concerning the people.

25 And in the villages in their lands, some of the children of Iadáh dwelt in Kiriáth- arba, and in the villages thereof, and in Dibón, and in the villages thereof, and in Iekabzeél, and in the villages thereof,

26 And in Iefhúa, and in Moladáh, and in Beth-pálet,

27 And in Hazér fhuál, and in Beer-fhéba, and in the villages thereof,

28 And in Ziklág, and in Mechonáh, and in the villages thereof,

29 And in En-rimmón, & in Zareáh, and in Iarmúth,

30 Zanoáh, Adullám, and in their villages, in Lachíth, and in the fields thereof, at A- zekáh, & in the villages thereof: and they dwelt from Beer-fhéba vnto the valley of Hinnóm.

31 And the sonnes of Béiamín from Géba, in Michmáth, & Atiá, & Beth-él, & in the villages thereof,

32 Anathóth, Nob. Ananiáh,

33 Hazór, Ramáh, Gittáim,

34 Hadid, Zeboím, Nebalát,

35 Lod & Onó, in the carpenters valley.

36 And of the Leuites were diuisions in Iu- dáh and in Beniamín.

CHAP. XII.

1 The Priests and Leuites, which came with Zerubbabél vnto Ierufáim, are nòbred, 27 And the wall is dedi- cated.

a From Behr- lan to Ierufá- im.

1 T'Hefe als' are the Priests & the Leui- tes that went vp with Zerubbabél, the sonne of Shealtiel, and Iefhúa: to wit, Seraiáh, Ieremiáh, Errá,

2 Amariáh, Mallúch, Hatrúth,

3 Shecaniáh, Rebiúm, Merimóth,

4 Iddó, Ginnethó Abriá,

5 Miamín, Maadiáh, Bilgáh,

6 Shemaiah, & Ioiarib, Iedaiáh,

7 Sallú, Amók, Hilkuiá, Iedaiáh: thefe we- te the chief of the Priests, & of their bre- thern in the dates of Iefhúa.

8 And the Leuites, Iefhúa, Binnúi, Kadmi- é, Sherebiáh, Iudáh, Mattaniáh: were ouet the thanks'guings, he, & his bre. lten.

9 And Bakkukiáh and Vnni, & their bre- thern were about them in the watches.

10 And Iefhúa begate Ioiakím: Ioiakím also begate Eliaíthib, & Eliaíthib begate Ioiadá.

11 And Ioiadá begate Ionathán, & Iona- thán begate Iaddúa.

12 And in the dates of Ioiakím were thefe, the chief fathers of the Priests: vnder Se- raiáh was Meraiáh, vnder Ieremiáh, Hananiáh,

13 Vnder Ezrá, Mefhullám, vnder Amariáh, Iehohanán,

14 Vnder Melicú, Ionathán, vnder Sheba- niáh, Iofeph,

15 Vnder Harím, Adná, vnder Meraióth, Helkái,

16 Vnder Iddó, Zechariáh, vnder Ginni- thón, Mefhullám,

17 Vnder Abriáh, Zichrí, vnder Minia- min, & vnder Moadiáh, Piltái, f Whereof was Zacharia John Baptiste father.

18 Vnder Bilgáh, Shámúa, vnder Shemaiah, Ielonathán,

19 Vnder Ioiarib, Mattenái, vnder Iedaiáh, Vzzi,

20 Vnder Sallái, Kallái, vnder Amók, Eber,

21 Vnder Hilkuíá, Haíhabíáh, vnder Ieda- iáh, Nerhaicél.

22 In f dates of Eliaíthib, Ioiadá, & Iohanán and Iadeúia were the chief fathers of the Leuites written, and the Priests in the ceg- ne of Darius the Persian.

23 The sonnes of Leui, the chief fathers were written in the boke of the Chronicle even vnto the dates of Iohanán the sonne of E- liaíthib.

24 And the chief of the Leuites were Ha- fiabiáh, Sherebiáh, and Iefhúa the sonne of Kadmiél, & their brethren about them to give praise and thanks, according to the ordinance of David the man of God, warde ote: a against warde.

25 Mattaniáh and Bakkukiáh, Obadiáh, Me- fhullám, Ta'món and Akkúb were porters keeping the warde at the thresholds of the gates.

26 Thefe were in the dates of Ioiakím the sonne of Iefhúa, the sonne of Iozadak, & in the dates of Nehemiáh the captaine, & of Ezrá the Priest and fcr be.

27 And in the dedication of the wall at Ie- rufalém they foghct the Leuites out of all the places to bring them to Ierufalém to keje the dedication and gladnes, both with thanks'guings and with songs, cym- bale, viole and with harpes.

28 The other singers gathered them selues to-ether both from the plaine country about Ierufalém, and from the villages of h Netophathi,

29 And from the house of Gilgál, and out of the countries of Géba, and Azmáueh: for the singers had buylt the villages rounde about Ierufalém.

30 And the Priests & Leuites were purified, and clensed the people, and the gates, and the wall.

31 And I bought vp the princes of Iudáh: vpon the wall, & appointed two great companies to give thanks, and the one went on the right hand of the wall towards the dung gate.

32 And after them went Hoíbaráh, & halfe of the princes of Iudáh,

33 And Azariáh, Ezrá and Mefhullám,

34 Iudáh, Emiamín, and Shemaiah, and Ieremiáh,

35 And of the Priests sonnes with trimpers, Zechariáh

g That is, one after another, and encirc one in his courts.

The sonnes of the singers

h Whiche were a extreme familia & had their position in fields, 1 Chro 1.54.

1 Meaning, Nehemiáh

Thanksgiving.

Nehemiáh.

A reformation. 218

CHAP. XIII.

Zechariáh the sonne of Ionathán, the sonne of Shemaiáh, the sonne of Mattaniáh, the sonne of Michaiáh, the sonne of Zacúr, the sonne of Asiph.

b That is, the brethren of Zacúr.

1 Which was the going vp to the mount Zibo, which is called the cune of Daud

And his brethren, Shemaiáh, and Azareél, Mialáh, Gilaláh, Maáh, Nethaneél, & Iudáh, Hanán, with ý musical instruments of Daud the man of God: and Ezrá the scribe went before them.

And to the gate of the fountaine, euen ouer against them went they vp by the flaires of the citre of Daud, at the going vp of the wall beyond the house of Daud, euen vnto the water gate Ealtwarue.

And the feconde companie of them that gaue thanks, went on the other side, and I after them, and the halfe of the people was vpon the wall, and vpon the towe of the furnaces euen vnto the broaie wall.

And vpon the gate of Ephraim, and vpó the olde gate, and vpon the fithgate, and the towe of Hananeél, and the towe of

Meáh, euen vnto the fhepegate: and they fto de in the gate of the warde.

So fto de the two companies (of them that gaue thanks) in the house of God, & I and the half of the rulers with me.

The Priests alfo, Eliakím, Maafeiáh, Miniamin, Michaiáh, Elioenáh, Zechariáh, Hananiáh, with trumpets,

And Maafeiáh, and Shemaiáh, & Eleazár, and Vzzi, and Iehohanán, and Malchiáh, and Fiám, & Ezei: and the fingers "fang loude, hauing Izrahiáh which was the ouer fser.

And the fame day they offed great sacrifices and rejoyced: for God had guen them great ioye, fo that bothe the women, and the children were joyful: and the ioye of Ierufalém was heard farre of.

Also at the fame time were men appointed to ouer the chambers of the store for the offerings (for the first fruces, and for the tithes) to gather in to the out of the fields of the cities, the porcions of the Law for the Priests and the Leuites: for Iudáh rejoyced for the Priests & for the Leuites, that feued.

And bothe the fingers and the Leuites kept the warde of their God, & the warde of the purification according to the commandement of Daud, and Salomón his sonne.

2. Chro. 25, 26.

n That is, the truth parts of the cune.

For in the dayes of Daud and Asiph, of olde were chief fingers,
and fongs of praise and thanksgiving vnto God.

And in the dayes of Zerubbabél, and in the dayes of Nehemiáh
did all Israél giue porcions vnto the fingers and porters, euerie
day his porcion, and they gaue the holy things vnto the
Leuites, and the Leuites "gaue the holy things vnto the sonnes
of Aarón:

1 The Law is red 2 They separate from them all fingers 13
Nehemiáh reprobuch them that breaks the Sabbath. 30 An
ordinance to serve God.

And on that day did they read in the booke of Mofes, in the
audience of the people, & it was founde writhe therein, that the
Ammonite, and the Moab-ee "shulde not enter into the
Congregation of God,

Because they met not the children of Israél w bread & with
water, but hired Balám against the, that he shulde cune the, &
our God turned the cune into a blessing.

Now when they had heard the Law, they separated from Israél
"all those that were mixed.

And before this had the Priest Eliashib the ouersight of the
chamber of the house of our God, being "kunfman to Tobiáh:

And he had made him a great chamber & there had that aforetime laid the offerings, the incené, and the vessels, and the tithes of corne, of wine, and of oyle (appointed for the Leuites, and the fingers, & the porters) and the offerings of the Priests.

But in all this time was not I in Ierufalém: for in the two and thirtieth yeere of Artahfahshe King of Babél, came I vnto the King, and after certeine dayes I obtained of the King.

And when I was come to Ierufalém, I vnderftode y euilth it Eliashib had done for Tobiáh, in that he had made him a chaber in the court of the house of God,

And it grieued me for either fore I cast forth all y vessels of the house of Tobiáh out of the chamber.

And I commanded them to cleanse the chambers: and the other broght I againe the vessels of the house of God with the meat of sting and the incené.

And I perceived that the porcions of the Leuites had not bene guen, and that euerie one was fled to his lad, euen the Leuites & fingers that executed the worke.

The reproued I the rulers & said, Why is the house of God forsake? And I assembled them, and set them in their place.

Then broght all Iudáh the tithes of corne & of wine, & of oyle vnto y treasures.

And I made treasures ouer y treasures, Shelemiáh the Priest, & Zadók the scribe, & of the Leuites, Pedaiáh, & vnder their hand Hanán the sonne of Zacúr the sonne of Mattaniáh: for they were corned fanthful, and their office was to distribute vnto their brethren.

Remember me, & my God, herein, and wipe not out my kinden's that I have shewed on the house of my God, and on the offices thereof.

In those daies saw I in Iudáh the y trode Iui.

Den. 23, 24.

Nemb. 22, 25.

That is, all fucne, which had towed an wilful marage, and also those, with whom God had forbade them to have forerise

b That the separation was made

c He was issued an admonite with Iohiah the Ammonite, and entree of the leaves.

d Called alfo Darin, Ezra 21. See, as the yeere red.

Thus we se to what monuence, the people fall into, when they are deshuate of one that hashe the fear of God, sing that their chief goue

our was but awhile ablem, and yet they sel eon fuch great
abhedor es a apuceth alfo, kao

f He protefeth that he did his ducts with a good confecce, yet
he do the our and the him felic, he rem, the defreeth God to to
our him, and to b, merciful who him for his owne go-ndnes
fake, an verfi 22

The Sabbath reformed.

Estér. Strange mariage reproued 1224

g I declared into the, that God volde not suff. s the transgres-
tours of his son to be in- I studied.

h Was not this a great cause, why God pia- gued vs in- teres
peer mea- ning, that if they trisgres- sed now in the some
agame, their plague shulde be greater About the time that the
some went donne for the Sabbath laited from the son- ne
gungdaw- ne of th, one day to f son- ne facing of the other.

I. Meaning, of the Tzyle that none, that was vulcene, shul- le
come.

wine presses on f Sabbath, & that broght in sheaues, and
which laded asses also with wine, grapes, and figges and all
burdens, and broght them into Ierusalém vpon the Sabbath
day: and s I protested to them in the day that they solde vitales.

16 These dwelt men of Tytus also therein, which broght fish and all wares, and I solde on the Sabbath vnto the children of Iudáh euen in Ierusalém.

17 Then reprobued I the rulers of Iudáh, & said vnto them, What euil thing is this that ye do, and breake the Sabbath daye?

18 Did not your fathers thus, and our God broght all this plague vpon vs, and vpon this citie? yet ye increafe the wrath vpon Ifraél, in breaking the Sabbath?

19 And when the gates of Ierusalém began to be 1 darke before the Sabbath, I commanded to shut the gates, and charged, that they shulde not be opened til after the Sabbath, and some of my seuants set I at the gates, that there shulde no burden be broght in on the Sabbath daye.

20 So the chapmen and marchants of all merchandise remained once or twife all night without Ierusalém.

21 And I protested among them, and said vnto them, Why tary ye all night about the walt? If ye do it once againe, I will lay hands vpon you. Fró that time came they nomore on the Sabbath.

22 ¶ And I said vnto the Lewites that they shulde clense themselves, and that they shulde come and 1 kepe the gates, to san-

chise the Sabbath day. Remember me, ô my God, e ôccining this, and pardone me according to thy great mercie.

23 In those daves also I sawe Iewes that married wiues of 1 Ashdód, of Ammón, and of Moab.

24 And their children spake halfe in the speache of Ashdód, & colde not speake in the Iewes language, and according to the language of the one people, & of the other people.

25 Then I reprovéd them, and 1 en euised them, and smote certeine of them, and pul- led of their heere, & toke an othe of them by God, Ye shal not giue your daughters vnto their sonnes, nether shal ye take of their daughters vnto your sonnes, nor for your selues.

26 1 Did not Salomón the King of Ifraél 1.Kirg. 1,7. sinne by these things? yet imong manie nacions was there no King like him: for he was beloued of his Go1, and God had made him King ouen Ifraél: yet strange women caused him to sinne.

27 2 Shal we then obey vnto you, to do all 1.Kirg. 11,1. this great euil, and to transgresse against our God, enen to mary strange wiues?

28 And one of the sonnes of Iouadá the son- ne of Eliahtib the hye Priest was the son- ne in law of Sanballat the Horonite: but I chased him from me.

29 Remember them, ô my God, that 1 defi- le the Priesthode,
and the couenant of the Priesthode, and of the Leuites.

30 Then clesed I them from all strangers, and appointed the
wardes of the Priests & of the Leuites, euerie one in his office,

31 And for the offring of the wood at times appointed, & for
the first frutes. Remem- ber me, ô my God, 1 in goodnes.

1 Which was a cure of the Philius, & they had ma- ried wiues
thereof, and so had corrupted the sp. ache a to religion.

m That m.I did excomm- unicate them, & drone the oue of th.
Cogie- gation.

1.Kirg. 1,7.

1.Kirg. 11,1.

n. Ponsh the according to their tain, & euil example, which
they have given to the rest of thy people, chera- me to their to
cation.

o That m, to Plews. 1.1.1. vnto me.

ESTER.

THE ARGUMENT.

Because of the diversion of names, whereby they used to name their Kjirg¹, and the foppua- son of yere, wherein the Ebrewes, and the Grecians do verse, divers actor write diversly as touching the Ah shuerosh, but a fmeth Daniel 6,1, and 9,1, that he was Darim Kjirg of the Medes, and sonne of Asty 1ge, called also Ah shuerosh, which was a name of lo our, and signi- sed great and chief, as the f heid Herein is declined the gr. at mercus of God toward his Church. who never falleth them in their greatest dangers, but when all hope of worldly helpe falleth, he ever shureth vp some, by whome he sendeth comfort, and deliverance. Herein also is described the ambivoa, pride and cruellce of the wicked, when they come to honour, and their feliya fall when they are at highest, and how God presureth, and presureth them which are zealous of his glorie, and have a care and love towards their brethren.

CHAP.

Vashtis disobedience.

Eftér. Mans preeminence. 219 443/1224

CHAP. I.

1 King Ahaffuerósh maketh a royal feaft, 10 Wherffe the Quene Vafftei wil not come, 12 For which caufe she is divorced. 20

The Kings decree touching the preeminence of man.

a Called also 1 Darins, who was now the fourcing Me- narch,
& had y gouernemer of the Medes, P. sifans and Chaldeans fo-
me thince he was Darins Myffelpis 100- ne, called also Ataz,
1278 b Daniel chap 6, 1 maketh mfeion but of 3 fix feore, lea-
ning out the nonber that is vovrest, as the scripture, in unters
places which c That is, had rest, and quiet- nes Mehm. 1, 2.

N the dayes of a Aha- ffuerófh (this is Aha- ffuerófh that
reigned, from India euen vnto Ethiopia, ouer an b hú- dreth,
and feuen and twentie prouunces)

In those dayes when the King Ahaffue- rófh c fate on his
throne, which was in the palace of b Shuffhán,

In the thirde yere of his reigne, he made a feaft vnto all his
princes and his seruāts, euen the power of Persia and Media,
and to the captaines and gouennouts of the prouunces which
were before him,

That he might shewe the riches & glo- rie of his kingdome, and
the honour of his great maifftie manie dayes, eue an húdreth
and foure score dayes.

5 And when these dayes were expired, the King made a feaft to
all the people that were found in the palace of Shuffhán, bo-
the vnto great and small, feuen dayes, in the courte of the
garden of the Kings palace,

6 Under an hanging of white, grene, and blewe clothes,
fastened with cordes of fine linen and purple, in filuer rings,
and pillers of marble: the d beddes were of golde, and of filuer
vpon a pauement of porphy- re, and marble and alabafter, and
blewe coulour.

7 And they gaue them drinke in vessels of golde, and changed
vessel after vessel, and royal wine in abundance according to
the e power of the King.

8 And the drinking was by an ordre, none might f compel: for
fo the King had ap- pointed vnto all the officers of his houle,
that they shulde do according to euerie mans pleasure.

9 The Quene Vafftri made a feast also for the wome in the royal
houle of King Ahaffuerófh.

10 Vpon the g feuent day when the King was merry with wine,
he commanded Me- hum in, Bizthá, Haiboná, Bigthá, and A-
bagthá, Zechár, and Carcás, the feuen eu- nuches (that sirued in
the prefence of Kig Ahaffuerófh)

11 To bring Quene Vafftri before the King with y c iowne
royal, that he might shewe the people and the princes her
beautie: for the was faire to loke vpon.

12 But the Quene Vafftri ifesufed to come at the Kings worde,
"which he had guen in charge to the eunuches: therefore the
King was very angre, and his wrath kin-

dled in him.

13 Then the King laid to the wife men, b that knewe the times
(for so was the Kings maner towaides all that knewe the lawe
and the iudgement:

14 And the next vnto him was Caffhená, Shethár, Admátia,
Tarftich, Méres, Mar- lená & Memucán the feuen princes of
Per- fia and Media, which lawe the i Kings fa- ce, and fate the
fift in the kingdome)

15 What fhall we do vnto y Quene Vafftri according to the lawe,
becaufe fhe did not according to the worde of the King Aha-
ffuerófh by the commiffion of the eunu- ches:

16 Then Memucán answered before the King and the princes,
The Quene Vafftri hathe not onely done k euil againft the King,
but againft all the princes, & againft all the people that are in
all the prouunces of King Ahaffuerófh.

17 For the l acte of the Quene fhall come a- brode vnto all
women, fo that they fhall defpife their houf b áds in their owne
eics, and fhall fay, The King Ahaffuerófh co- manded Vafftri the
Quene to be broght in before him, but fhe came not.

18 So fhall the m princeffes of Perfia & Me- dia this day fay
vnto all the Kings Prin- ces, whé the i heare of the acte of the
Quene, thus fhall there be muche despitefufnes and wrath.

19 If it please the King, let a royal decree procede from him, and let it be written among the statutes of Persia, and Media (and let it not be transgressed) that Valftri come a nomore before King Ahalfuerófh, and let the King giue her royal estate vnto her companion that is better then she.

20 And when the decree of the King which shalbe made, shalbe published throughout all his kingdome (thoſh it be e great) all the women shal giue their hous bands honour, bothe great and small.

21 And this saying pleased the King & the princes, & the King did according to the worde of Memucán.

22 For he sent letters into all the prouinces of the King, into euerie prouince according to the writig thereof, & to euerie people after their language, that euerie man shulde p heare rule in his owne house, and that he shulde publish it in the language of that same people.

CHAP. II.

1 After the Quene is put away, cerieine yorg makes are brought to the King 14 Effer pleaseth the King & is made Quene. 22 Merdecia discouereth vnto the King these that wolde betray him.

2 After these things, when the wrath of a That is, he King Ahalfuerófh was appeased, he called y mar- remembered Valftri,

& what she had de- cee agne into eliminatifo.

II. III.

b That had ex perience of things, as thei hid learned by diligent marking in ci- tinuance of tr- me

1 Which were his chief coun filces, that night have al wates acoufe to him.

k By her difo- bidence she hathe giuen to example to all women to do the like to tour houe- bands l That is, her difobedience.

m Meaning, y then wolde to ke first c ecuffi hereof to do y like, & that y reft of wond wolde by con- tinuance do y fame.

a Let her be divorced & a nother made Quene.

b For he had under him an hundreth enf- tie and feuen countrate.

p That is, that y wife flulde be fifhult to the houfband and at his co- mandement.

The Kings commission.

Eftér.

Eftér Quene 1224

b By the fent wife men of his counfel.

The fhofe of thefe cofures was fo great, that they in- vented
manic means to fer- ne the lofes of prince, and therefore, as
they ordem'd wicked I. was that the King might have whole
daugh- ters he would, fo they h'd di- vers houfes ap- poused, as
one for them, whi- les they were virgines, con- ther the they
were concub- nes, & for the Quenat ano- ches Read what this
purifica- tion was, verif is. 2. Kyn. 24. 15.

The purifical.

a For though the was taken away by a cruel law, yet he ceased
not to have a fa- therlie care over her, and therefore did mfort
oft is met to haire of her.

What appa- rel the affed of the conach, that was be hounde to
gi- ne her.

ne, and what was decreed against her. 2 And the Kings feruants
that miniftred vnto him, faid, Let them feke for the King
beautiful yong virgins, 3 And let y King appoint officers
through all the prouines of his kingdome, and let the gather all
the beautiful yong virgins vnto the palace of Shufhán, into the
hou- fe of the women, vnder the hand of He- gé the Kings
eunuche, keper of the wo- men, to giue them their things for
puri- fication. 4 And the maid that fhall pleafe the King, let her
reigne in the ftead of Valhet. And this pleaſed the King, and he
did fo. 5 In the citre of Shufhán, there was a cer- teine lewe,
whole name was Mordecái the fonne of Iair, the fonne of

Shimei, the sonne of Kish a man of Iemani, 6 Which had bene
caryed away from Ierusalém with the captiuitie that was ca-
rried away with Iekoniáh King of Iudáh (whome
Nchuchadnczár King of Babél had caryed away) 7 And he
nourished Hadassáh, that is Eftér, his vnckles daught-
er: for she had nether fa-ther nor mother, and she was faire, and
beautiful to looke on: & after the death of her father, and her
mother, Mordecái took her for his owne daughter. 8 And when
the Kings commandement, & his decree was published, and
manie mai- des were brought together to the palace of Shulhán,
vnder the hãd of Hegé, Eftér was brought also vnto the Kings
house vnder y hand of Hegé the keeper of the women. 9 And the
maid pleased him, and she found fauour in his sight: there-
fore he caused her things for purificatiõ to be giuen her speedely,
and her state, and she was comely maid: to be giuen her out of the
Kings house, and he gaue change to her and to her maides of
the best in the house of the women. 10 But Eftér shewed not
her people and her kinred: for Mordecái had charged her, that
she shulde not tell to. 11 And Mordecái walked euery day be-
fore the court of the womens house, to knowe if Eftér did wel,
and what shulde be done with her. 12 And when the court of
euery maid came, to go in to King Ahashueró, after that
she had bene twelue moneths according to the maner of the
women (for so were the dayes of their purifications ac-
complished, six moneths with oyle of myrthe, & six moneths
with sweete odours and in the purifying of the women: 13 And

thus went the maids vnto the King) whatfoeur she required, was giuen her, to go with her out of the womens houle vnto the Kings houle.

14 In the euening she went, and on the mo- row she returned into the seconde houle of the women vnder the hand of Sbaalh- gáx the Kings eunuche, which kept the côcubines: she came into the King nomo- re, except she pleased the King, & that she were called by name.

15 Now when the course of Eftér y daugh- ter of Abihail the vnclé of Mordecái (which had taken her as his owne daugh- ter) came, y she shulde go in to the King, she destred nothing, but what Hegé the Kings eunuche the keper of the women afraid: and Eftér founde fauour in the sight of all them that loked vpon her.

16 So Eftér was také vnto King Ahashue- rófh into his houle royal in the tenth mo- neth, which is the moneth Tebeth, in the feunt yere of his reigne.

17 And the King loued Eftér aboue all the women, and she founde grace and fauour in his sight more then all the virgins: so that he fit the crowne of the kingdome vpó her head, & made her Quene in Itca- de of Valhiti.

18 Then the King made a great feaft vnto all his princes and his seruants which was the feaft of Eftér and gaue rest vnto the prouines, and gaue giftes, according to the power of a King.

19 And when the virgins were gathered the seconde time, then Mordecái fate in the Kings gate.

20 Eftér had not yet shewed her kinred nor her people, as Mordecái had charged her: for Eftér did after the worde of Mor- decái, as when she was nourished with him.

21 In those daies when Mordecái fate in the Kings gate, two of the Kings e unu- ches, Bigénán and Tétefh, which kept the dore, were wroth, & foght to lay hand on the King Ahasueró fh.

22 And the thing was knowé to Mordecái, and he told it vnto Quene Eftér, and E- ftér certified the King thereof in Mordecáis name: and when inquisitó was made, it was founde so: therefore thei were bothe hanged on a tre: and it was writen in the boke of the Chronicles before the King.

CHAP. III.

Hamán, after he was exalted, obtained of the King, that all the Iewei shulde be put to death, because Mordecái had not done him verſhip as other had.

23 A Fret theſe things did King Ahashue- rófh promote Hamán the ſonne of Hammedátha the Agagite, & exalted hi, and ft his feat aboute all the princes that were with him.

24 And all the Kings feruants that were at the Kings gate,
bowed their knees, & re- ueréced Hamán: for the Kig had fo
cóma

ded

g Whereas her moft fine ap- peared becau- fe fhe fight not
apparel to cfmend her beunne, but ftude to y en- neches appoie
more. h Which con- tained part of December & part of Janua-
re.

i That is, ma- de for her fi- ke k He released their imbue. l That
is, great & inquifical. m That is, as the marriage of Eltér,
which was y feconde marriage of y King.

n Meaning, to kil him.

o In the Chro- nicles of the M-ors & Per- fiát, as Chap- to, 2.

The Kings commission.

Eftér. Mordecái mourneth 4497/24

a The Persiás manner was to knell downe and reuerence their
Kings, & ftiche as he ap pofted in chief anoratie, &c Mordecái
wol de not do to this anibisout & proudé má

b That we fe that there is none fo wie- hed, but this have their
ftat covers to acce fi the godlie.

"Eftér. defifted to her eyes.

c Which an- fometeth to parte of Mar- che and parte of April. d fo knowe what moneth and day fhould be good to enterp & this thing, thir it might have good fucceedet but God difappointed their lotes & expectation.

e Contrating part of Februa rat, & parte of Marche. f To e be the two arguments which commonly fi worl- dings & the wick d vfe thou are vices n, h, a, b, the tity contempte of their laws, & deni'g of their preft without respect how God is otherwile aided or displeased the wilg of lectures inuener.

"Eftér. the hard of piftes.

ded cōcerning him; but Mordecái bowed not the knee, nether did reuerence.

Then the Kings feruantes which were at the Kings gate laid vnto Mordecái, Why tranſgreſſet thou the Kings commandement?

And albe it they ſpake dailey vnto hi, yet he wolde not heare them: therefore they tolde Hamán, that they might ſhow Mordecais matters wolde ſtádi: for he had tolde them, that he was a Iiwe.

And when Hamán ſawe that Mordecái bowed not the knee vnto him, nor did reuerence vnto him, then Hamán was full of

wrath.

Now he "thoft h it to litle to lay hands onely on Mordecái: & becaufe they had fhewed him the people of Mordecái, Hamán folht to deftroie all the Iewes, that were throughout the whole kingdome of Ahalhuerófh, euen fy people of Mordecái.

In the fift moneth (that is the moneth Nifán) in the twelft yere of King A- halhuerófh, they caft Pur (that is a lot) before Hamán, from day to day, and fró moneth to moneth, vnto the twelft moneth, that is the moneth Adár.

Then Hamán laid vnto King Ahalhue- rófh, There is a people fcarred, and dif- perfed among the people in all the prouin- ces of thy kingdome, and their lawes are duers from all people, and they do not obferue the Kings lawes: therefore it is not the Kings profite to fuff. e them.

If it pleafe the King, let it be written that they may be deftroied, & I wil "paye ten thoufand talents of filuer by the háds of them that haue the charge of this bufi- nes to bring it into the Kings treafurie.

Then the King toke his ring from his hand and gaue it vnto Hamán the fonne of Hammédátha the Agagite the Iewes aducifarie.

And the King laid vnto Hamán, Let fy filuer be thine, and the people to do with them as it pleafeth thee.

Then were the Kings scribes called on the thirteenth day of the fifth month, and there was written (according to all that Hamán commanded) vnto the Kings officers, and to the captaines that were ouer euery prouince, and to the rulers of euery people & to euery prouince, accordig to the writing thereof, & to euery people according to their language: in the name of King Ahalhuerófh was it written, and sealed with the Kings ring.

And the lettres were sent "by postes into all the Kings prouinces, to rote out, to kill and to destroye all the Iewes, bothe yong and olde, children and women, in one day vpon the thirteenth day of the twelfth month, (which is the month Adar) and to

spoil them as a pray.

14 The contents of the writing was, that there shulde be given a cōmandemé in all prouinces, & published vnto all people, that they shulde be ready against the same day.

15 And the postes compelled by the Kings cōmandement went for the, and the commandement was given in the palace at Sinihan: and the King and Hamán fate drinking, but the 8 cities of Sushán was in perplexitie.

g To wit, the Iewes, for they were in Sinihan

CHAP. III.

1 Mordecái gueeth the Quene knowledge of the cruel doores of the King againft the Iewes to She mulcth that they pray for her.

2 Now when Mordecái perceived all that was done, Mordecái rent his cloches, and put on sackcloth, & afhes, and went out into the middes of the citie, & cryed with a great crye, and a bitter.

3 And he came eue before the Kings gate, & Becaufe he but he might not entre within the Kings gate, being clothed with sackcloth. & Becaufe he wolde aduer- tle Eftér of this cruel pro- clamation.

4 And in euerie prouince, & place, whether the Kings charge and his commisifion ca- me, there was great forowe among the Ie- wes, and fafting, & wiping and mournig, and "many laye in sackcloth & in afhes.

4 Then Eftérs maidens and her eunuches came and tolde it: hrt therefore the Que- ne was very heauy, and fhe fint raiment to cloche Mordecái, and to take away his sackcloth fró him, but he received it not.

5 Then called Eftér Hatách one of fy Kigs "Eftér. had cau- fed to fhuid be- fore her, and gaue him a commande- ment vnto Mordecái, to knowe what it was, and why it was.

6 So Hatách wér forthe to Mordecái vnto the ftreat of the citie, which was before the Kings gate.

7 And Mordecái tolde hi of all that which had come vnto him, and of the "fumme of the filuer that Hamán had promised to paye vnto the Kings treafuries, becauft of the Iewes, fo to deftroie them.

8 Alfo he paue him the "copie of the writig & commisifion that was guen at Suffhán, to deftroie the that he might fh we it vnto Eftér and declare it vnto her, and to charge her, that fhe fhulde go in to the King, & maki periction and fupplication before him for her people.

9 So when Hatách came, he tolde Eftér the wordes of Mordecái.

10 Then Eftér faid vnto Hatách, and commanded him, to fay vnto Mordecái,

11 All the Kings fcuants and the people of the Kings prouinces do knowe, that whofoeur, man or woman, that commith to the King into the inner court, which is not called, there is a lawe of his, I.iiii.

Gods prouidence.

Eftér.

Hamans galous.

that he fhall dye, except him to who- me the King boldeth out the golden rod, that he may lue. Now I haue not bene called to come vnto the King thefe thir- tie dayes.

11 And they certified Mordecái of Efters wordes.

12 And Mordecái faid, that thei fshulde an- fwer Eftér thus, Thunke not with thy felf that thou fhalt efcape in the Kings houfe, more then all the Iewes.

14 For if thou holdcft thy peace at this ti- me, "comfort and deliueráce fshal appea- re to the Iewes out of another place, but thou and thy fathers houfe fhall perifhiand who knoweth whether thou art come to y kingdome for fuch a time?

15 Then Eftér commâded to anfwer Mor- decái,

16 Go, & aflemble all the Iewes that are found in Shufhán, & faft ye for me, & eat not, nor drike in thie dayes, day nor night. I alfo and my maides wil faft likewife, and fo wil I go in to the King, which is not ac- cording to the Law: and if I perifh, I perifh.

17 So Mordecái went his way, and did ac- cording to all that Eftér had commanded him.

CHAP. V.

1 Eftér entreth in to the King, and biddeth him and Hamán to a foall. 11 Hamán prepareth a galous for Mordecái.

1 And on the third day Eftér put on her royal apparel, and fto de in the court of the Kings palace within, ouer a- gainft the Kings houfe: and the King fate vpon his royal throne in the Kings pala- ce ouer againft the gate of the houfe.

2 And when the King fwe Eftér the Que- ne ftanding in the court, the found fauour in his fight: & the Kig b helde out the gol- dé fceptre y was in his hâd: fo Eftér drewe ntre, and touched the toppe of the fceptre.

3 Then faid the King vnto her, What wilt thou, Quene Eftér? & what is thy request? it fhall be euen giuen? thee to the halfe of the kingdome.

4 Then faid Eftér, If it pleafe the King, let the King and Hamán come this day vnto the bâket, y I haue prepared for him.

5 And the Kig faid, Caufe Hamán to ma- ke haft that he-maie do as Eftér hathe faid. So the King and Hamán came to the bâ- ket that Eftér had prepared.

6 And the King faid vnto Eftér at the ban- ket of d wine, What is thy petition, that it may be giuen thee? and what is thy re- queft? it fhall euen be performed vnto the halfe of the kingdome.

7 Then answered Eftér, and faid, My peti- cion and my request is,

8 If I haue founde fauour in the fight of

the King, and if it pleafe the King to gi- ue me my petition, and to perfoume my request, let the King and Hamán come to the banquet that I fhall prepare for them, & I wil do tomorowe according to the Kings faying.

9 Then went Hamán forthe the fame day joyful & with a glad heart. But when Hamán fwe Mordecái in the Kings gate, that he ftoode not vp, nor moued for him, then was Hamán full of indignacion at Mor- decái.

10 Neuertheles Hamán refrained him felf; and when he came home, he fent, and called for his friends, and Zérefh his wife.

11 And Hamán tolde then of the glorie of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how that he had fet him aboute the princes and fer- uants of the King.

12 Hamán faid moreover, Yea, Eftér the Quene did let no man come in with the King to the banquet that fhe had prepared, fauener: and tomorowe am I bidden vnto her alfo with the King.

13 But all this doeth nothing auile me, as long as I fe
Mordecái the Iewe fitting at the Kings gate.

14 Then faid Zérefh his wife and all his friends vnto him, Let
them make a tre of fifties cubites hic, and tomorowe fpeake
thou vnto the King, that Mordecái may be hanged thereon: the
fhalt thou go joy- fully with the King vnto the banquet. And the
thing pleafed Hamán, and he caufed to make the tre.

CHAP. VI.

1 The King turneth ouer the chronicles, and findeth the fidelity
of Mordecái, to, and cominandeth Hamán, to caufe Mordecái
to be had to honour.

1 The fame night "the King flept not, & he commanded to
bring the boke of the records & the chronicles: and they we- re
red before the King.

2 Then it was founde written that Morde- cái had tolde of
Bigtána, & Térefh two of the Kings eunuches, keepers of the
dore, who foght to lay hands on the King Aha- fhuerófh.

3 The the King faid, What honour & dig- nitie hathe bene
giuen to Mordecái for a this? And the Kings feruants that mini-
ftred vnto him, faid, There is nothing do- ne for him.

4 And the King faid, Who is in the court? (Now Hamán was
come into the inner court of the Kings houfe, that he might

fpeake vnto the King to hang Mordecái on the tre that he had prepared for him.)

5 And the Kings feruants faid vnto him, Beholde, Hamán ftandeth in the court. And the King faid, Let him come in.

e I wil diela- re white thing I demands.

f Thus y u'e- hed when thei are promoted, in fend of re- howldging their charge & humbling the feluer, wane ambitious dif- damned and crush.

g Meaning, y hughock ture calce he lo- unde.

"Eftér the Kings faye d parred.

Chap. 2, 20

For he fthoght it voworthie his eftate to re came a bene- fit, & one re- ward it.

b Thus, while the wicked i- magine the defecution of others, that the fshues faid into the fame pit.

6 And

"His breakly b Thus Morde cui fpeake in y confidence of that I inth, & all Gods chid- dren oght to hour which is that God wil d limer them, though all worldly men- nes faide e For to deli- uer Gods Chur che out of the fe present dif- gent.

d I wil put my life in danger & referre the fuecefe to God, telg
it is for his glorie & the deliuer- ance of his Church.

a To wit, after thandle Iewes had begone to taft.

b Which was a figne y her commurg was agreeable vnto him,
as Chap. 4, 20

c Meaning be- reby, y whte focour the a- fied, fshuld be
granted, as Mar 6, 20.

d Boeunfe that vfed to drin- ke excefaunly in their ban- ket,
they cal- led the bâket by the name of that, which was moffe in
vfe or eftemed

Mordecái promoted.

Eftér. Hamán hanged. 221

c Meawig he- re, the the king ftulde m he tonne e vntu him
felf, as tofoph he- reby was known to be near to Pha- ranh,
Gen 41, 4.

6 And when Haman came in, the King laid vnto him, What
fhallbe done vnto the ma, whome the King wil honour. The
Haman thoght in his heart, To whome wolde the King do
honour more then to me?

7 And Hamán answered the King, The man whome the King
wolde honour,

8 Let the bring for him royal apparel, which the King ylt to
veare, and the horfe that the King ydeth vpon, and that the
crowne royal may be fet vpon his head.

9 And let the rayment and the horfe be de- liuered by the hand
of one of the Kings moſte noble princes, and let them apparel
the man (whome the King wil honour) & caufc him to ride
vpon the horfe through the ftute of the citie, & proclaime befoe
him, Thus ſhal it be done vnto the man, whome the King wil
honour.

10 Then the King laid to Hamán, Make hafte, take the raymét
& the horfe as thou haft laid, & do ſo vnto Mordecái f lewe,
that fitteth at the King's gate: let nothing faile of all that thou
haft ſpoken.

11 So Hamán toke the raymét & the horfe, and arayed Mordecái, and brought him on horfe backe through the ftrete of the ci- tie, and proclaimed before him, Thus fhall it be done to the man whome the King wil honour.

12 And Mordecái came againe to f Kings gate, but Hamán halted home mounning and his head couered.

13 And Hamán tolde Zérefh his wife, & all his friends all that had befallen him. The faid his wife men, and Zérefh his wife vn- to him, If Mordecái be of the fide of the Iewes, befoe whome thou haft begone to fall, thou fhalt not preuaile againft him, 4 but fhalt furely fall before him.

14 And while they were yet talking with him, came the Kings eunuches and halted to bring Hamán vnto the bāket that Eftér had prepared.

CHAP. VII.

The quene biddeth the King & Hamán againe & pre- ch for her felfe and her people. She accuseth Hamán and he is hanged on the gallous, which he had prepared for Mordecái.

1 SO the King and Hamán came to ban- ket with the Quene Eftér.

2 And the King faid againe vnto Eftér on the feconde day at the banket of a wine, What is thy peticion, Quene Eftér, that it may

be giue thee and what is thy request? It shalbe euen performed vnto the halfe of the kingdome.

3 And Eftér the Quene answered, and said, If I haue founde fauour in thy fight, & King, and if it please the King, let my life be giuen me at my petition, & my people at my request.

4 For we are solde, I, and my people, to be destroyed, to be slayne and to perish: but if we were solde for seruants, & for hand- maides, I wolde haue helde my tongue: although the aduerfarie colde not but recō- pense the Kings losse.

5 The King Ahasueróh answered, & said vnto the Quene Eftér, Who is he? & where is he that "presumeth to do thus?

6 And Eftér said, The aduerfarie and enemye is this wicked Hamán. Then Hamán was afraid before the King & the Quene.

7 And the King arose from the banquet of wine in his wrath, & went into the palace garden: but Haman stood vp, to make request for his life to the Quene Eftér: for he sawe that there was a chief prepared for him of the King.

8 And when the King came againe out of the palace garden, into the house where they dranke wine, Hamán was a fallen vpon the bed whereon Eftér sat: therefore the King said, Wil

he force f Quene alfo before me in the houfe? As the worde wét out of the Kings mouthe, they c couered Hamans face.

9 And Haibonáh one of the eunuches, laid in the prefence of the King, Beholde, the- re ftandeth yet the tie in Hamans houfe fiftie cubites hie, which Hamán had pre- pared for Mordecái, that fpake good for the King. Then the King laid, Hang him thereon.

10 So they hanged Hamán on the tre, that he had prepared for Mordecái: then was the Kings wrath pacified.

CHAP. VIII.

After the death of Hamán was Mordecái exalted, 14
Comfortable letters are fent vnto the Iewes.

1 The fame day did King Ahalhuerófh giue the houfe of Hamán the aduer- farie of the Iewes vnto the Quene Eftér. And Mordecái came before the King: for Eftér tolde what he was b vnto her.

2 And the King toke of his ring, which he had taken fi on Hamán, and gaue it vnto Mordecái: and Eftér fet Mordecái ouer the houfe of Hamán.

3 And Eftér fpake yet more before f King, and fell downe at his fete weping, and be- foght him that he wolde put away the

wickednes of Hamán the Agagite, and his deuſe that he had imagined againſt the Iewes.

4 And the King helde out the goldé d ſcep- tre toward Eſtér.
Then aroſe Eſtér, and ſtode before the King,

5 And ſaid, If it pleaſe the King, and if I haue founde fauour in his fight, and the thing be acceptable before the King, and I pleaſe him, let it be written, that the let- tres of the deuſe of Hamán the ſonne of Ammedátha the Agagite may be called againe, which he wrote to deſtroye ſ Iewes, Kk.1.

b Hamán cold not ſo muche profire ſ King by this his maltice, as he ſtulde hinder him by ſ loſſe of the Iewes, & the tribute which he hath of them "Kár jábrifi ſa- lerate.

c His confai- ce did accuſe him that as he had conſpired the death of an nocent, ſo the vingance of God might fall vpon him for the ſame d He ſeldowne at the hedges fete or couche, whereupon ſhe ſian, and made requeſt for his life.

e This was the mater of the Perfians, when one was out of the Kings fa- nour.

f Which diſen nered the con- ſperece agate ſ King, Chap. 2a.

a That it, was reenuſed into the Kings fa- nour and pre- ſince b
That he was her uncle and had brought his vp

c Meaning, f he ftulde sho- lish f wicked decrees, which he had made for the deftru- tion of the Iewes. d Read Chap. 2a.

4 Thus God fometime put- terth in the mouche of the very wicked, to fpeake that thig, which he hath decreed fhall come to paffe.

a Read Chap. 3d.

The Iewes deliuered.

Eftér.

Hamans fonnes hanged. 1224

Or, were alone in ftay the Iewes.

This was I ftay of the Mades & Per- fians, as Dan & I, notftay- ftay of the King, reftay of the Haman, for Eftér fefté. Which con- tometh parte of May and parte of In- ne. That is, in fuche fetures & Ifignage, as was vifal in euerie prou- ince.

Or, males.

That is, to defend their folves against all that wolde affaide them.

Which hath parte of Pe- fonance & part of Manche.

The King gone them in- terce to kill all & did op- preffe them.

He stayeth by thefe-wo- che that fol- low what this light was.

that are in all the Kings prouunces.

For how can I fuffe and fe the euil, that fhall come vnto my people? Or how can I fuffe and fe the deftruction of my kinrec?

7 And the King Ahaffhuerófh laid vnto & Quene Eftér, & to Mordecái the Iewe, Behilde, I haue giuen Eftér the houle of Hamán, whome they haue hanged vpon theftie, becaufe he layed hand vpon the Iewes.

8 Write ye alfo for the Iewes, as it liketh you in the Kings name, and feale it with the Kings ring, (for the writings written in the Kings name, and fealed with the Kings ring, may no man reuoke)

9 There were the Kings fcribes called at the fame time, eue in the third moneth, that is the moneth fifuán, on the thre & twétieth day thereof: and it was written, according to all as Mordecái commanded vnto the Iewes and to the prouunces, & captaines, and rulers of the princes, which were from India euen vnto Ethiopia, an hundredh & feuen and twentie prouunces, vnto euerie prouunce, according to the writing thereof, and to euerie people after their fpeech, and to the Iewes, according to their writing, and according to their language.

10 And he wrote in the King Ahaffhuerófh name, and fcaled it with the Kings ring: & he fent lettres by poftes on horftbacke & that rode on beaftes of price, as dromedaries & coltes of mares.

11 Wherein the King granted the Iewes (in what cities foeur they were) to gather them felues together, & to ftand for their life, & to tooce out, to flay & to deftroie all the power of the people & of the prouince that vexed them, bofa children and women, and to fpoyle their goods:

12 Vpon one day in all the prouinces of King Ahaffhuerófh, euen in the thirten day of the twelfth moneth, which is the moneth Adár.

13 The copie of the writing was, how there fhulde be a commandement giuen in all and euerie prouince, publifhed among all the people, and that the Iewes fhulde be readie againft that day to & auenge them felues on their enemies.

14 So the poftes rode vpon beaftes of price, & dromedaries, & wét for the with fpede, to execute the Kings commandement, & the decree was giuen at Shufhán & palace.

15 And Mordecái went out from the King in royal apparel of blewes, and white, and with a great crowne of golde, and with a garment of fine linen and purple, and the citie of Shufhán reioyced and was glad.

16 And vnto the Iewes was come light and loye and gladnes, and honour.

17 Alfo in all and euerie prouunce, and in all and euerie citie and place, where the

Kings commadement & his decree came, there was toye and gladnes to the Iewes, a feaft and good day, and many of the people of the Iewes became Iewes: for the feare of the Iewes fell vpon them.

CHAP. IX.

1 At the commandement of the King the Iewes put their aduerfaries to death. 14 The ten tonnes of Haman hanged. 17 The Iewes kept a feaft in remembrance of their deliuerance.

1 On the twelfth moneth, which is the moneth Adar, vpon the thirteenth day of the fame, when the Kings commandement and his decree drew here to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it turned contrary: for the Iewes had rule ouer them that hated them)

2 The Iewes gathered the felues together, into their cities throughout all the prouinces of the King Ahasuerus, to

laye hand on fuche as foght their hurt, and no man colde
withftande them: for the feare of them fell vpon all people.

3 And all the rulers of the prouunces, & the prunces and the
captaines, and the officers of the King & exalted the Iewes: for
the feare of Mordecái fell vpon them.

4 For Mordecái was great in the Kigs hou- fe, and the teporte
of him went through all the prouunces: for this man Mordecái
waxed greater and greater.

5 Thus the Iewes fmote all their enemies with ftokes of the two
de and flaughter, and deftruction, and did what they wolde
vnto thofe that hated them.

6 And at Shufhán the palace flewe & Iewes and deftroyed fiue
hundredh men,

7 And Parfhandátha, and Dalphón, and Afpátha,

8 And Potátha, and Adaliá, and Aridá- tha,

9 And Parmáftita, and Arifái, and Aridái, and Varezátha,

10 The ten fonnes of Hamán, the fonne of Ammedátha, the
aduerfarie of the Iewes flewe they: but they layed not their
háds on the fpoyles.

11 On the fame day came the number of thofe that were flayne,
vnto the palace of Shufhán before the King.

12 And the King faid vnto the Quene Eftér, The Iewes haue flayne in Shufhán the palace and deftroyed fiue hundredh men; and the ten fonnes of Hamán: what haue they done in the ielt of the Kings pro- uunces? and what is thy petition, that it may be giuen thee? or what is thy requéft moreouer, that it may be pfformed?

13 Then faid Eftér, If it please the King, let it be granted alfo tomoowe to the Iewes that are in Shufhán, to do according

a Chormed them felues to the Iewes re- ligion.

a This was by Gods great p- uidence, who toroeth & toye of the wicked into forow, & the teares of the godfet in- to gladnes.

b Did the ho- now, & ftay- ed the friend- ship.

c Which had clifpered their death by the permission of the wicked Hamán.

d Befides tho- fe they hun- dreth, & they flewe the fe- conde day, as verlag.

e Whereby they declared, that this was Gods inft aid- gement vpon & enemies of his Church, fonfe- roches they foght out their owne giuen, but to ex-ive his vengeance.

vnto

A new feast.

Eftér. Mordecais autoritie, 222 449/1224

f The she re- quench uctor duft. of ven- gence, but d cede to fi
Gods inde- meric, record against his e- minis

g Read Chap. 8.11

h Meaning f they latue ad- der on nose, f were not the enemies
of God i Meaning, in all places la- ving in Shu- fhan.

h As f Iewes do, not to this der, calling it in the fe. rhaes
language. Pu- rim, that is the day of loes i the Iewes guilt:
hereof that Mordecai wrote this fto rce, but it fe- ment that he
wrote but o- nely the fe. let- ters, and de- crees that fol- lewe.

m He lefteth before our in the vie of the feast, which was: or
the re- membrance of Gods delivered on the mem- brance of
un- mal fteffship, and relief of the poore.

n Read Chap 3.7.

o The 12, M.12.

f vnto this dayes decree, that they may hang vpon the tre
Hamans ten fannes.

14 And the King charged to do fo, and the decree was given at
Shufhán, and they hi- ged Hamans ten fannes.

15 So the Iewes that were in Shufhán, af- fembled them felues
vpon the fountent day of the moneth Adar, and flewe thre

húireth men in Shufhan, but on the spoile they layed not their hand.

16 And the rest of the Iewes that were in the Kings prouinces assembled the felues, and ftoode for s their hues, and had rest from their enemies, & flewe of them that hated them, h feuentie and fyue thouffind: but they layed not their haid on the spoile.

17 The fh. y did on the thirtente day of the moneth Adar, and refted the fourtete day thereof, and kept it a daye of fea- sting and ioye.

18 But the Iewes that were in Shufhán, af- sembled them felues on the thirtete day, & on the foutente thereof, & the refted on the fiftente of the fame, & kept it a day of feasting and ioye.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes, k kept the foutente day of the moneth Adar with ioye and feasting, even a ioyful day, and euerie one sent preffons vnto his ne- glibour.

20 And Mordecái wrote the fewordes, and sent letters vnto all the Iewes that were through all the prouinces of the King Ahalhuerófh, buthe nere and farre,

21 Inioining them that they fhulde kepe the foutente day of the moneth Adar, and the fiftente day of the fame, euerie yere.

22 According to the dayes wherein the Ie- wes refted from their enemies, and the moneth which was turned vnto them fió forow to ioye, and from mounining into a ioyful day, to k. p. them the dayes of fea- fting, and ioye, and m to fend preft. nts euerie man to his neighbour, and giftes to the peore.

23 And the Iewes promifed to do as they had begonne, and as Mordecái had writen vnto them,

24 Because Hamanthe fonne of Hamme- dátha the Agagite all the I we a ducria- rie, had imagined aga nift the Iew. s, to de- ftroye them, & had a cft Pwr (that is a lot) to confume and deftroye them.

25 And whé lhe came before the King, he

cōmanded by letters, Let his wicked r de- uife (which he imagined againi f Iewes) turne vpon his owne head, and let them hang him and his fonnes on the tre.

26 Therefore they called thefe dayes Pu- rim, by the name of Pur, and becaufe of all the wordes of this lettre, and of that which they had fene beſides this, & of that which had come vnto them.

27 The Iewes alfe ordeined, and promifed for them and for their fede, and for all that iomed vnto them, that they wolde not faile to obferne thoſe two dayes euerie yere, according to their writing, and ac- cording to their ſeaſon,

28 And that theſe dayes ſhulde be remem- bred, and kept throughout euerie genera- tion and euerie familie, and euerie pro- uince, and euerie citie: euer theſe dayes of Purim ſhulde not faile among the Iewes, and the memorial of them ſhulde not pe- riſh from their fede.

29 And ſ Quene Eſtér the daughter of A- biſail & M'decái the Iewe wrote with all autoritie (to cōfirme this letter of Pu- rim the ſeconde time)

30 And he ſene letters vnto all the Iewes to the hundredth and ſeuē and twente prouinces of the kingdome of Ahaſhuer- 16ſh, with words of peace and trueth,

31 To confirme theſe dayes of Purim ac- cording to their ſeaſons, as Mordecái the Iewe and Eſtér the Quene had appointed them, and as they had promiſed for them "felues and for their fede with faſting and prayer.

32 And the decree of Eſtér confirmed the- ſe wordes of Purim, & was writen in the booke.

CHAP. X.

The oftimation and autocrine of Mordecáis.

1 A Nutze King Ahaſhueróſh layed a tribute vpon the land, and vpon the y. s. of the ſea.

2 And all the actes of his power, and of his might, and the declaration of the dignitie of Mordecái, wherewith the King magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Persia

3 For Mordecái the Jewe was the seconde vnto King Ahasuerus, and great amórg the Iewes, and accepted amórg the multitude of his brethren, who procured the welth of his people, & spake peaceably to all his fede.

Kk.ii.

p These are the wordes of the Kings commaundment 都是 to defende Hamans wicked autoz-trite.

Or, read. f. i. f. Meaning the founte, and the fiftete day of the moneth Adar

10. fureg. h. effi. a. i.

r Which were letters declaring vnto the quercus, and assurance and posting them out of done, and teare "Aie / Aie. f That they wolde observe on this left with fasting, & euerally ayte which in E-heave is signified by this worde (lact cry.)

a These that pounce are here set forth in commendable, and orcerie for him, that is in answer to haue the sonnes of the people to prouer their welto, & to be gentle, and sonning inward them.

Iobs riches.

Satán 1/1224

I O B.

THE ARGUMENT.

In this historic is set before our eyes the example of a singular patience. For this holy man Iob was not only extremely afflicted in outward things and in his body, but also in his minds, and conscience by the sharpe tentations of his wife, and chief friends: which by their vehement words, and subtil disputations brought him almost to dispare, for they set for the God as a severe judge, and mortal enemies unto him, which had cast him of, therefore in vain he should see unto him as such. These friends came unto him under pretence of consideration, and yet they tormented him more than did all his affliction. Notwithstanding he did constantly resist them, and at length had good success. In this store we have to mark that Iob man, beneath a good cause, but handeleth it out: against his adversaries have an evil matter, but they defend it creatively. For Iob held that God did not always punish men according to their sinners, but that he had secret indulgence, whereof man knew not the cause, and therefore man could not reason against God therein, but he should be convicted.

Moreover he was assured that God had not resected him, yet through his great torments, or affliction he braitheth for the into manne inconveniences both of words and sentences, and she with him self as a desperate man in manne things, and alone that would resist God: and thus in his good cause which he doeth not handel well. As tyne the adversaries maintain with manne goodlie argumē, that God punisheth continually according to the trespass, grounding upon Gods providence, his justice, and manne sinners, yet their intention is evil: for they labour to bring Iob into dispare, and so they maintain an evil cause. Exekiel commendeth Iob as a just man, Exek. 14, 14, and James futeeth out his patience for an example, Iam. 5, 11.

CHAP. I.

1 The holiness, riches, and care of Iob for his children. 20 Satán hath permission to tempt him. 11 He ripeth him by taking away his substance, and his children. 20 His faith and patience.

a That is, of 9 commency of I- domen, as La- men 4, 11, or bordering the- surpous, for 9 land was cel- led by the na- me of Viz the sons of Di- then the sones of Seir, Genet. 16, 18

Here was a ma in the lad of a Viz called Iob, and this ma was an upright and just man, one that feared God, & eschewed

evil.

And he had scue sonnes, and thre daughters.

His substance also was seven thousand shepe, and thre thousand camels, and fyne hundreth yoke of oxen, and fyne hundreth she asses, and his familie was verie great, so that this man was the greatest of all the men of the East.

And his sonnes went and banquetted in their houses, euerie one his day, and sent, & called their thre sisters to eat & to drinke with them.

And when the dayes of their banquetting were gone about, Iob sent, and sanctified the, and rose vp early in the morning, and toffred burnt offerings according to the number of the all. For Iob thought, It may be that my sonnes have sinned, and blasphemed God in their hearts: thus did Iob euerie day.

Now on a day when the children of God came and stode before the Lord,

b Fourthme as he was a Gentle and not a lewe, & yet is pronounced vpright, and without hypocrisce, is declared, that endg the heathen God hath his. c Hereby is declared, what is ment by an vpright, and little man

d His children and riches are declared, to opennend his verse in his prosperities, & his parishes, & confident whf God had

said them fro him. The children. e Meaning, the Arabias, Chaldeans, Idumeans, &c.

f That is, remitted them to be sanctified meaning, that they should consider the sinners, that they had committed, & recollect them felons for the same. g That is, he offered for euerre one of his children an offering of reconciliation, which declared his relenting toward God & the cure that he had to warn his children. In Ebrewe it is and blessed God, which is sometime eaten for blaspheming and cursing, as here, and 1 King 21, 10 and 11, &c. i While the feast lasted & Meaning, the Angels which are called the sonnes of God, because they are willing to execute his will. i Because our infirmities do not comprehend God in her as justice, he is set for the unto viz as 1 King, that our capacities may be able to understand that, & is spoke of him.

Satán = came also among them.

Then the Lord said unto Satan, Whence comest thou? And Satán answered the Lord, saying, "From compassing the earth to and fro, and from walking in it.

And the Lord said unto Satán, Hast thou not considered my seruant Iob, how none is like him in the earth? an upright and just man, one that feareth God, and escheweth evil?

The Satán answered the Lord, and said, Doeth Iob feare God for 7 nocht?

Hast thou not made van hedge about him and about his house, and about all that he hath on euerre side: thou hast blessed the worke of his hands, and his substance is encreased in the land.

But stretch out now thine hand and touche all that he hath, to se if he will not blaspheme thee to thy face.

Then the Lord said unto Satán, Lo, all that he hath, in thine hand, onely vp6, him selfe shalt thou not stretch out thine had. So Satán departed from the presence of the Lord.

And on a day, when his sonnes and his daughters were eating and drinking wine in their eldest brothers house,

There came a messenger unto Iob, and said, The oxen were plowing, and the as- ses feding in their places,

And the Shabeans came violently, & toke them: yea, they have slaine the ser- uants with the edge of the swot de: but I onely am escaped alone to rel thee.

16 And

ce is disclosed in the time of their admittance. God, giveth not to sin power over men to grant his him, but to declare that he hath no power over man, but that which God giveth him. That is, a one to execute that which God had promoted him to do

for each, can never go out of Gods patience. x That is, the Arabians.

m This de- fineth that al- though Satán be adversaries to God, yet he is compelled to obey him, and do him all homage, without what per- mitions, & ap- pointment be ca do nothing n This quellish is asked for our infirmities for God knows whence he came

o Herein is described the nature of Sa- tán, which is our ranging for his pray, i. Ps. 1:9

p He feareth the one for the no owne sake, but for the ob- modest that he receiveth by thee

q Meaning, g grace of God, which served Iob as a res- perce against all omissions. r This figu- lish that Sa- tan is not able to touche vs, be it is God that must do it.

f Satán noteth the vice, whe- reuthen me are commonly fob- trit, that is, to hide their re- bellion, and to be, concei with God in the re- me of prospe- riate, which vi-

Iobs plagues.

Iob. Iob curfeth.

Which chig was allu done by y creat of banks to tempe Iob the more groundly, but afour the at he might is, that not only man were his che- met, but that God made war cragued him This his plague decla- reth, that whf one plague is put which f. meth hard to be burnt, God can find to a nother farre mergetious, to try his, & tender them obedience Which came not of impac- ci, but decla- reth that the children of God are not inscribble live blocker, but y in their pacif- ceethy fele affliction, and grief ofsinde yet they kepe a tonne here- in, and ribell not again God, as the wicked do. Exile 1,14. 2 tim 6,7.

16 And whiles he was yet speaking, an- other came, and said, The 7 fyre of God is fallen from the heauen, and hathe burnt vp the shepe and the feruants, and deuou- red them: but I onely am escaped alone, to tel thee.

17 And whiles he was yet speaking, another came, and said, The Caldeans fet out thre binder, and fel vpon the camels, and haue taken them; and haue slaine the feruants with the edge of the fwoide: but I onely am escaped alone to tel thee.

18 And whiles he was yet speaking, came an other, & said, Thy 2 fonnes, & thy daugh- ters were eating, & drinking wine in their eldst brothers house,

19 And beholde, there came a great winde from beyond the wilderness, and smote the foure corners of the house, which

fel vpon the childre, and they are dead, and I one- ly am
escaped alone to tel thee.

20 Then Iob arose, and 3 rent his gaumet, and shaued his head,
and fel downe vpon the grounde, and worshiped,

21 And said, 4 Naked came I out of my mo- thers wombe, &
naked shal I returne 5 the- ther: the Lord hathe guaen, and the
Lord hathe taken it: 6 blessed be the Name of the Lord.

22 In all this did not Iob sinne, nor char- ge God 7 foolishly.

b That is, into the belly of y earth, which is the mother of all c
Hereby be confefeth the God is inste, and good, all thogh his
hild be fore vpon him d But declared that God did aelung
according to us- dice and equate.

CHAP. II.

6 Satan hathe per-misum to affil Iob. 9 His wife rip- seth him
to forfake God. 11 His thre: friends vsfite him.

a That is, the 1 Angels, as Chap. 1,6 b Read Chap. 6,13.

Ex. 14,16. 1. He prouteth Jobe i trye the by this that he tailed
not to feare God whil his plagues were gruo- ly vpon him. d
that is, whf y hault neght against him, or whf thou waft not
able to bring thy pur- pute to pufte e Hereby be m'ethar a mis
onne fume to dearer vmo his tven ano- ther m'ate. d Wearing

his n'one perione g Phia Sain ctu go to fur- ther a purn- thing
the God l'ate, lipned tion now

And on a day the 2 children of God came and stode before the
Lord, and b Satan came also among them, and stode before the
Lord.

2 Then the Lord said vnto Satan, Whence commett thou 3 And
Satan answered the Lord, and said, From copassing the earth
to and fro, and from walking in it.

3 And the Lord said vnto Satan, Hast thou not considered my
fe, uant Iob, how none 4 like him in the earth 5 an vpriht and
iufte man, one that feareth God, and ef- chueh euil 6 for yet he
continueth in his vprightnes, 7 although thou mouedst me
against him, to destroye 8 him without cause.

4 And Satan answered the Lord, and said, 9 Skin for skim, &
all that euer a ma hathe, wil he gue for his life.

5 But stietche now out thine hand, and tou- che his 6 bones
and his flesh, tofe it he wil not blaspheme thee to thy face.

6 Then the Lord said vnto Satan, Lo, he is in thine hand, but
saue 7 his life.

7 So Satan departed from the prefer- ce of the Lord, and smote
Iob with fore

b boyles, from the sole of his fore vnto his crowne.

8 And he toke a 1 postharde to scrape him, and he fate downe among the afhes.

9 The said his 2 wife vnto him, Doest thou 1 continue yet in thine vprightnes 3 m Blas- pheme God, and dye.

10 But he said vnto her, Thou speakest like a foolish woman: what 2 shal we receive good at the hand of God, and not 3 recei- ue euil? In all this did not Iob sinne with his 4 lippes.

11 Now when Iobs thre 5 friends heard of all this euil that was come vpon him, then came euerie one from his owne place, to wa, Elphiaz the Temanise, and Bildad the Shuhite, and Zophar the Nazamahite, for then were agreed together to come to lament with him, and to comfort him.

12 So whê they lift vp their eyes a farre of, they knewe him not, therefore thei lift vp their voyces and wept, and euerie one of them rent his garne 13, & spinkled 14 dust vpon their headet toward the heauen.

13 So thei fate by him vpon the grounde fe- uen dayes, and feuen nights, & none spake a wo de vnto him: for they saue, that the grief was very great.

tous sentition of the faithful, when their faith is affailed, and when Satan goeth about to persuade them, that thei rest in God in vayne in. For death was appointed to the blasphemers, & so she ment that he should be fone riddle out of his peace. 15

That is, to be patient in adurition, as we reance, when he fendeth profferite, & so to acknowledge him to be bathe merceius and tufe. 16 He so bridled his affections, that his stigme through imparisere did not surmute again God. 17 Which were men of amnour- ter, wife and learned, and as the Septuagint write, Kings, and came to comfort him but when they saw how he was visited, they concurred to end opinion of him, as though he had been but an hypocrite, and so ushely plagued of God for his sinnes. 18 This was also 19 ceremonie, which they vied in their contrer, as the renting of their efectes in Signe of soron a frc. 19 And therefore thought that he wode not hane hearkened to their comest.

CHAP. III.

1 Iob complaineth and curfeth the day of his birth. 11 He disforth to dye, as thogh deaen were the end of all mis mafere.

2 A Fterward 3 Iob opened his mouths, 4 And 5 cursed his day.

3 And Iob cryed out, and said,

4 Let the day 6 perish, wherein I was bor- ne, and the night when it was said, There is a manchilde concued.

5 Let y day be darkenes, let not God 7 re- garde it from abou, nether let the light shine vpon it,

6 But let darkenes, & the 7 shadowe of death slaine it: let the cloude remaine vpon it, & let them make it feareful as a bitter day.

6 Let darkenes posfeste that night, let it not be joined vnto the dayes of the yere, nor let it come into the count of the moneths.

7 Yea, desolate be that night, & let no ioye be in it.

8 Let them that curse the day, (beig 9 ready to tenue their mourning) curse it.

Kk.iii.

a The fumen dayes ended, Chap. 1,11 b Here Iob be guneth to fele his great imperfection in this battal be- even the lye- rit and 5 fith, Rom 7,15, and after a mone yeldeth, yet in the end be got teth videntis, though he was in the mone tune greatly wounded c Me oght not to be weary of their life, & curste richness fe of the infirmates that is is fithish vrea, but becafe they see god to fume and rebellion again God d Let it be put out of the number of dayes

and let it not hane the light of the sinne to separate it from the night. e That is, mohe obscure darknes, which maketh them afraid of death, that are in it. f Which curste the day of their birth, let them ly that curste vpon this night.

Elipház anſwereth.

Iob.

He condemneth Iob.

g Let it be al- was right, and never ſe day "Lie the re- liden of the muſee."

h This is that which follo weſh deſterch that where ma- giaceth place to his paſtioſe, he is not able to ftly nor be- pe meſture, but which he adling into all out, except God call him backe

i The vehem- ter of his af- flictions, our de him to ever thatſ wande, aſthog's death were one end of all m'feries and as if there were no life, after this, & he ſpeaketh not as though it were ſo, but vehemies of his ſteth cau- fed him to brall out into this creat of the wicked k He noteth the ambition of the which for their plea- fure, as it wa- re, change the order of ſam- re, and boylde in moſte bare places, becan- ſe they wolde but they make their names immortal

l That it, by death & cruel- ure of the ty- rines haſhe eraſed m All they & ſuſenſe ante kind of tala- nuſe and mi- ferce to this wolde which he ſpeaketh after the me- guine of the ſteth

n He ſheweth that the beca- fure of God are not obfor- able, except the ſeeth not how to promofence to paſſe. q

m fome to me

9 Let the ftaires of that twilight be dim through darkenes of it:
let it loke for light, but haue none: nether let it e fe "the
dawning of the daye,

10 Becauē it fhut not vp the dores of my methē; wombe: nor
hid forowe fi om mine eyes.

11 Why dyed I not in & birth? or why dyed I not, when I came
out of the wombe?

12 Why did the knees preuent me and why die I fucke the
breaſtes?

13 For fo fhulde I now haue? lyen and bene quier, I fhulde
haue flept then, and bene at reſt,

14 With the Kings and counſellers of the earth, which haue
buylded them felues k defolate places:

15 Or with the princes that had golde, & haue filled their
houſes with filuer.

16 Or why was I not hid, as an vntimely birth, ether as infants,
which haue not ſene the light?

17 The wicked I haue there ceaſed from their tyrānie, and there
they that laboured valiantly, are at reſt.

18 The = prifoners reft together, and heare not the voyce of the oppreffour.

19 There are fmall & great, and the feruāt n fre from his mafter.

20 Wherefore is the light giuen to him that is in miferie? and a life vnto them that haue heauy hears?

21 Which long for death, & if it come not, they wolde euen fearch it more the trea- fures:

22 Which ioye for gladnes and reioyce, when they can finde the graue.

23 Why is the light guen to the ma whofe way is a hid, & w home God hafhe hedged up?

24 For my fighting cometh before I eat, and my rorings are powred out like the water.

25 For the thing I re feared, is come vpon me, and the thing that I was afrayed of, is come vnto me.

26 I had no peace, nether had I quietnes, nether had I reft, yet trouble is come.

27 He are heacft, and the confcience quieted o The forth not how to come out of his miferies, becaufe he depddech not on God? p In my proſperitie I loke'd cue for a fall, as it come now

to passe. q The feare of trouble that shulde inſe, caſed my
proſperitie as nothing, and yet I am not æmpes a from trouble.

CHAP. III.

a Iob is reprehended of impaſſancie, 7 And vnſtice, 17 And of
the prefumption of his owne rightens ſues.

1 "THÉ Elipház the Temanite answered, and ſaid,

2 If we affay to commune with thee, wilt thou be grieued; but a
who can withholde him ſelf from ſpeaking?

3 Beholde, thou haſt taught manie, & b haſt ſtrengthened the
wearte hands.

4 Thy wordes haue confirmed him that was falling, & thou haſt
ſtrengthened the weake knees.

But now it is come vpon thee, & thou art grieued it toucheth
thee, & thou art trou- bled.

6 Is not this thy e feare, thy confidence, thy pacience, and the
vprighnes of thy wayes?

7 Remember, I pray thee: who euer periſhed being an d
innoeſe? or where were the vp- right deſt. oied?

8 As I haue ſene, they that e plowe iniqui- tie, and ſowt
wickednes, reape the fa- me.

9 With the f blaft of God they perifh, and with the break of his
noftriles are they confumed.

10 The roaring of the s lion, and the voice of the lions ffe, and
the teeth of the lions whelpes are broken.

11 The lion perifheth for lacke of praye, and the lions whelpes
are fcaixed a- brode.

12 But a thing was brought to me h fecretly, and mine eare hae
he received a little the- reof.

13 In the thogfus of the vifions of the night, when flepe falleth
on men,

14 Feare came vpon me, and dread which made all my bones
to a r mble.

15 And the winde pallid befere me, & ma- de the heeres of my
ffefh to ftand vp.

16 Then ftode me, and I kn: we not his face: an image was
before mine eyes, & in hi- lence heard I a voyce, &c &c.

17 Shal man be more i iuft then God? or fhall a man be more
pure then his maker?

18 Beholde, he founde no ftedfafines in his Seruants, & lafed
folie vpon his = An- gels.

19 How much more in them that dwell in houses of a clay,
whose foundation is in the dust, which shall be destroyed before
the moth?

20 They be destroyed from o the morning vnto the evening:
they perish for euer, p without regarde.

21 Doeth not their dignitie go away with them do they not dye,
and that without a wilddome.

23 I He profiteth that of God did purifie the innocent, the
creature shall be more in the then the Creators which were a
blaspheme. In it God linde imperfection in his An- gels, when
they are not magnified by his power, how much more shall he
lay toly to man's charge, when he wolde in the him selfe again?
God? n That is in this mortal body, fawne to corruption, a Cor
5,1 o They see death continually before their euer, and daily
approfing toward them. p No man for all this death confide it q
That is, before that any of them were so wise as to thinke on
death.

CHAP. V.

1.2 Elipház, sheweth the difference between the children of
God & the wicked. The fall of the wicked & Gods power who
deserveth the wicked and deserveth his.

1 C All now, if ante wit a anfwer thee, & to which of the
Saintes wilt thou to me?

2 Douteſes b angre killeth the foolſh, and enue flau th the ſture.

against God in affliſtions increaſeth the peine, and vntereth
mens folie.

e This he con- cludeth that Iob was but an hypocriſis & had no
true fears nor truſt in God

d He chouſe- deth that Iob was reproūd, ſtoughſt God hundred
him ſo, azeimely, which is the argonne that the carnal men
make a- gainſt the chil drin of God

e They that do evil, eun not but recu- ne. nil

f He ſtoweth that God ne- deth no great proportions to
deſtroyeth enemies for he eun do it with the blaſt of his
mouche. g I hogſi men according to their ofſice do not puriſh
ty- rines (whome for their cruel tle he compa- neth to lions,
and their chil dem to their whelpes) yet God boe he in able, and
his miſice wil pu- nſh them

h A thing that I anſe one before, was declared vnto me by
riffing that it, that wholocener thinketh him ſelle inſhe, ſhal be
founde a ſinner, whſ he commeeth be- fore God

i In theſe vi- ſions which God ſtoweth to his creati- res, there is
e- uer a certerus ſeare toyneid, that the un- rus, ſhureſ might be

had in grauer re- terence

k When ill things were quite, or when the feare was fom what
a-

n He wilfleth Iob to chfider c example of all the rute ha in long
to do line godly, whether any of the be like vnto his in to- ging
again? God as he doeth

b Mormning

The wicked punished.

Iob. The godlie rewarded. 2453/1224

c That is, the fence that banke not the fears of God. d I was not
moved by his apperitie, but knower that God had cur- fed him
& his e Though God fionne the fuf- fer the fathers on pafle in
this world, it this is a pafle in the f By publicke judgme the
shalbe cond- ned, and none shal paine the g Though there he
but two or there eaves left in the hedges, yet thefe shal- be
taken from him h That is, the earth is not f cuse of baren nes
and mans miferie, but his some fionne. i Which decile reth that
fionne is euer in our earnop nam- re: for before fionne it was
our fubireft to per- ne & afflufith. k If I fufred at thon doeft, I
wolde foke vmo God l He comfi- lenh Iob to his ble him felfe
vmo God, to whome all creatures are fubireft, and whole

workes declare that man is mecon- fable, exorpe he glorifit.
 God in all his workes in He fhewath by persecular eclijfer,
 what the workes of God are a Cor. p. 19. o In thongs plaine
 and en- dent thei the- we them fel- nes foules in fired of wife
 men. o This decile- reth that God punifheth the worldly wi-
 feast be threa- tened, Deu 28, 19 p That is, he that humileth
 him felfe befo re God q He efpareth the fildder of the wicked
 to fharpe fwoe- des e If the wie- ked be compel led at Gods
 wor- tes to floppe their moun- tes, to floppe their moun- tes,
 but continually froth in humbier they fud fume a comfortable
 iffor, cum in f in the fud, which is fce called the fucen in the
 fud, which is fce called the fucen in the fud, which is fce
 called the fucen in the fud, which is fce called the fucen in the
 fud, which is fce called the fucen in the fud, which is fce
 called the fucen in the fud, which is fce called the fucen in the
 fud, which is fce called the fucen in the fud, which is fce

I haue fene the foolih wel rooted, & fo- dinly I a curfed his
 habitacion, fng.

His children fhalbe farre from taluatio, and they fhalbe
 defroued in the gate, and none fhal deliuer them.

The hungrie fhal eat vp his harueft: yea, thei fhal take it from
 among the e thornes, and the thirtie fhal drinke vp their fub-
 ftance.

For miferie commeth not forthe of the duft, h nether doeth
affliction fpring out of the earth.

But man is borne vnto truail, as the fparkes flye vpwad.

But I wolde inquire k at God, and tur- ne my talke vnto God:

Which l doeth great things and vnfear- cheable, and maruelous
things without nomber.

He m giuefraine vpon the earth, and powreth water vpon the
ftetes,

And fcteth vp on hie them that be lowe, that the forowful may
be exalted to falua- tion.

He fcatereft the deuifes of the craftie: fo that their hands can
not accfplih that which they do enterprife.

He taketh the wife in their craftines, & the counfel of the
wicked is made foolih.

They mete with a darkenes in the day time, and a grope at
noone day, as in the night.

But he faueth the p poore frô the fworde, from their t mouth,
and from the hand of the violent man.

So that the poore hathe hi hope, but ini- quitie fhai flop he
mouth.

Beholde, blefled in the man whome God correcteth: thuefore
refufe not thou the chaftfing of the Almightye.

For he maketh the wounds, and bindeth it vp: he fnueth, and
his hâds make whole.

He fhall deliuer thee f in fix troubles, and in the feuent the eull
fhall not touche thee.

In famine he fhall deliuer thee frô ceath: and in battel from the
power of the fworde.

Thou fhalt be hid from the fcourge of f tongue, and thou fhalt
not be affraied of deftruction wh in it cometh.

But thou fhalt f laugh at deftruction and death, & fhalt not be
afrayd of the beaft of the earth.

For the ftones of the field a fhall be in lea- gue with thee, and
the beaftes of the field fhall be at peace with thee.

And thou fhalt knowe, that peace fhall be in thy tab. macle, &
thou fhalt vifite thi- ne habitacion, and fhalt not a finne.

When we are in Gods fancur, ill creatures fhall feme vs God
fhall fo bleff: hte that thou fhalt hane occafion to reeece in all
things, and not to be offended

When we are in Gods fancur, ill creatures fhall feme vs God
fhall fo bleff: hte that thou fhalt hane occafion to reeece in all

4 For the arowes of the Almightye are in me, f venime whete of
doeth drinke vp my fpirit, & the terrours of God c fight agaift

me.

5 Doeth the a wilde affe braye when he ha- the graffe or
loweth the oxe when he ha- the foddre?

6 That which is e vnfaury, fhall it be eaten without falc or is
there any tafte in the white of an egge?

7 Suche things as my foule refufed to tou- che, as were
forowes, are my meate.

8 Oh that I might haue my f defire, & that God wolde graunt
me the thing that I long for!

9 That is, that God wolde deftroie me: that he wolde let his
hâd go, & cut me of-

10 Thun fshulde I yet haue comfort, (thog) I butne with
forowe, let him not fpare; s becaufe I haue not denyed the
wordes of the Holie one.

11 What power haue I that I fshulde endu- re? o what is mine b
end, if I fshulde pro- long my life?

12 Is my ftrêgth the ftrength of ftones? or is my flch of brafle?

13 Is it not fo, that there is in me no lhelpe? and that ftrength is
taken from me?

14 He that is in miferie, oght to be com- forted of his
neighbour: but me haue for- faken the feare of the Almightye.

15 My brethr n haue deceiued me as a bho- oke, & as the
rifying of the riue: s they pal- fe away.

16 Which are blackifh with yce, & whe- rein the fnowe is hid.

17 But in time: thei are dried vp with heat & are confumed:
and when it is hote thry faile out of their places,

Kk.iii.

y Though the children of God haue not alware this proues
profor med, yet God doeth recon- peace at other wife to their
advantage We haue la- arned these pounce by ce- perence, that
God punifheth not the innocent, that man can not compare in
infate and that the affle fion whin and that the affle

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Mans miferie.

Iob.

Bildads anfwer.

1 Thei that pof fe thereby to go into f have countries of
Anders, thinke to finde water there, to queth their third, but
they are deemed.

m That is, li- ke to the bro- ke, which de- munch them, that
thurke to have wher- shere in their nede, as I lo- had for clefia
tion as your hands.

He con- cheth f worl- delongs, which for no necessi- the wil
gue parte of their goods, and mache more thole men, which
wolde not gue him comfortable worder.

She we me wherein I ha- ne erred, and I wil confelle my fure.
He f hache a good chifce- ce, doeth not thriche in the fherpe
worda or fuchmunge of others, ex- cept that be n- hle to
perfua-

de him by vnafton. 9 Do you email an my words, because I
findie be tangle to speake foolishly, which am now in miferie?
7 Confider whe- ther I speake as one that is driven to this
impatience through very forew, other us by perite, as you
concense me.

19 Or thei departe from their way & course, yea, they vanith
and perish.

19 Thei that go to Témá, I confidered the, & thei that go to
Shebá, waited for them.

20 But they were confounded: when thei ho- ped, thei came
thether and were afhamed.

21 Surely now are ye like m vnto it: ye haue fene my fearful
plague, and are afrayed.

22 Was it becaufe I faid, Bring vnto me or giue a rewarde to
me of you n substance?

23 And deliuer me from the enemies hand, or ranfom me out
of the hand of tyrants?

24 Teach me, & I wil o holde my tongue: & caufe me to
vnderfand, wherein I haue erred.

25 How rftedfaft are the wordes of righ- teoufnes? and what
can any of you iustely reprove?

26 Do ye imagine to reprove o wordes, that the talke of the
afflicted ffulde be as the winde?

27 Ye make your wrath to fall vpon the fa- therles, and digge a
pit for your friend.

28 Now therefore be content to t loke vp- on me: for I wil not
lye before your face.

29 Turne, I pray you, let there be none mi- quitie: returne, I
fay, & ye fhall fe yet my righteoufnes in that behalfe. Is there
ini- quitie in my tégue? doeth not my mouthe felle forowet?

30 Do you email an my words, becaufe I fndie be foolishly,
which am now in miferie? 7 Confider whe- ther I speake as
one that is driven to this impatience through very forew, other
us by perite, as you concense me.

CHAP. VII.

2 Iob fherweth the fortunes and miferie of mans life.

1 S there not an appointed time to man vpon earth? and are not
his dayes as the dayes of an a hyreling.

2 As a feruant longeth for the fhadowe, & as an hyreling
loketh for the end of his works,

3 So haue I had as an inheritance the bino- naths of vanitie,
and peineful nights ha- ue bene appointed vnto me.

4 If I faied me downe, I faid, When fhall Iarife? and measurig
the euening I am e- uen ful with tofiting to and fro vnto the
dawning of the day.

5 My flefh is c clothed with wormes & fil- thines of the
duftmy skin is rent, & be- come horrible,

6 My dayes are fwifter the da weauers fhitt- tle, and they are
fufnt without hope.

7 Remember that my life is but a winde, & that mine eye fhall
not returne to fe plea- fure.

8 The eye that hae fene me, fhall fe me no more: thine eyes are
vpon me, and I fhall be no longer.

9 As the cloude vanifheth & goeth away, fo he that goeth
downe to the geue, fhall f come vp nomore.

10 He fhall returne nomore to his houfe,
nether fhall his place knowe him anymore.

11 Therefore I wil not spare my mouthe, but wil fpeake in the
trouble of my fpirit, & mufe in the bitternes of my minde.

12 Am I a fea beaſt or a whalefiſh, that thou ke- peſt me in warde?

13 When I fay, My couche fhall relieue me, & my bed fhall
bring comfort in my medi- tation,

14 Then feareſt thou me t with dreame, and aſtoniſheſt me
with viſion.

15 Therefore my foule be chofeth rather to be ftrangled & to
dye, then to be in my bo- nes.

16 I abhorre it, I fhall not liue alway: fpa- re me then, for my
daies are but va- nitie.

17 What is man, that thou m doeft magni- fe him, and that thou fetreft thine heat vpon him?

18 And doeft vifit him euerie morning, and tryeft him euerie moment?

19 How long wil it be ye rthou departe fro me? thou wilt not let me alone whiles I may fwallowe my fpeme.

20 I haue n finned, what fhall I do vnto thee? b thou preferuer of men, why haft thou fet me as a marke againft thee, fo that I am a burden vnto my felf?

21 And why doeft thou not pardone my tref- pas? and take away mine iniquitie? for now fhall I flepe in the duft, and if thou fekeft me in the morning, I fhall o not be founde.

the perfection, that he ocide bridaf him feife fro, reafoning with God, becom- fe that he fill tryed his fuch. o That is, I fhallfo dead.

CHAP. VIII.

2 Bildid fherweth that Iob is a fumer, becaufe God pu- mifheth the wicked, and preferueth the good.

1 Then answered Bildad the Shuhite, and faid,

2 How long wilt thou talke of thefe thfge & howlóg fhál the wordes of thy mouthe be as a mightie winde?

3 Doeth God peruert iudgement? or doeth the almighty fubuert iustice?

4 If thy fonnes haue finned againft him, & he hae fent them into the place of thei b iniquitie,

5 Yet if thou c wilt early feke vnto God, & pray to the Almighty,

6 If thou be pure and vpriight, then furely he wil awake vp vnto thee, & he wil make the habitation of thy righteoufnes profpe rous.

7 And thogh thy beginning b be fmale, yet thy later end fhál greatly increafe.

8 Inquire therefore, I pray thee, of the former age, and prepare thy felfe to fear- che of their fathers.

9 For we are but f of yefterday, and are igno-

10 all antiquitie, and he fhál finde it true which he here faith. that it is not ytough to haue the expe fence of our fithers, but to be confu- med by the examples of them that went before vs.

g Being I can by noendher maturef v fure my felfe, I wil declare my grief by wor- des and thus he fpeaketh as one

overcome with grief of minde

h Am not I a poore wretch what ocdest then thou to lay fo
moche prize on me? i So that I cl haue to feth, night nor day. k
He fpeaketh as one oureen- me w fortue, and one of me
gement, or of the examina- tion of his faith.

I fering my ter- me of life is fa fhorre, let me haue fume reft
and cafe, m furing that mil of hum feif, fe is fo vile, why doeth
thou gue him that houme to euende a- gainst him? Iob vfeth all
fundes of per- faction with God, that he might they his hand.

n After all ef- citations faith breath for- the & laudeth Iob to
repen- tance: yet it was not in fa-

a He dref- reth that thee words which wofde dini- neft, my
chig fro the felfice of fhal, fit but as a puff of winde that va
nifheth away, b Thef is, he- the rewarded the according to their
moun ret: meaning, that Iob oghe to be warned by the exiple of
his chil- dren, that he offend not God.

c That is, if y turn bet- me whifterfing calfeth the to
repenetere. d Thogh the begunonge be not fo plea- fure, as
thou wolded defire, yet in the end thou fhal ha- ue felfecne
occefion in ef- merthy felf. e He wilfeth Iob to exami-

The power of God.

Iob

ignorant: for our dayes vpon earth are but a shadow)

10 Shal not thei teache thee & tel thee, and viter the wordes of their heart?

11 Can a rufh growe without myre? or can the graffe growe without water? 12 Thogh it were in grene & not cut downe, yet shal it wither before anie other herbe. 13 So are the paths of all that forget God, and the hypocrites hope shal perifh. 14 His confidence alfo shal be cut of, & his truft fhalbe, as the houfe of a b spyder. 15 He shal leane vpon his houfe, but it shal not stand: he shal holde him faft by it, yet shal it not endure. 16 The t tre is grene before the funne, and the branches fspread ouer the garden thereof. 17 The rotes thereof are wrapped about the fountaine, & are folden about the houfe of ftones. 18 If anie plucke it from his place, and it b denie, feying, I haue not fene thee, 19 Beholde, it wil reioyce by this meanes, that it may growe in another molde. 20 Beholde, God wil not caft away an vp-right man, nether wil he take the wicked by the hand, 21 Til he haue filled thy mouche w^m laugh-tet, and thy lippes with ioye. 22 They that hate thee, fhalbe clothed with fhame, & the dwelling of the wicked shal not remaine.

m If thou be godfie, he wil gibe thee occaition to re-toyce, & if not, thine affiib shal increaft.

n Iob here to-1 fwereth to f point of Eli- phaz and Eli- dadi oration, touching the infite of God & his innoe- ce, confeling

God to be in- fate in infite, and man to be nothing in re- fpeft,
b Of a thou- land things, & God colde fay to his charge, ma
can not an- fwer him one. c He dechlerth what is the in-
firmine of ma by f mightne and incompre- heftble power that
is in God, thewing what he colde do, if he wolde fit forthe his
power. d Thefe are f names of cer- trine fteres, whereby he
meneth that all flarfes bo- the known & volkown are at his
appom- erment.

11 Can a r rufh growe without myre? or can the graffe growe
without water?

12 Thogh it were in grene & not cut downe, yet shal it wither
before anie other herbe.

13 So are the paths of all that forget God, and the hypocrites
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he take the wicked by the hand,

21 Til he haue filled thy mouche w^m laugh-tet, and thy lippes
with ioye.

22 They that hate thee, fhall be clothed with flame, & the
dwelling of the wicked shal not remaine.

CHAP. IX.

1 Iob declareth the mightie power of God, and that ma's
righteousness is nothing.

2 I Hen Iob answered, and faid, I knowe verely that it is fo: for
how fshulde man compared vnto God, be a rufti-fied?

3 If he wolde difpute with him, he colde not answer him one
thing of a b thou-fand.

4 He is wife in heart, & mightie in ftrengh: who hathe bene
fearce agaift him & hathe profpered?

5 He remoueeth the moftaines & they fele not when he
ouerthroweth them in his wrath.

6 He c remoueeth the earth out of her pla-ce, that the pillars
thereof do fhake.

7 He commandeth the funne, and it rifeth not: the clofeth vp
the ftarres, as vnder a fignet.

8 He him felf alone fpreadeeth out the hea-ucns, and walketh
vpon the height of the fea.

9 He maketh the ftarres d Arcturus, Oiion, and Pleiades, and
the climats of f South.

10 He doeth great things, and vnfearchea-ble: yea, meruelous
things without nom-ber.

11 Lo, when he goeth e by me, I fe him not: & when he pafeth
by, I perceiue him not.

12 Beholde, when he taketh a pray, f who can make him to
reftore it? who fhall fay vnto him, What doeft thou?

13 God e wil not withdrawe his angre & the moft mightie
helpes w do ftouee vn-der him.

14 How much leffe fhall I anfwer him? or how fshulde I finde
out my wordes with him?

15 For thogh I were iufte, yet colde I b not anfwer, but I wolde make supplicacion to my ludge.

16 If I crye, and he anfwer me, yet wolde I not beleue, that he heard my voyce.

17 For he deftroyeth me with a tempelt, & woundeth me m without caufe.

18 He wil not fuffer me to take my breath, but filleth me with bitternes.

19 If we fprake of ftrength, beholde, he is a ftrong: if we fprake of iudgement, who shal bring me in to plaide?

20 If I wolde rufti: fie my felf, mine owne mouth shal condemne me: if I wolde be perfite, he shal iudge me wicked.

21 Thogh I were perfite, yet I knowe not my foule: therefore abhorre I my lyfe.

22 This is one point: therefore I faid, He deftroyeth the p perfite, and the wicked.

23 If the fcouge fshulde fodenly q flaie, fshulde God e laugh at the punishment of the innocent?

24 The earth is giuen into the hand of the wicked: he f couereth the faces of the iud-ges thereof: if not, where is he? or who is he?

25 My daies haue bene more fwift then a poſte: they haue fled,
& haue ſene no good thing.

26 They are paſſed as with the moſte fwift ſhippes, and as the
egle that flieth to the praye.

27 If a I fay, I wil forget my complaint, I wil ceaſe from my
wrath, & comfort me.

28 Then I am afrayed of all my forower, knowing that thou
wilt not iudge me in-nocent.

29 If I be wicked, why a labour I thus in vaine?

30 If I y waſh my ſelf with ſnowe water, and purge mine hands
moſte cleane,

31 Yet ſhalt thou plunge me in the pit, and mine owne a clothes
ſhal make me filthy.

32 For he is not a man as I am, that I ſhulde L.l.i.

nith according to his infite, he wil deſtroie aſwal them that are
coſired per-fite, as them they are wicked. q To wit, the wicked
r This is ſpoken ac-cording to our ſupprehension, as thogh he
wolde fay. If God deſtroie but the wicked, as chap c.i. why
ſhulde he ſuffer the innocen to be ſo long roman-red by them: f
That they can not ſe to do ruſtice. t That can ſhawe the
contempt. n I thinke not to ſelf into their affeſſion, but my
forment bring me to the ſe manfolde inſtrition, & my

conscience condemneth me. x Why donst thou not God destroye me at once: that he speakeeth according to the inference of the Reff. y Thogh I some acute so pure in mine owne eyes, yet all is but corruption before God. z Whatfomer I wolde rife to couer my Eliha-nas with, thal difefose me so muche more.

e I am not able to fopre-hend his wor-bes, which are common and daily before mine eyes, mu-che lesse in those things, which are hid and secret. f He stuereth that whf God doeth rezoere his power, he doeth it nola-ly, for asmuch as none can controle him. g God wil not be appealed for oghe that man can last for him self for his nifti-cation.

h That is, all f rezoens that man can last to apyrone their caufe. i How shulde I be able to enfwer him by eloquencet whereby he noeth his friends, that albert therwe-ze eloquene in talks, yet that felt not in he-archan which they spake. k Meaning, in his owne op-ation, signify ig that man wil sometime fter-ber him self tobe raphou, which before God is abomi-nation.

l Whiles I am to my pangs. I can not but braff forthe into many in-commence, although I know stil that God is insh. m I am not able to sole my sionerfo great, as I sole the weight of his plagueeth him he speakeeth to condemne his dulces, and to infite God. n After he hae the accused his owne wea-kenes, he con-timeth to in-fifie God and his power.

o If I wolde fhande in mine owne defence, yet God hithe iufte
caufe to condemne me, if he raunce mine hears, & conference.

p If God pu-

Mans creation.

Job

The perfection of God 1/1224

a Which might make an ac- cerate de notwore God and not,
speaking of impacances, b yet confessing God to be not in
punishing him b Signifying God's inde- ment: hope him in awe

answer him, if we come together to iud- gement.

Neither is there any vmpire that might laic his hand vpon vs
bothe.

Let him take his rod away fiō me, & let not his feare astonish
me:

Then wil I fpeake, & feare him not: b but because I am not fo,
I holde me stil.

C H. a P. X.

2 Ioh u weary of his life, and feteth out his fragilitic be- fore
God. 2a He defreeth him to stay his hand. 2a A de- serption of
death.

MY foule is cut of a thogh I liue: I wil leaue my b complaint
vpon my self, & wil fpeake in the bitternes of my foule

I wil fay vnto God, c Condeine me not: thewe me, wherefore
thou contendest with me.

Thinkest thou it d good to oppress me, & to cast of the e
labour of thine hands, and to fauour the f counfel of the wic-
ked?

Haft thou a carnal eyes? or doest thou fe as man feeth?

Are thy dayes as mans b dayes or thy ye- res, as the time of
man?

That thou inquiteft of mine iniquitie, & feircheft out my finne.

Thou knowest that I can not do wic- kedly: for none can
deliuer me out of thine hand.

Thine h hands haue made me, and facio- ned me wholly round
about, & wilt thou deftroye me?

Remember, I pray thee, that thou haft made me as f the clay,
and wilt thou bring me into duft againe?

Haft thou not powered me out as mylke? and turned me to
cruds like chefe?

Thou haft clothed me with fkinne and fleth, and toynef me
together with bones and finewes.

Thou haft guten me life, and m grace: & thy n visitation hathe
prefcued my fpi- rit.

Thogh thou haft hid thefe things in thi- ne heart, yet I knowe o
y it is fo with thee.

If I haue finned, then thou wilt fteight- ly loke vnto me, and
wilt not holde me gileles of mine iniquitie.

If I haue done wickedly, wo vnto me: if I haue done
righteously, I wil not p life vp mine head, being ful of
confusion, be- caufe I fe mine affliction.

But let it inc eafe: him thou me as a ly- on: returne & thewe
thy self a manelous vpon me.

a That is, thy fachevie cure & prouifence, whereby thou pre-
whome the which I fudde perish dreight way

n fully able to comprehend thefe things, yet I muft nedet p I
wil alway wolke in feare and humilitie, breu- ng that none is
nife before thee q Ioh being foie afflicted in this ha- tel
between the flesh and the fpres, bradeth out into thefe
afflictions, withing eather fluett dayes thun long paine

17 Thou renueft thy plagues againft me, and thou increafest
thy wuath againft me: r changes and amites of fprowes are
againft me.

18 Wherefore the haft thou broght me out of the wombe? Oh
that I had perfhed, and that none eye had fene me!

19 and that I were as I had not bene, but broght from the
wombe to the gi tue.

20 Are not my dayes fewe? let him c cafe, and leaue of fiō me,
that I may take a litle comfort,

21 Before I go and fnal not returne, enem to the land of
darkenes and fhadowe of death:

22 Into a ldd, I fey, darke as darkenes it self, & into the
fhadow of death, where is none n order, but the light u there as
darkenes.

CHAP. XI.

1 Ioh is vnqufly reprehended of Zephar. 7 God is inci-
prehensible. 4 He is merciful to the repentant. 12 Their
affurance that liue godlie

1 Then answered Zophar the Naama- thiue, and faid,

2 Shulde not the multitude of wordes be answered or fudde a
great calker be us- ftified?

3 Shulde men holde the r peace at thy lyes and when thou
mocketst where, fnal none make thee ashamed?

4 For thou haft faid, b My doctrine is pure, and I am cleane in
thine eyes.

5 But oh, that God wolde fpeake and open his lippes againft
thee!

6 That he might thewe thee the c feerees of weldome, how y
haft defem. d double, ac cordig to light: knowe therefore that
God hathe forgoren thee for thine iniquitie.

7 Canft thou by fearching finde out God? canft thou finde out
the Almighty to hu perfection?

8 The heauens are hie, what canft thou do? d it is deper then
the hel, how canft thou knowe it?

9 The meafure thereof is longer then the earth, and it is broder
then the fea.

10 If he cut of and s fnut vp, or gather toge- ther, who can turn
him backe?

11 For he knoweth vaine men, and feeth ini- quitie, & him that
vnderftandeth nothing.

12 Yet vaine man wolde be wife, thogh man ne we borne is
like a wilfe afle f colte.

13 If thou ap epare thine heart, & fterche out thine him is
rowat: le him:

14 If iniquitie be in thine hand, put it farre away, & let no wickednes dwel in thy tabernacle.

15 Then thou shalt thou life vpon thy face without

that is, without vnderstanding for that whesformer gift hath both after-ward, cometh of God and not of nature. If thou renew, pray vpon that thou Remuneration thine on the euil workes, and fe that thy offer, whes God, nor whose the inheritance chegeth. He declares vpon his omission of confession and confession in all things inche final him, whes that unnece frod be true regembi.

that is, diuerfite of differences and many great countenance, shewing that God haste in-ferme no anes to punish me for the wilfeth for God wolde fume of his affliction, considerig his great misfortune & the bremme of his life that He fpeakeeth thus in perfions of a finner, that is on-nercome with perfions & the feeling of Gods indement, & the-remore can not apprehend in future the mercies of God & before of the reinflection who diftichib between light and darkness, but where all is vnto darkeness is self

Shulde he perfunde by his great calamity, that he is mife? He chargem Ioh with that, that he fudde fey, that the thing, which he fpeake, was true, and that he was without fions in gift of God. Which is, not to fend in sufficing of thy self: he fignuf-erth that man wil never be onerous, whiles he reafo-neth with another, and the-remore God muft break of the

concreous- fie, and flop mans mouth d That is, this perfection
of God, if man be one able to comprehend the height of the
heave, the depth of hel, the lineth of the earth, the bread in of
the fea, which are but creatures: how can be attire to the
perfection of the Creature e If God fud- de move the fute of
thigs, and establish a newe order in nature, who colde citrele
him

The wifdome of God.

Iob. Iobs confidence.

Leuit 16,5.

1 He sheweth that contrasse things fhall ou- ne vnto them that do not re- gent.

a Because you fele our that, 6 you speake, you fhinhe whole ftadeth in worder, and fo flatter your felves arthugh none knowe ante thing, or colle knowe but you

Trou. 14,5. 1 He repro- meth thefe his ftrends of two fanteis the one then ftught thei had better know ledge the to dede they had, & other that in ft ad of trate obfolach they did de- de, and delpile their friend in his a fuciefure The which neighbour being a mocker, and a wicked man, thinketh that no man is in Gods fa- nuor but he because he he the all chigs that he defi- reeth

4 As the riche chome one a light, or tor- che that goeth our, fa is he delpfied that falleth from prosperite to adnerfine "He is where God hahe buyle in with her hand. He defcareth to them that did difpute a- gilft him, that their wifdome is chome to all, h fiche as very bruce laute do dai- lie teache "to 3/5.

f He exhorreth them to be wife in indging, and afwel to know the right vfe why God hahe given them cares, as he hahe done a mouth. I fhugh and by age, and continuance of time attune to wifdome, yet it is not compa- rable to Gods wifdome, nor able to comprehend his indgments, wherein he anfwereth to that, which was alledged, Chap 3,2.

without spot, and shalt be stable, & shalt not feate.

16 But thou shalt forget thy miserie, and remember it as waters that are past.

17 Thine age also shall appeare more cleare then the noone day: thou shalt shine and be as the morning.

18 And thou shalt be bolder, because there is hope: and thou shalt dig paties, and shalt lye downe safely.

19 "For when thou takest thy rest, none shall make thee afraied: yea, manie shall make suite vnto thee.

20 But the eyes of the wicked shall faile, and their refuge shall perish, and their hope shall be sorowe of mince.

CHAP. XII.

1 Iob accuseth his friends of ignorance. He descareth the might, and power of God, 17 And how he changeth the course of things.

Then Iob answered, and said, In dede because that ye are the people only, wisdom must dye with you.

But I haue vnderstanding aswell as you, & am not inferior vnto you: yea, who knoweth not such things?

I am as one mocked of his neighbour, who calleth vpon God,
and he heareth him: the iufte and the vpriight is lau- ghed to
fcoine.

He that is ready to fall, is as a lampe delpfied in the opiniou of
the riche.

The tabernacles of robbers do proſper, and they are in fauetie,
that prouoke God, "whome God hahe enriched with his hand.

Afke now the beaſtes, and they ſhal teache thee, and the foules
of the heauen, and they ſhal tel thee:

Or ſpeake to the earth, and it ſhal ſhewe theor the fiſhes of the
ſea, and they ſhal declare vnto thee.

Who is ignorance of all theſe, but that the hand of the Lord
hahe made theſe?

In whoſe hand is the foule of euerie liuing thing, and the breath
of all man- kunde.

Doeth not the eares diſcerne the wor- des and the mouth taſte
meat for it ſelf?

Among the cancient wiſdome, and in the length of dayes
vnderſtanding.

With him wiſdome and ſtrength: he hahe counſel and
vnderſtanding.

Beholde, he wil breake downe, and it can not be buyft the
fhutteeth a man vp, and he can not be lofed.

Beholde, he withholdeth the waters, and thei drye vp: but
when he fendeth the our, they deftroie the earth.

16 With him is ftrengh and wifdome: he that is deceiued, and
that beceueh, a- re his.

17 He caufeth the counfelers to go as fpoi- led, and maketh the
iudges foules.

18 He lofeth the colar of Kings, and gir- deth their loines with
a girdle.

19 He leadeth away the princes as a pray, & ouerthroweth the
mightie.

20 He taketh away the fpeache from the faithful counfelers, &
taketh away the iud- gement of the ancient.

21 He powreth coftempt vpon princes and maketh the ftregth
of the mightie weake.

22 He difcouereth the depe places from their darkenes, &
bringeth forth the tha- dowe of death to light.

23 He met reafeth the people, and de- ftroyeth them: he
infargeth the nacions, & bringeth them in againe.

24 He taketh away the hearts of them that are the chief ouer the people of the earth, and maketh them to wader in the wilde- nes out of the way.

25 They grope in the darke without light: & he maketh them to ftagger like a dron- ket man:

CHAP. XIII.

1 Iob compareth his knowledge with the experfice of his ftrends. 16 The penftion fhall be fcued, and the hypo- erste condemned. 20 He prayeth vnto God that he wilde not haudle him rigernufy.

1 O, mine eye hahe fene all this: mine care hahe heard, and vnderftand it.

2 I knowe alfo afmuch as you knowe: I am not inferior vnto you.

3 But I wil fpeake to the Almightye, and I defire to difpute with God.

4 For in dede ye forge lyes, and all you are & phifictions of no value.

5 Oh, that you wolde holde your tongue, that it might be imputed to you for wif- dome!

6 Now heare my disputation, and giue ea- re to the arguments
of my lippes.

7 Wil ye speake wickedly for Gods de- fence, and taikē
deceitfully for his caufe?

8 Wil ye accept his perfone: o wil ye con- tend for God?

9 Is it wel y he fhulde feke of you? wil you make a lye for him,
as one lyeth for a ma-

10 He wil furely reprove you, if ye do fe- cretly accept anie
perfone.

11 Shal not his excellecie make you afraid? and his feare fall
vpon you?

12 Your memories may be colpared vnto alhes, and your
bodies to bodies of claye.

13 Holde your togues in my prefence, that I may speake, and
let come vpon what wil.

14 Wherefore do I take my flefh in my tethe, and put my foule
in mine hand?

15 Lo, though he flay me, yet wil I truſt in him, and I wil
reprove my wayes in his fight.

Lliii.

b He fheweth that there is nothing done in this worfe without
 Gods wil, and ordi- nance: for els he fhulde not be almight. i
 He taketh wifdome fub them 2 He abateh the honour of
 princes, and bringeth them into the fufhe- difh of others. i He
 caufeth that their wor- des have no credit, which is when he
 wil punfh fome in the dif- courfe of Gods wandei- ful wolhes:
 Iob fheweth that whaufocuer is done in this worfe, buthe in y
 ardre and chigs of chigs is by Gods wil and appoume- ment:
 wherein he defcareth that he thinketh wil of God, and is as able
 to fet forth his po- wer in wufes as they that reftioned a- guft,
 were Chap XII 4 For althugh he knew that God had a re- ftice,
 & was manffeth in his ordinaria war- king, and ano- ther in his
 fe- cret counfel, yet he wolde vner his afe- ftion to God,
 because he was not able to vnderftand the caufe why he did
 thus go with him b You do not wil applye your medicine to the
 difcafe. c He obfefh their cafe & had not "con- ledge, neither it
 got did they to chint him, but alwafe gra- ted to Gods ruftice,
 as thugh is not not cudently fene in Iob, except they had
 vnderftad the probation thereof d Your fume fhall come to
 nothing e Is not this a manffeth figne of mine affi- ftion, and
 that I do not com- plaine without caufe, feing y I am thus tur-
 mized as though I fhulde learn mine owne flefh, & put my life
 in fig. 2

The breuitie of life.

Iob.

Iob accused 1224

f Whereby he declareth that he is not so by poetise as that
charged him g That is, clear ed, and not cast of for my sinnes,
as you reason h To prove God death thus punish me for my
sinnes i If I defend not my cause, course ink will condemn me.
k He sheweth what these two things are this page thus mone
him to reason of God, not denying but that he had finned; but
he desired to vonderhand what were his great sinnes had
deserved for the rigour, wherein he of fonded, that he wolds
know to cause of God why he did you with him in Thou pu-
nifes; but now for the fentes that I con- ted in my youth. a
Thou ma- kept me thy pri- fore, and do- eft so preffe- me that I
can not flare had nor fore "His over

a Taking occa- sion of his ad- nerfartes wor- des, he de- frith f
State of mils life from his birth to his death Chap 1.3. Psal
14.4. b His meaning is, that feing that man is fo- ftails a
certain re, God should not handle him in extre- mely: whasem
Iob sheweth f wickedness of the flesh, whd it is not fol- left to
the spa- rit Psal 11.7. c Until f time that thou hast appointed for
him to dye, f he defteth, as the hyreling malteth for f end of his
la- bute to recey- ue his wages d He speaketh not here as thoft
he had not hope of f immortalities, but as a mil in extreme
price, when reason is outcrom- by affections & formants.

He fhall be my faluation also: for the hypocrite fhall not come
before him. Heare diligently my wordes, and marke my talke.

Beholde now: if I prepare me to iudgement, I knowe that I fhall be a iustified. Who is he, that wil pleade h with me for if I now holde my tongue, I dye. But do not theft two things vnto met: the wil I not hide my self from thee. Withdrawe thine hand from me, and let not thy feare make me afraied. Then call thou, and I wil anfwere: or let me fpeake, and anfwere thou me. How manie are i mine iniquities and finnes? fhewe me my rebellion, and my finne. Wherefore hidest thou thy face, and takest me for thine enemies? Wilt thou breake a leafe driuen to and fro? and wilt thou pus fue the drye flubble! For thou writeft bitter things againft me, and makeft me to poffesse in the iniquities of my youth. Thou puttest my fete also in the n flockes, and lokest narrowly vnto all my paths, and makeft the printe thereof in the "hee- les of my fete. Suche one confumeth like a rotten thing, and as a garment that is motheaten.

CHAP. XIII.

Job deftribeth the fortunes and miferie of the life of man. 14
Hope fuffeineth the godiie. 22 The condition of man's life.

MAn a y is borne of woman, is of short continuance, and full of trouble. He fhooteth forth as a flowre, and is cut downe: the vanifheth also as a fadow, & continueth not. And yet thou openest thine eyes vpo fuche one, and cauest me to entre into iudgement with thee. Who can bring a cleane thing out of filthines? there is not one. Are not his dayes determined? the

nobber of his moneths are with thee. thou hast appointed his boundes, which he can not paffe. Turne from him that he may ceaſe vntil his defired day, as an hyreling. For there is hope of a tie, if it be cut downe, that it wil yet fproute, and the branches thereof wil not ceaſe. Thogh y rote of it waxe olde in the earth & the flocke thereof be dead in y groude, Yet by the fent of water it wil bud, and bring for the bowes like a plant. But man is ficke, and dyeth, & man pe- ritheth, and where is he? As the waters paffe from the fea, and as the flood decayeth and dryeth vp, So man flepeth and rifeeth not: for he ſhal not wake againe, nor be raifed from his

flepe til the heauen be nomore.

Oh that thou woldeſt hide me in the gra- ue, and kepe me ſecret, vntil thy e wrath were paſt, and woldeſt gue me terme, and frcmember me. If a man dye, ſhal he liue againe? All the dayes of mine appointed time wil I wai- te, til z my changing ſhal come. Thou ſhalt call me, and I ſhal h anſwer thee: thou loueſt the worke of thine owne hands. But now thou nombreſt my ſteps, and doeſt not delay my finnes. Mine iniquitie is ſealed vp, as in a bag- ge, and thou addeſt vnto my wickednes. And ſurely as the moſtaine that falleth, cometh to noght, and the k rocke that is remoued from his place: At the water breaketh the ſtones, when thou ouerftoweſt the things which growe in the duſt of the earth: ſo thou deſtroyeſt the hope of man. Thou preuaileſt alway againſt him, ſo that he paſſeth

away: he changeth his fa- ce when thou caifest him away. And he knoweth not if his finnes shalbe honorable, nether shal he vnderstand concerning the, whether they shalbe of lowe degree, But while his ifleth is vpon him, he shal- be forowful, and while his foule is in him, it shal mourne.

CHAP. XV.

Eliphaz reprehendeth Iob, because he ascribeth mis- fortune, and purches to him self. 16 He ascribeth the curse that fallieth on the wicked, rekyung Iob to be one of the number. Hen answered Eliphaz the Temani- te, and said, Shal a wife man speake wordes of the a winde, and fill his belly b with the East winde? Shal he dispute with wordes not comely: or with talke that is not profitable? Surely thou hast cast of c feare, and refraineest prayer before God. For thy mouth declareth thine iniqui- tie, feing thou hast chosen d the tongue of the crafty. Thine one mouth condemneth thee, and not I, and thy lippes testifie against thee. At thou the c first man, that was borne? and wast thou made before the hills? Hast thou heard the secret counsell of God, and doest thou refraine wisdom f to thee? What knowest thou that we knowe not? and vnderstandest that is not in vs? With vs are bothe ancient and very aged men, farre olde then thy father. Some the consolations of God z make vnto thee? is this thing strange vnto thee?

e Hereby he declareth that the feare of Gods indige- ment was
the flane why he defired to dye f That is, re- loaf my peines
and take me to merce g Meaning vn- to the day of the refure:
did whf he fholde be changed, & rebued. h Thogh I be affifhed
in this life yet in the refure: flion I fhall fete thy merces, and
anfwer when thou caifte me Pren 1.21. i Thou layeft the fall
together & feffeth none of my finnes vapniffed h He murmu-
reth through f impacifce of f Reft againft God, as thogh he
vifed as great fimefitie againft him as againft f hard teftire, or
waterf f ouer- flowe fofthaf hereby all the occasion of his hope
is taken away Yet whifes he lineth, he fhall be in pei- ne &
miferin.

a That is, rai- ne wordes, & without con- folation? b Meaning,
a matters that are of none im- portable which are forgotten
aflooe as they are virred, as the Eaft winde deieth vp the
mofthore aflo- ue as it falfeeth c He chargeth Iob as thogh his
talke cau- fed me to caft of the feare of God & pray- or. d
Thou spea- heft as on the mothers, and concernors of God e
That is, the mofte ancient, and fo by rea- fon the mofte wife? f
Are thou o- nely wife? g He accefeth Iobs pride, and
ingrammfe, y wil not be co- forced by God, nor by their
counfel.

12 Why

God punifheth the wicked.

Iob. Iobs affliction.

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h Why doeth then hand in thine own conceite? "Earn to thy fine."

i His purpose is to proue, & Iob abanvunft man & an hypocrine is purified for his fimes, like as he did before, Crisp
dutt k Which ha- thee desire to finne as he & is thurfit to drink.

l Who by chiefe wisdom so gouerned, & no stranger included them, & so the land fet to be gue to them alone. m The
cruel man is ever in danger of dash, and is never quiet in confidence n Out of that misse me where into he once falleth.

o God doeth not only mapourish the wicked oft is- met but
com- to their prosperate he punished the which a gredines
eter more to gather: which is as a begg- ne

p He sheweth what weapons God vifeth against & which life
vp the feines against him, to wit, terror of confidence, & forward afflictions

q That is, he was so puffed up with great prosperitie, &
abundance of all things, that he forgate God inouing, & Iob in
his felicitie had not the cure feare of God

r Though he buyfide, & repare ruinous places to get him
fame, yet God shal bring all to naught, and turn his great

profperate into extreme miferie. I Meaning, & his
fimprefons buy fdings fhoulde never come to perfe- ction

t He Bandeth fo in his owne conceite, that he wil giue no place
to good comfel, there-

fore his owne pr reft, grapes be pum}^{\text{ne}}\text{ing},
and hriberie.

Why doeth thine heart h take thee away, and what do thine
eyes meane,

That thou anfwereft to God " at thy pleafure, and bringeft fuche
wordes out of thy mouth?

What is man, that he fhoulde be cleane, and he that is borne of
woman, that he fhoulde be iuft?

Beholde, he founde no ftedfaftnes in his Saintes: yea, the
heauens ate not cleane in his fight.

How much more n man abominable, & filthie, which k
drinketh iniquitie like water?

I wil tel thee: heare me, and I wil decla- re that which I haue
fene:

Which wife men haue tolde, as they haue heard of their
fathers, and haue not kept it fecret:

To whome alone the land was l giuen & no ftranger paffed
through them.

The wicked man is continually as one that trauelleth of childe,
and the number m of yeres is hid from the tyrant.

A fold of feare is in his eares, & in his pro fperitie & deftroyer
fhall come vpon him.

He beleueth not to returne out of a dar- kenes: for he feeth the
fwoide before him.

He wádreth o to and fro for bread whe- re he may: he knoweth
that the day of dar- kenes is prepared at hand.

Affliction and p anguifh fhall make him afraid: they fhall
preuiale againft him as a King ready to the batre!

For he hathe ftretched out his hād againft God, and made him
felf ftrong againft the Almighty.

Therefore God fhall runne vpon him, euen vpō his necke, &
againft the molte thicke part of his fhield.

Because he hathe courred his face with a his fatnes, & hathe
collopes in his ftacke.

Thogh he dwel r in defolate cities, and in houfes which no man
inhabitet, but are become heapes,

He ſhal not be riche, nether ſhal his ſubſtance continue, nether ſhal he prolong the perfection thereof in the earth.

He ſhal neuer departe out of darkenes: & flame ſhal diſſe vp his branches, & he ſhal go away with the breath of his mouth.

He ſhal beleue not that he erie in vanity: therefore vanity ſhal be his change.

His branches ſhal not be greene, but ſhal be cut off before his day.

God ſhal deſtroy him as the vine her ſower a grape, and ſhal caſt him off, as the oliue doeth her ſlowre.

For the congregation of the hypocrite ſhal be deſolate, & fyre ſhal deuoure the houſes of ſinners.

for the ſhal bring him to deſtruction n As one that gathereth grapes before they be ripe. x Which were bought or mantecured by cunning, and bribery.

For the ſhall conceiue miſchief and bring forth vanity, & their bellie hath prepared deceite.

CHAP. XVI.

1 Job moued by the importunacy of his friends, & Countenanced in what extremities he was, 19 And taketh God wiſhes of his

innocence.

2 D Vt Iob answered, and said, I haue oft times heard suche things: miserable comforters are ye all.

3 Shal theie be none fed of wordes of a win- de? or what maketh thee bolde fo to b an- fwer?

4 I colde also speake as ye do: (but wolde God your c foule weie in my foules stead) I colde kepe you companie in speaking, and colde d shake mine head at you,

5 But I wolde stlengthen you e with my mouth, and the comfort of my lips shulde awage your sorowe.

6 Thogh I speake, my sorowe f can not be awaged: thogh I ceafe, what releafe ha- ue I?

7 But now the maketh me weary: God, thou haft made all my h congregation desolate,

8 And haft made me full of wrinkles which is a witnes thereof, and my leannes rife in me, testifying the same in my face.

9 h His wrath hath torne me, and he ha- ted me, & gnaweth vpon me with his teeth: mine enemy hath sharpened his eyes against me.

10 They haue opened their mouthes vpon me, & smitten me on the cheek in repro- che: they gather the selues together against

me.

11 God hathe deliuered me to the vniuft, and hathe made me to
turne out of the way by the m hands of the wicked.

12 I was in welth, but he hathe broght me tonoght: he hathe
taken me by the necke, and beaten me, and fet in me as a
marke for him felf.

13 His o archers compaffe me round about: he cutteth my
reines, & doeth not spare, and powreth my gall o vpon the
gounde.

14 He hathe broken me with one breaking vpon another, and
iunneth vpon me like a gyant.

15 I haue fowed a sackcloth vpō my fkin, and haue abafed
mine p horne vnto the duft.

16 My face is withered with weping, & the fhadow of death is
vpon mine eies,

17 Thogh there be no wickednes in q mine hands, and my
prayer t be puie.

18 O earth, couer not thou my f blood, and let my crying finde
no place.

19 For lo, now my i witnes is in the heauen, and my record is
on hie.

L.iii.

re aduci series accnfe me, and let me finde no tauour denne me,
yet God is winnes of my caufe

y And there- fore all their vaine deuſes ſhal turne to their
ownefe- ſtruction.

a Which ſer- ue for vaine o- ſtetation and for no truccō- fort

b For Eliphia did replia a- gainſt hefe an- ſwer

c I wolde you ſefe & which I do

d That is, moe he as your mi- ſerin, as you do at mine

e If this were in my power, yet wolde I comfort you, and not
do as ye do to me

f If that waf- de ſay, Why oneſt thou not then comfort thy ſelle?
he anſwereth, & the indigenſts of God are more heauy, then he
is a- ble to alhage ether by wee- des or ſilence. g Meaning

God h That is, de- ſtroyed each of my familie. i In token of
forowe and graf

k That is, God by his wrath: and in this di- uerſerin of w or der
& his fille he expreſſent how gracious & hād of God was vpon
him.

l That is, ha- the handefed me moſte con- tſere only: for fo
fmuting on the cheke fig- ulhed, t King. 21, 22 Mar 14.

m Thei hune led me whi- ther thei wol- de

n His manifeſt de afflictions. o I am wonn- ded to & heart p
Meaning, his gloire was broghe lowe

q Siguft, ing, & he is not able to clenched the caufe of that his
gra- uous puniſh- ment

r That is, vn- ſained, and without hypo- crifie

t Let my ſome be known, if I be ſuche a ſinner as me. z Thogh
man con-

No hope in proſperitie.

Iob.

The fall of the wicked 1224

n Vſe painted wordes in ft- nd of true con- ſoluto.

x Thus by his great comment he is carved away, and bra- ſteth
out men paſſions, and ſpeaketh vn admitedly, as though God
ſhalde untrue man more gfi- ly, ſong he hathe but a ſhore come
he- re to line

Chap. XVII a In ftall of cloſure, being now at death dore, he
had but them, than mocked at his, and diſconſta- ged him

b I ftall that thir fake but to vize me alfe reafoneth with God as
a mil bible him felfe to the in- tes y his caufe might be bright
to light And anfwer for thee?

c That thefe mine affi ftates are thy mile magnesants, though
man know not the cruft He that flat- tereth a man, and only
tod- g to him rep- py in his pro- peritie. I ftall not him felf
only; but in his pofteritie he punfhed. g God hathe made all the
worlds to fpeak of me, because of mi- ne affi ftates.

h That is, as a continual fonede in ftale nates a To wit, while
they fe y god- lie punfhed; but in the end they ftall co- me to
widere ftanding, and know while ftall be the re- ward of the the
hypocrite

k That is, will not be difcon- saged, confide- ing that the godlie
are pu- tilhed affical at the wicked I Iob fpeaketh

to the thee, y came to cfofure him m That in, have brought me
fome in ftead of cfofure o Thofh I ftall be hope to come fome
aduefi ftale to prosperitie as your diftours preffedeth o I have
become hope in father, mother, ftale, to me worldly thing; for
the duft and women ftall be to me in ftead of them p All
worldly hugs, and prosperitie falls, which you fay, are only
fignes of fonde fame; but fclog that thefe things perfith, I ftle
mine hope in God, and in the life everlasting.

CHAP. XVIII.

s Bildad rehearfeeth the peines of the vnfaithful and wicked.

t Then answered Bildad the Shuhite, & laid,

20 My friends a fpeake eloquently a- gainft me: but mine eye
powrefh outeares vnto God.

21 Oh that a man might x pleade with God, as man with his
neighbour!

22 For the yeres accounted come, and I ftall go the way,
whence I ftall not returne.

CHAP. XVII.

23 I ftelfh that he confuneth away, and yet death pa- ciently
abide it. 24 He affi fteeth his friends to repen- tance, 25
Shewing that he feketh but for death.

MY breath is corrupt: my dares are cut of, and the graue is
ready for me.

There are none but a mockers with me, and mine eye
confuneth in b their bit- ternes.

Laye downe now and put me in furetie for thee: who is he, that
d wil touche mine hand?

For thou haft hid their heart from e vn- deftanding: th. refore
fhalt thou not fet them vpon his.

For the eyes of his children shall faile, that speaketh flatterie to
his friends.

He hath also made me a byworde of the people, and I am as
a tablet before them.

Mine eye therefore is dim for grief, and all my strength is like
a shadowe.

The righteous shall be astonied at this, and the innocent shall be
moued against the hypocrite.

But the righteous will holde his way, and he whose hands
are pure, shall increase his strength.

All I you therefore turne you, and come now, and I shall not
finde one wafe among you.

My dayes are past, mine enterprises are broken, and the
thoughts of mine heart

Have changed the night for the day, and the light that
approached, for darkness.

Though I hope, yet the grave shall be mine house, and I shall
make my bed in the dark.

I shall fly to corruption, Thou art my father, and to the
worme, Thou art my mother and my lifter.

Where is then now mine hope? or who shall consider the tiding,
that I hoped for?

They shall go downe into the bottome of the pit: surely it shall
lye together in the duft.

When wil ye make attend of your wor- des? cause vs to
ynderstand, & the we wil speake.

Wherefore are we counted as beastes, or are vile in your fight?

Thou art as one that teareth his foule in his anger. Shall the d
earth be for lakerr for thy sake? or y rocke removed out of his
placerr

5 Yea, the light of the wicked shall be e- qued & y sparke of
his fyre shall not shine.

6 The light shall be darke in his dwelling, and his candel shall be
put out with him.

7 The steppes of his strength shall be restrai- ned, and his owne
counsel shall cast him downe.

8 For he is taken in the net by his fete, & he e walketh vpon
the shares.

9 The grenne shall take him by the heele, & the these shall come
vpon him.

10 A fhare is laid for him in the ground, & a trappe for him in the way.

11 Eearfulnes ftall make him afraid on eue- ry fide, and ftall driue him to his fete.

12 His ftrengh fhalbe a famine: & deftru- ction fhalbe readie at his fide.

13 It ftall deuoure the partes of his fkinne, or the h first borne of death ftall deuoure his ftrengh.

14 His hope fhalbe roted out of his dwel- ling, & ftall caufe him to go to the i King of feare.

15 Feare ftall dwel in his houfe (because it is not h his) l and bi imftone fhalbe fca- tred vpon his habitacion.

16 His rotes fhalbe dried vp. beneth, and aboue ftall his branche be cut downe.

17 His remembrance ftall perfith from the earth, and he ftall haue no name in the ftrete.

18 They ftall driue him out of the m light vnto darkenes, and chafe him out of the worldle.

19 He ftall nether haue fonne nor nephewe among his people, nor any pofteritie in his dwellings.

20 The posteritie shalbe afontied at his a day, & feaze ftall
come vpon the anciet.

21 Surely fuche are the habitacions of the wicked, and this is
the place of him that knoweth not God.

CHAP. XIX.

2 Iob reproueth his friends, 23. And vaniteth his miftiries &
graeuous peines 25 He affifereth him felfe of the ge- nevall
relporelition.

BVt Iob answered, and faid, How long wil ye vex me my foule,
and torment me with wordes?

Ye haue now? ten times reproched me, a That is, me? & are
not afhamed: ye are impudet to w- or time, as Ardeem 4, 23.

And thogh I had in dede erred, mine er- rous b remaineth with
me.

5 But in dede if ye wil aduace your felines againft

a Which co- ume your fel- ner talks? as Chap 12, 24.

b Whome you take to be but beaftes, as Chap 12, 7.

c That is, like a mad man d That God chlige the or- dre of
nature

for thy sake, by dealing y the onfterwifis then he death with all
men

e When y vic- ket is in his superitie, the God changeth his
fame: th this is his undina- rie workig for their fhare

f Meaning that the wicked are in continual danger.

g That which fhalde nourith him, fhallbe confoned by flamme

h That is, fo- me strong and wallet death ftall confome his
ftrength: or as y fhare worde fignu- feth, but men- bree or
parts. i That is, with much great fe- are.

k Meaning, nor cruelly co- me by l. Thogh all y worldle wode
nuour hi, yet God made deftone humft his

m He ftall fail from proſper- tie to aduefi- tle.

n When ftall ftall & what came, vnto hi.

n That is, me? ny times, as Hehem 4, 23.

b That is, I my ſelf fhall- be puniſhed for it, or you have not yet
confured it.

Hope of the resurrection.

Job. The plagues of the wicked

He brethren our against me, to his pastise and declareth all that
his af- filthic cometh of God, though he be notable to fele &
cause in him self. Meaning, out of his affilithic Meaning, his
children and whistener was dere vnto him in this world. Which
is plucke vp, and hathe no more hope to grow His manifol- de
afflictions Mine hon- shall forsake by allthoic lof for Job
shew- eth that ton- ching the flesh he had great occasion to be
moved. Which were here & mine. It beides that is great lofce
& moite cruel volumnen, he warrouched in his come per- son
as follow- eth. All my flesh was clowned in bring I have these
not cuu- set to comelas me, condemne me not as an by poorte,
ipe cally ye & Shalde com- fort me It is not y- rough & God
death punish me except you by reproches increase my fo rowd.
To fe my ho dy qualified, except yeron ble my minded He
pretheth that notwith- standing his fore pastions, he religion is
perfect, & that he is not a his sphener, as thethanged hi of do
not fo fathis my fel- fe before the world, but e knows that I
shal come be- fore the great ludge, who shalbe my de- literer
& Sa- moor Hertin Job declareth plai nely that he had a ful ho-
pe, that bushe the foole and bude shalde enjoy the per- fidence
of God in the lah re- struction Though his friends thoghe & he
was but perfect of of God heretition to for others you
condemne me.

against me, & rebuke me for my reproche,

6 Knowe now, & God hathe & ouerthrowen me, & hathe compaffed me with his net.

7 Beholde, I crye out of violèce, but I haue none anfwer: I crye but there is noudge- ment.

8 He hathe hedged vp my waye that I can not & paffe, and he hathe fet daikens in my paths.

9 He hathe fpoiled me of mine honour, & taken the & crowne away from mine head.

10 He hathe di ftioied me on euerie fine & I am gune: & he hathe remoued mine hope like I a tre.

11 And he hathe kidled his wrath agaift me, and counteth me as one of his enemies.

12 His a mimes came together, and made their way vpon me, & camped about my tabernacle.

13 He hathe remoued my brethren faire frô me, and alfo mine acquaintance were ftrâ- gers vnto me.

14 My neighbours haue forfaken me, and my familiars haue forgotten me.

15 They that dwel in mine houfe, and my mandes toke me for a ftranger: for I was a ftranger in their fight.

16 I called my serufe, but he wolde not an- fwer, though I praised him with my mouth.

17 My breath was strange vnto my wife, thoghe I praised her for the childens sake of mine & owne body.

18 The wicked also delpifed me, & when I rofe, they fpake againft me.

19 All my fecree fricés abhorred me, & thei whome I loued, are turned againft me.

20 My bone & cleaueth to my fkin & to my flefh, and I haue efcaped with the I fkinne of my tethe.

21 Haue pitie vpon me: haue & pitie vpon me, (ô ye my friends) for the hâd of God hathe touched me.

22 Why do ye prefecute me, asn God? and are not fatisfied with my o flefh?

23 Oh that my wordes were now written oh that thei were writen euen in a bokel

24 And grauen with ban yron pêne in lead, or in ftone for euer.

25 For I am fure, that my & Redemer liueth, and he fhall ftand the laft on the earth.

26 And thogh after my fkin wormes deftroy this lofie, yet fhall I fe God in my flefh.

27 Whome I my felf fhall fe, and mine etes fhall beholde, and
nono ther for me, thogh my reines are confumed within me.

28 But ye faid, Why is he perfecuned? And there was a depe
matter in me.

29 Be ye afi aid of the fwor de: for & fworde wil be 'auenged
of wickednes, that ye may know that there is a judgement.

CHAP. XX.

Zophir fhrteth, that the wicked and the counten fhall God for
his fones, ye he declareth that there was a depe con fhrtation to
wit, the tyral of his feith & yeerence, and fo to be an example
for others. God wilbe reconded of this haftle judgement,
whereby you condemne me.

haue a fhorts end, as Thogh for a time they fterfh.

1 He anfwered Zophâ. the Naamathite and faid,

2 Doucelles my thoughts caufe me to an fwer, and therefore I
make hafte.

3 I haue heard the correction of my re- proche: therefore &
fpirit of mine vnder- ftanding caufeth me to anwer.

4 Knoweft thou not this of olde? & fince God placed man vpon
the earth?

5 That the reioycing of the wicked is thor- te, & that the ioye
of hypocrites is but a moment?

6 Thogh his excellencie mounte vp to the heauen, and his head
teache vnto the clondes,

7 Tei ſhal he perſh for euer, like his dung, and they which haue
fene him, ſhal ſay, Where is he?

8 He ſhal flee awry as a dreame, & thei ſhal not finde him, and
ſhal paſſe away as a vi- ſion of the night.

9 So that the eye which had ſeene him, ſhal do fo no more, and
his place ſhal ſeeme no more.

10 His children ſhal & flatter the poote, and his hands ſhal &
reſtore his ſubſtance.

11 His bones are full of the ſinne of his youth, & it ſhal lye
downe with him in the duſt.

12 Whê wickednes I was ſwete in his mou- the, & he hid it
vnder his tongue,

13 And fauoured it, and wolde not forfake it, but kept it cloſe in
his mouth,

14 Then his meat in his bowels was turned: the gall of aſpes
was in the middes of hi.

15 He hathe deuoured subftace, and he fhall vomit it: for God fhall drawe it out of his belly.

16 He fhall fucke the e gall of alpes, and the vipers tongue fhall flaye him.

17 He fhall not fe the h i uert, nor the floods & theames of hony and butter.

18 He fhall ieftore & labour, & fhall deuou- re nomote: euen according to the fubftan- ce fhallbe his exchange, I and he fhall enioye it nomore.

19 For he hathe vndone manie: the hathe for- faken the poote, & hathe fpoiled houfes which he buylded not.

20 Surely he fhall fele no quienes in his body, nether fhall he icferue of that which he deftired.

21 There fhall none of his h meat be left: therefore none fhall hope for his goods.

22 Whê he fhallbe filled with his abundace, he fhallbe in prince, & the hand I of all the wicked fhall affaile him.

23 He fhallbe about to fil his belly, but God fhall fend vpô hi his fearce wrath, & fhall caufe to tame vpô him, euen vpô his meat

24 He fhall flee from the yton weapons, and the bowe of ftele fhall ftrike him through L.iii.

m Some read, vpon his flesh, alluding to Job, whose flesh was
fouten with a scalabe

a He declared that to o fhigs moved him to fpeakeiro wit,
becaufe Job femed to tou- che him, & be- aufe he thoght he
had know ledge fuf feems to con- fure him b His purpose to to
prouef to be a wicked man, had by po- cree, becaufe God
punfhed but, and then- ged his profpe etti: inui ad- ucffe. e
Where as & fach, rithrough ambition & ty tannie tppif fed the
y ote, ch childten tun high poore tie b unicrin fhall feke fo- non
at y poore. c So that the thing, which he hi thczen away by
vindc ce, fmalbe re- 8 and againe by turee e Meaung, that ce
fhall cary nothing away with him, but his fino f as poyion & is
fwets in the months arog- eth deftrue- ction, when it cometh
into y body fo all vice as y fett is pleaian, but afterward God
turneth it to deftrution g He compa- rteth end pre- ter goods to
y v um of al- per, which fer pent is moſte dangerunno- ting the.
Jobs gute riches were not true- ly come by, & therefore God
did pligne hi nftely for the tame b Thogh God gue to all o- ther
abundan- ce of his blei- fings, yet he fhall haue no parre there
of I hat it, the- ſe raueters & ſpoilets of y poore fhall en- ioye
their the ft but for a conceive after God wil take it from them
and caufe the to make reſti- cute, fo y is bison a ſchige b He
fhall lea- ne nothing to his poſtirtue. l The wicked fhall never be
in reſh for one wicked min fhall ſece tode ſtroy another.

The prosperitie

Iob. of the wicked.

Some read. If I am All feare & forow thal light vp h him, when he thin- kech to efeape That is, lyre fro heuen, or fyre of Gods wrach Meaning, I children of wicked thal fo we away like emers and be disprefed in deare places. Thus God will plague the wicked Against God, shocking to en cave him fife and to efeape Gods hand

a Your dilight making at my wordes thalbe to me a great confoliation. b As though he wolds fay, I do not talbe with man, but with God, who will not answer me, & therefore to me made nothodes he troubled c He chargeth them in thugh they were not able to copre- hid this his fe ling of Gods judgement, & exhorteth the therefore to silence d Iob prometh against his ad- herfares that God punisheth not faring by mares the wicked, but oft it mes gueeth the long life, and prosperitie: fo that we must not judge God nate or vnaft by the things that appears to our eye e Thei hune fore of chil- dren, laitie & behibful, it in these potents he anwereth to that which Zophar elled- ged before f Not being tor meared with long sickness. g Thei defire nothing more the to be nefe from all folue ation that thei shulde beare to God: that Iob Sheweth his aduerfa- tion, if they reason only by, which is fene by chum- ne experience, I

wicked that the God, are femer defi all, then they that your him. It is no

their owne, but God only lendeth it vnto them, God hope me from their prosperitie.

15 The arewe is drawn out, and cometh forth of the body, and thineth of his gall, fo feare cometh vpon him. 16 All darkenes thalbe hid in his fecret places: the fyre that is not p blowen, thal deuoure him, and that which remaineth in his tabernacle, thalbe destroyed. 17 The heauen thal declare his wickednes, and the earth thal rife vp against him. 18 The tincrease of his houfe thal go away: it thal flowe away in the day of his wrath. 19 This is the porcion of the wicked man from God, & the heritage that he phalhaue of God for his f wordes.

CHAP. XXI.

7 Iob declareth how the prosperitie of the wicked maketh them proud, 1) In fo much that they blaspheme God. 2) Their deftruction is at hand 3) None eght to be judged wicked for affliction, nether good for prosperi- tie.

D Vt Iob answered, and faid, Heare diligently my wordes, and this I thalbe in stead of your consolations. Suffre me, that I may fpeake, and when I haue fpoken, mockie on.

4 Do I direct my talke to man? If it b weie fo, how thulde not my fpirit be troubled? 5 Marke me, and be abafted, and lay your hand vpon your mouth.

6 Euen when I remember, I am afraied, & feare taketh holde on my flesh. 7 Wherefore do the wicked d liue, and waxe olde, and growe in welth?

8 Their fede is eftablished in their fighe with them, and their generacion before their eies.

9 Their houfes are peaceable without fea- re, and the rod of God is not vpon them. 10 Their bullocke gendreth, & faileth not: their cowe calueh, and cafteth not her calfe.

11 They fend forthe their children e like fhepe, and their fennes dance.

12 They take the tabret and harpe, and re- joyce in the founde of the organs.

13 They fpend their daies in welth, and fo- denly f they go downe to the graue.

14 Thei fay alfo vnto God, Depart fro vst for we defire not the knowledge of thy waies.

15 Who is the Almightye, that we thulde ferue him? and what profite thulde we ha- ue, if we thulde pray vnto him?

16 Lo, their welth is not in their hand: b the- before let the counfel of the wicked be farre from me.

17 How oft thal the candel of the wicked be put out? and their deftructio come vp- on them? he wil deuide their liues in his wrath.

18 They thal be as flubble before the win- de, and as chaffe that the ftorme caryeth away.

19 God will lay vp the forow of the fables for his children: when he rewardeth him, he thal knowe it.

20 His eies thal fe his deftruction, and he thal drinke of the wrath of y Almightye.

21 For whas pleafure hathe he in his houfe after him, when the number of his mo- neths is cut of?

22 Shal any reache f God knowledge, who iudgeth the hieft things?

23 One d dyeth in his ful ftrengh, being in all eafe and prosperitie.

24 His breafte are full of milke, and his bo- nes runne ful of marowe.

25 And another d dyeth in the bitternes of his foule, and neuej eateth with pleafure?

26 They thal flepe bothe in the duft, and the wormes thal couer them.

27 Beholde, I know your thoghts, and the enterprifes, where with ye do me wrong.

28 For ye fay, Where is the princes p houfe, and where is the tabernacle of the wic- keds dwelling?

29 May ye not a afke the that go by y way? and ye can not denie their fignes.

30 But the wicked is kept vnto the day of d deftructio, or they thal be broght forth to the day of wrath.

31 Who thal declare his waie f to his face: and who thal rewarde him for that he hathe done?

32 Yet thal he be broght to the graue, and remaine in the heape.

33 The f flimie valley thalbe fwete vnto hi, and euerie man thal drawe after him, as before him there were innumerable.

34 How the comfort ye me in vaine, feig in your anfwers thete remaine but lyes?

CHAP. XXII.

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

1 Hen Eliphiz the Temanite-antwe- red, and faid,

2 May a man be a profitable vnto God, as he that is wife, may
be profitable to him felf?

3 Is it any thing vnto the Almightye, that thou art righteous? or
is it profitable to him, that thou makeft thy wayes vp- right?

4 Is it for feare b of thee that he wil ac- cufe thee? or go with
thee in to iudge- ment?

5 Is not thy wickednes great, & thine ini- quities innumerable?

6 For thou haft taken the e pledge from thy brother for noght,
and spoiled the clothes of the naked.

7 To fuche as were weary, thou haft not gi uen water to drinke,
and haft withdrawn bread from the hungrie.

8 When God strongeneth his wickednes he thal knowe y his
prospe- ntie was but vanine.

9 Who fendeth to the wicked prosperitie, & punifeth the godlie

10 Manifg, the wicked.

11 To wit, this go dile

12 At concen- sing their bo- dies: and this he fpeath according
to y common ind- gain:

13 That thou cal- led Iobs hou- fe in derition, concluding y it
was deftroi- ed becante he was wished

14 Which through long transiting ha- ue experience & taking
here of, to wit, that the wicked do prosper & the godlie liue in
affliction

15 Thogh the wicked fneith here, yet God wil punitn hi in the
laft day.

16 Thogh man do flatter him, and none dare reproue him in
this world, yet death is a toke that God wil bring him to an
account. 17 He thal be glad to lie in a fume yet, b before colde
not be content with a royal palace

18 Saying, that the outl in this welddde haue prosperitie & y
wicked ad- uerfies.

19 Thogh man were outl, yet God colde ha ne no profite of this
his in- dicerned the- refore when he punifeth him, he hathe no

regard to his milice, but to his fines. Chap. 11, 7. 20 Left y
thal- deft reproue or huts him?

21 Thou haft he ne cruel and without chirt tie, & wicketh do
nothing for the poore, but for thine owne aduantage.

8 But

Iob exhorted to repentance.

Iob Iobs confidence.

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d When thou walt in power and autoritie, thou shalt not inflict,
but wrong

e Thou hast not only not shewed pite, him oppressed them

f That is, man falde afflisti- ous

g He recuffeth Iob of impure ity & conifpe of God, as tho' he
wol- de say, if thou paffe not for men, yet confi- der the height
of Gods mate- fite

h That fo mu- che the more by that excel- lent worke y much
feare God and reue- rence him

i He reproach Iob as thogh he denied Godsprounde- ce, and
that he colde not fe y thigs that we- re done in this w orille

k How God kath pusfhed them from the beginning: l He
proach Gods proue- dence by the punifhemate of the wicked,
w home he ta- keth away be- fore they can brig their wic hed
purpofes to paffe m He anfi- veeth to that, which feth had fand
Chap 24,7 that the wic- hed haue prof peruse in thy world:
defi- ring that he might not be pursker of y like

n The cult re- ceive at the definition of the wicked for two
causes: felt, becaust God sheweth him felf col- ge of the
world, & by this meatus continues his hmoor and glory: fucid-
ly, becaust God sheweth that he hahe cate our his in that he pu-
nifeth their meatus. o that is, the state and pre- formation of y
godlie is hid under Gods wings.

p Meaning, of the wicked q He exhorteeth Iob to repentance
and to returne to God r God wil reflote vuto thee all thy
fubftance f Which fhalbe in abundance like duft i That is, the
fauour of God. q God wil defluar his which the wicked are
defroyed rounde about them, as in the flood and in Sodom x
God wil defluar a whole country from periflemen for the ruffe
mens faka.

8 But the mightie man d had the earth, and he that was in
autoritie, dwelt in it.

9 Thou hast cast out widowes emptie, and the armes of e the
fatherles were broken.

10 Therefore flares are rounde about thee, and feate fhal
fodenly trouble thee:

11 Or darkenes that thou fhuldefst not fe, and f abfidance of
waters fhal couer thee.

12 Is not God on a hie in the heauen k be- holde the height of
the h flares how hie they are.

13 But thou faieft, How ffulde God (know) can he judge
through the darkle cloude?

14 The cloudes hide him that he can not fe, and he walketh in
the circle of heau: n.

15 Hast thou marked the way of y worlde, h wherein wicked
men haue walked?

16 Which were l cut downe before the ti- me, whofe fundacion
was as a ruer that ouerslowed:

17 Which faid vnto God, Depart from vs, and affed what the
Almightie colde do for them.

18 Yet he m filled their houfes with good things: but let the
counfel of the wicked be farre from me.

19 The righteous fhal fe them, and fhal re- joyce, n and the
innocent fhal laugh them to fcone.

20 Surely o our fubftance is hid: but the fy- re hathe deuoured
the remnant of r them.

21 Therefore acquaint thy felf, I pray thee, q with him, and
make peace: thereby thou fhalt haue profpetitie.

22 Receiue, I pray thee, the law of his mouth, and laie vp his
wordes in thine heart.

23 If thou returne to the Almighty, thou fhalt r be buylt vp, &
thou fhalt put ini- quitie farre from thy tabernacle.

24 Thou fhalt lay vp golde for l duft, and the golde of Ophir,
as the flints of the riuers.

25 Yea, the Almighty fhall be thy defence, and thou fhalt haue
plntie of filuer.

26 And thou fhalt the deliue in the Almi- ghtie, and lift vp thy
face vnto God.

27 Thou fhalt make thy prayer vnto him, and he fhall heare
thee, and thou fhalt ren- die thy vowes.

28 Thou fhalt alfo decree a thing, & he fhall eftablih it vnto
thee, and the t light fhall fhine vpon thy waies.

29 n When others are cast downe, then fhalt thou fay, I am
lifted vp: and God fhall faue the humble perfone.

30 The innocent shal defluer the x yland, and it shalbe
prefetued by the purenes of thine hands.

CHAP. XXIII.

2 Iob affirmeth that he bathe knoweth and feaveth the power
and sentence of the ludge, 10 And that he is not punfhed only
for his fiance.

1 B vt Iob answered and faid,

2 B Thogh my talke be this day in a bitternes, and my plague
greater the my groning,

3 Wolde God yet Iknewe how to finde him, I wolde entre vnto
his place.

4 I wolde pleade the caufe before him, and fil my mouth with
arguments.

5 I wolde knowe the wordes, that he wolde answer me, and
wolde vnderftand what he wolde fay vnto me.

6 Wolde he b plead againft me with his great power? No, but
he wolde c put ftreugth in me.

7 d There the righteous might reafon with him, fo I ffulde be
defluered for euer fro my ludge.

8 e Beholde, if I go to the Eaft, he is not there: if to the Weft,
yet I can not percei- ue him:

9 If to the North where he worketh, yet I can not fe him: he wil
hide him felf in the South, and I can not beholde him.

10 But he knoweth my fway, and tryeth me, and I fhall come
for the like the golde.

11 My fore hathe followed his fteppes: his way haue I kcpt,
and haue not declined.

12 Nether haue I departed from the com mandement of his
lippe, & I haue e efte- med the wordes of his mouth more then
mine appoinced fode.

13 Yet he is in one minde, and who can h tur- ne him: yea, he
doeth what his minde defi- reth.

14 For he wil performe that, which is de- creed of me, and i
many fuche things are with him.

15 Therefore I am troubled at his prefence, & in confidering it,
I am afayed of him.

16 For God h hathe foftened mine heart, & the Almightye
hathe troubled me.

17 For I am not cut of in l darkenes, but he hathe hid the
darkenes from my face.

a He sheweth the ruffe caufe of his chpha- ning, & as touching that

Elphia had exhorted him to returne to God, chap 23, 11, he deflu- reth that he deflueth on-

thing more: but it fomed that God wol- de not be foid- de of him

b Yfing his ab folme power & faying, Re- caute I am

God, I may do what I wil. c Of his mer- te he wolde give me power to anfwer h!

d When he of his merete hathe gown ftreugth to malteute their caufe

e Meaning, y if he confide God's inflate, he is not able to clpethude his indgencies on what fide or parte for- uer be mroeth him self

f God hathe this preema- nce above me that he know- eth my waye: to wit, that I

am innocent, and I am not able to indge of his worker: he sheweth al- fo his confide- ce, that God doeth vifce

him for his profite

g His worde is more pre- cious veto me, then the meet where with the boric is fufte- ned

h Iob confesteth that at this present he felt not Gods fauour,
and yet was afforded, that he had appointed him to a good end i
In many priories man is not able to arteine to Gods judgmy:
11 k That I fhalde not be without feare l He sheweth the caufe
of his feare, which is, that he beang in trouble, feeth none end,
nether yet knoweth the caufe

CHAP. XXIII.

2 Iob defcribeth the wickedness of men, and sheweth what
cuvfe belongeth to the wicked, 12 How all things are gouerned
by Gods proudance, 17 And the defruition of the wicked.

1 H Ow ffulde not the times a be hid fro the Almighty, feing
that thei which knowe him, fe not his b dates?

2 Same i emuce the land markes, that robbe the flockes and
fede thereof.

3 They lead away the afle of the fatherles: and take the
widowes oxe to pledge.

Mm 1.

b When he punfheeth the wicked and rewardeth the good

a Thus Iob fpealeth in his paftauer and afice the judgment of
the felf: that is, y he fleth not the things that are done at

times, to- ther y e hathe a peculiar care over ill, be- caute he
pun- fheeth to the wicked, nor en- vergeth the g: 1a.

The oppression of the wicked. Iob.

Gods power 1224

And for cro- chle & oppref sion dare not theur their faces That
is, spu- re no dilipice. He and his, line by rob- hing and mur-
dering Meaning the poem man. Signifying, that one wic- ke'd
man wil not spoils an other, but for necarious. The poore are
driven by the wicked in- to rocker and boles, where that'd not
lie drye for the norm. That is, they to proude and pills ye poore
widows, ye the can not hone to fortem her self, that she may
be able to trust her child's flocks; That is, his garment, who-
rewith he shulde be co- nered or clad. He foeple ple ces, ye are
ap- pohened for ye purposemea- king, ye those that labour for
ye wicked, are pined for hungre. For ye great oppression &
excursion a Crye out & diff for ven- guance. a God doeth not
condense ye wicked, but femeeth to pei- fe over it by his big
fillies. That is, these words, breeufes they are reprov'd thereof
By them particular to ces, & the fled re therefion, he wolds
proue ye God penifheth not ye wicked & rewordeth the lute
He deeth to the waters for his succour They think that all the
woulds is bent against them, & dare not go by the his way. As
the drye grounds it re- ber fell with worms, he wil

4 They make the poore to turn out of the way, so that the poore of the earth hide them selues together.

5 Beholde, others as wilde asses in the wilder- nes, go for the to their busines, and rise ca- rely for a pray: the wilderness giueth him & his child on fede.

6 They reape his prouisio in the field, but they gather the late's virage of the wicked.

7 Thei cause the naked to lodge without garnet, & without couering in the colde.

8 They are wet with the showies of the mountaines, and thei imbrace the rocke for want of a couering.

9 They plucke the fatherless fro the breast, and take the pledge of the poore.

10 They cause him to go naked without clothing, and take the gleining from the hungrie.

11 Thei ye make oyle betwene their walles, and treade their winepresses, suffer thirst.

12 Me creye out of the citie, & the soules of the slayne crye out: yet God doeth not charge them with follie.

13 These are thei, that abhorre the light: thei knowe not the waies thereof, nor con- tinue in the paths thereof.

14 The murtherer riseth eartely & killeth the poore and the
nedie: and in the night he is as a these.

15 The eye also of the adulterer: waireth for the twilight, and
saith, None eye shal se me, and disguiseh his face.

16 Thei digge through houses in the darke, which they marked
for them selues in the day: they knowe not the light.

17 But the morning u quen to them as the shadow of death: if
one knowe the, they are in the terrours of the shadowe of
death.

18 He is swift vpon the waters: their por- cion shalbe cursed in
the earth: he wil not beholde the way of the vineyards.

19 As the diye ground & heat costume the showe waters, so
shal the graue the finnes.

20 The pitiful man shal forget him: the worme shal fele his
sweetens: he shalbe no more remehred, & the wicked shalbe
bio- ken like a ue.

21 He doeth euil intrest the baren, that doeth not beare, nether
doeth he good to the widowe.

22 He draweth also ye mightie by his pow- re, & whe he riseth
vp, none is sure of life.

23 Thogh men giue him assuance to be in sauetic, yet his eyes are vpon their wayes.

24 Thei are exalted for a litle, but thei are gone, and are broghe lowe as all asher: thei are destroyed, and cut of as the top of an eare of corne.

thei amur eats sinning, till they come to the graue. Though God suffer the wicked for a time, yet their end shal be made vile destruction, & in this poore Iob cometh to him self and sheweth his confidence He sheweth why the wicked shal not be lamented, because he did not pite others ye He de- chreeth that after that the wicked haue destroyed the wicked, they will do li- ke to the stronger, and therefore are lullely presented by Gods judgements.

25 But if it be not so, where is he or who wil proue me a lyer, & make my wordes of no value?

CHAP. XXV.

'Bildad proueth that no man u cleane nor without sinne before God.

1 Then answered Bildad the Shuhite, & said,

2 a Power & feare is with him, that maketh peace in his hie places.

3 Is there any number in his armies? & vpo whome shal not
his light arise?

4 And how may a man be justified with God? or how can he
be cleane, that is bor- ne of woman?

5 Beholde, he wil giue no light to the moo- ne, and the starres
are vncleane in his sight.

6 How much more man, a worme, eue the sonne of man, whe
his but a worme?

CHAP. XXVI.

'Iob sheweth that man can not helpe God, & proueth is by his
miracles.

1 D Vt Iob answered, and said, 2 a Whome helpeft thou? him
that hathe no power fauest thou the arme that hathe no
fthength?

3 Whome counfelseth thou? him that hathe no wisdom? thou
shewseth right wel as the thing is.

4 To whome doeth y declare shefe wordes: or whose spirit
cometh out of thee?

5 The dead things are formed under the waters, and nere vnto
them.

6 The graue is naked before him, & there is no couering for destruction.

7 He stretcheth out the North ouer the emptie place, and hangeth the earth vpon nothing.

8 He bindeth the waters in his cloudes, and the cloude is not broken vnder them.

9 He holdeth backe the face of his throne: and spieadeth his cloude vpon it.

10 He hathe fet bondes about the waters, vntil the day and night come to an end.

11 The pillars of heauen creble and quake at his reprove.

12 The fea is calme by his power, & by his vnderstanding he fmiteth y pride thereof.

13 His Spirit hathe garnished the heaues, & his hand hathe formed y crooked serpet.

14 Lo, these are parte of his wayes: but now litle a portion heare we of him; and who can vnderstand his feareful power?

15 The conflague and perfions of Iob. 13 The remarde of the wicked and of the tyrants. 16 Moreover Iob proceeded and conti- nued his parable, saying,

2 That is, that contrary to your resolu- ning no man can give a per- fite reason of Gods litigo- ments, let me be reprov'd.

Chap. XXV. a His purpofe is to prove, y about God trye and afflict the lute, yet sone after he fendeth pro- perate, & he- cause he did not so to Iob, he concluded that, hous wic- ke'd

b Who c'oh- de him fro his presence? c that is, he lute in relpeft of God?

d If God shew his power, the moone & star- res cl out ha- ue that light, & is given the, muche lofte cl man haue any excellesse, but of God

Chap. XXVI. a Then co- clu- deth nothing for nether y helpeft me, & are deftirme of all helpe, ne- ther ye: spea- ket sufficielly on Gods be- balfe, who ha- the no nede of thy defence

b But y doeth not eppite is to y purpofe c That is, mo- ueth there to speake this? d Iob beguisth go declare the force of Gods power & pro- vidence in the mines and metals in the depe places of the earth

e There is no- thing hid in y bottom of the earth, but he feeth it:

f Meaning, the graue whorein thigs putrifie. g He counseth y whole heauen to purse about y scroeb pide. h That is, the

hideth y hea- uen, which a- re called his throne

So big as this is, but he spea- ket hye a tiff is not able to like a
serpent, which u re clad his throne

CHAP. XXVI.

3 The conflague and perfions of Iob. 13 The remarde of the
wicked and of the tyrants.

1 Moreover Iob proceeded and conti- nued his parable, saying,

2 The

The rewards of the wicked.

Iob.

Wisdome.

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He has the so fore afflicted me, that we do not mingle of mine upright-ness; for this judge only by our word figure.

b How oftener men judge of me? yet will I not speak obtrude to that, which I have said, and to do wickedly so harassing me truth.

a Which condemn me is a wicked man, he causes a bad of God is up to me and I will not feel that God doeth thus punish me for my sinner.

a Of my life past. What advantage has the discombur to gone never so much, being he shall live his own soul? This is what God represents to him self, & whereof he geth not the knowledge to all.

b That is the secret; indigenerous of God, and yet do not underhand them. Why main-crime you the this trouble? Thus will God order the wicked, & punish him men who his prosperize.

None shall lessen him Which breedeth in another many position or garment, but is for none listen out. He meaneth that the wicked tyrants shall not have a quiet death, nor be buried honorably!

a His purpose is to declare that men may assume to that world to divers service of nature, but not so never able to comprehend the wisdom of God. b There is nothing but it is

copied with- in extreme li- mines, & has he an end, but God's wisdom e. Manly him that dwelleth thereby.

The living God has the taken away my judgement: for the Almighty has the put my soul in bitterness.

Yet so long as my breath is in me, and the Spirit of God in my nostrils,

My lips surely shall speak no wickedness, and my tongue shall vites no decent.

God forbid, that I should e justise you: vntil I dye, I will never take away mine innocence from my self.

I will keep my righteousness, and will not forsake it: mine heart shall not reprove me of my e days.

Mine enemies shall be as the wicked, & he that riseth against me, as the unrighteous.

For what hope has the hypocrite who he has heaped up riches, if God take a- way his soul?

Will God heave his crye, when trouble cometh upon him?

Will he set his delight on the Almighty? will he call upon God at all times?

I will teach you what is in a bad of a God, & I will not conceal that which is with the Almighty.

Beholde, all ye your selves have seen it: why then do you thus
vanish in vanity?

This is the k porcion of a wicked man with God, & the
heritage of tyrants, which they shall receive of the Almighty.

If his children be in great number, the fwords shall destroy
them, and his postee: the shall not be satisfied with bread.

His remnant shall be buryed in death, & his widower shall not
weep.

Though he should heave up silver as the dust, and prepare
raiment as the clay,

He may prepare it, but the nurse shall put it on, and the
innocent shall decide & silver.

He buyldeth his house as the m more, and as a lodge that the
watchman maketh.

When the rich man slepeeth, he shall not be gathered to his
fathers: they opened their eyes, and he was gone.

Terrorists shall take him as waters, and a tempest shall carie
him away by night.

The East wind shall take him away, & he shall depart: and it
shall hurlle him out of his place.

And God shall cast upon him & not spare, though he wolded same see out of his hand.

Euerie man shall clap their hands at him, and hisse at him out of their place.

CHAP. XXVIII.

Job foreth that the wisdom of God is Unferable.

He silver surely has he his vain, e & the gold his place, where the take it.

Iron is taken out of the dust, and brasse is molten out of the stone.

God putteth arend to darkness, b & he try- eth the perfectio of all things: he setteth a bode of darkness, & of a shadow of death.

The flood breaketh out against the e in-

habitant, and the waters d forgotten of the d which a fore, being higher the ma, are gone away. d which a fore can not wade through.

5 Out of the same earth cometh e bread, & vnder it, as it were fyre is turned up.

6 The stones thereof are a place f of fa- phirs, and the dust of it is gold.

7 There is a path which no soul has he known, neither has he kites eye sene it.

8 The lions whelps have not walked it, nor the lion passed thereby.

9 He putteth his hand upon the s rockes, & ouert hroweth the mousames by f roores.

10 He breaketh rivers in the rockes, and his eye seeth euerie precious thing.

11 He bindeth the floods, that they do not ouersowe, & the thing that is hid, bring- eth he to light.

12 But where is wisdoms soide h & where is the place of understanding?

13 Man knoweth not the price thereof: for it is not found in the land of the living.

14 The depth saith, It is not in me: the se also saith, It is not with me.

15 k Golde shall not be given for it, neither shall silver be weighed for f price thereof.

16 It shall not be valued with the wedge of golde of Ophir, nor with the precious o- nix, nor the saphir.

17 The gold nor the christian shall be equal vnto it, nor the exchange shall be for plate of fine gold.

18 No mencion shall be made of coral, nor of the gabsis for wisdom is more pre- cious then perles.

19 The Topaz of Ethiopia shall not be e- qual vnto it, neither shall it be valued with the wedge of pure gold.

20 Whence the cometh wisdoms and whe- re is the place of understanding.

21 Seing it is hid from the eyes of all the li- uing, & is hid so the m foules of f heave?

22 Destruction and death say, We have he- ard the same thereof with our eares.

23 But God understandeth the n way thereof, and he knoweth the place thereof.

24 For he beholdeth the ends of f worlde, e seeth all that is under heaven,

25 To make the weight of the wines, & to weigh the waters by measure.

26 When he made a decree for the raine, & a way for the
lightening of the thunders,

27 Then did he se it, and counted it the pre- pared it and also
considered it.

28 And vnto man he said, Beholde, e the feare of the Lord is
wisdom, and to de- parte from evil is understanding.

CHAP. XXIX.

1 Job complaineth of the profusion of the time past. 7 2. His
antorities, 3. Justice and equity.

1 CO Job proceeded and continued his pa- rable, saying,

2 Oh that I were as "in times past, when God presented me!"

Mm.ii.

Lobs former life.

Iob.

What men mocked Iob. 1224

a When I felt I his favour

b I was fro from afflictis.

a That is, fe- med by cruels tokens to be more perfect with me

d By chefs & multitudes be declared the great prize, that he
was in, so that he had none occasion to be for the a finer as
they accom- modated him.

e Being assured of their lighters, and afraid of my genuine. f
Acknowled- ging my wil- dome.

g All that be- and me, prized me

h Testify if I did good justice i Beaufte his adours, needid so
much cher- ge him with wickedness, he is expelled to render a
code of his life

k That is, I did successor him was in defra- ge, and in he had
cause to praise me

l I defiled to so unfit, as others did, to we are coftely apparel.

m That is, in home in my be without all trouble, and
vagueness. n My foliote doeth increnis

n That is, was pleafant vne them. p As the dryo grounds thir-
leth for the raine.

q That is, thei thought is not to be a nft, or the thought out if I
wold chief edd vne the

r They were afraid to of- fond me, and came not to be angre

s I had them at commande- ment

n That is, mi- ne oft are in cha god, & where or before the
meant men were glad to do me contempt, the young men now
contempt me.

When his a light shined vpó mine head: or when by his light I
walked through the darkness,

As I was in the dayes of my youth: when Gods prouidice was
vpó my tabernacle: When the Almighty was yet with me, or
my children rounde about me:

When I washed my paths d with but- ter, and when the rocke
powred me out ri- uers of oyle:

When I went out to the gate, even to the iudgemet feat, and
when I caused them to prepare my feat in the ftrete.

The yong men fawc me, and e hid them felues, and the aged
arose, and ftode vp.

The princes flayed talke, and laied their hand on their f mouth.

The voyce of princes was hid, and their tongue cleaued to y
roofe of their mouth.

And when the z care heard me, it bleffed me: and when the eye
fawc me, it gaue wit- nes to h me.

For I deliuered the i poore that cryed, and the fatherles, and
him that had none to helpe him.

h The blefing of him that was ready to perish, came vpon me,
and I caused the widowes heart to reioyce.

I put i on iuftice, and it couered me: my iudgement was as a
robe, and a crowne.

I was the eyes to the blinde, and I was the fete to the lame.

I was a father vnto the poore, and when I knewe not the cause,
I foght it out dili- gently.

I brake alfo the chawes of the vnrighteous man, and pluckt
the praye out of his tethe.

Then I faid, I fhall dye in my = neft, and I fhall multiplie my
dayes as the fande.

For my roote is hfpred out by the water, and the dewe fhall lye
vpon my branche.

My glorie fhall tenue toward me, and my bowe fhall be reftored
in mine hand.

Vnto me men gaue eare, and waited, and helde their tongue at
my counfel.

After my wordes thei replied not, & my talke b dropped vpon
them.

And they waited for me, as for the raine, and they opened
their mouth r as for the latter raine.

If I 1 laughed on them, they beleued it not: nether did they
canfe the light of my countenance r to fall.

I appointed out f their way, and did fit as chief, and dwelt as a
King in the atmie, and like him that comforteth y mourners.

CHAP. XXX.

Iob complained that he is contemmed of the mofle com-
temptible, 11. 21. Because of his aduefite and af- ficion. 23
Death is the house of all fath.

B Vt now they that are yonger then I, mocke me: yea, thei
whofe fathers I

haue refused to fet with the b dogges of my flockes.

2 For where to fhulde the ftrengh of their hands haue ferued
me, feing age c perfithed in them?

3 For pouertie and famine they were folita- rie, fleing into the
wilderness, which is dar- ke, defolate and waffe.

4 They cut vp 'nettels by the bufhes, and the iuniper i ootes
was their meat.

5 Thei were d chafed forthe from among men: they fhowted at
them, as at a thefe.

6 Therefore they dwelt in the clefts of ri- uers, in the holes of the earth and rockes.

7 They roared among the bufhes, and an- der the thiftels they gathered them felues.

8 Th. y were the children of fooles and the children of villaines, which were more vi- le then the earth.

9 And now am I their s fong, & I am their talke.

10 They abhorre me, and flee farre from me, and fpare not to fpre in my face.

11 Because that God hathe lofed my f corde and bumbled me, s they haue lofed the bridel before me.

12 The youth rife vp at my right hâd: they haue pufht my fete, and haue trode on me at on the h paths of their deftruction.

13 They haue deftroyed my paths: they toke pleafure at my calamitie, they had none i helpe.

14 They came as a great bleach of waters, and k vnder this calamitie they come on heapes.

15 Feare is turned vpó me: and thei purfue my foule as the winde, and mine health paffeth away as a cloude.

16 Therefore my foule is now l powred out vpon me, and the dayes of affliction haue taken holde on me.

17 = It perceeth my bones in the night, and my finewes take no reft.

18 For the great vehemencie is my garment chaged, which compaffeth me about as the collar of my coate.

19 = He hathe caft me into the myre, and I am become like aftes and duft.

20 When I crye vnto thee, y doeft not he- are me, nether regardest me, whi I ftâd vp.

21 Thou turneft thy felf e cruelly againft me, and att enemie vnto me with the ftrength of thine hand.

22 Thou takeft me vp and caueft me to ri- de vpon the pwinde, and makeft my ftrength to faile.

23 Surely I know that thou wilt bring me to death, and to the houfe appointed for all the fiuing.

24 Doubtles none can fretche his hand vnto the graue, though they crye in his deftruction.

25 Did not I w:pe with him y was in trou- ble?

b Meaning, to be my fhepher der, or to lepe my dogges.

c That is, their fathers dyed for famine be- fore they ca- me to age.

or, melon.

d Iob fheweth that thefe that mocked him in his afflictis, were like to their fathers, wicked, and lewd fello- was, thehe as he begy defert both.

e They make fongs of me, &t mocke at my mafette.

f God hathe eakf feh me y force, trode & matristie, whereweth i kept them in fable- fition.

g He faid that the yong men whf they few him, hid them felues, archay, 20, 2, and now in his mifere they were unpudens and li- conctum

h That is, this foght by all meanes how they might de- ftroye me

i They rode none to helpe them.

k By my cala- mitie they ro- ke an occaff gramft me l My life fai- leth me, and I am as helpe dead

m Meaning, forewe.

n That is, God hathe brighe me into con- tempt.

o He fpeaketh not chutro ac- cute God, but to declare the vehemence of his affliction, whereby he was crayed heide his felf. y He compa- reth his affli- fitions to a re- peft, or whose winde

ry, wifdom, or Law

q Noon can delister me chence thogh they fanent at my death.

Iobs vprightnes

Iob. before men.

23I467/1224

In Read of 25 of offering they knocked at me. Not delisting in one world- dely thing, no not to mules, as in the vis of the fume. Lamenting the that were an affliction, & mounting others to pite them. I am like will be that desire mo the foliaris placed. With the heat of affli- dition.

ble was not my foule in heaunes for the poore)

26 Yet when I loked for good, euil came vnto me: and when I waited for light, there came darkens.

27 My bowels did boyle without rest: for the dayes of affliction are come vpon me.

28 I wêt mourning e without fume: I fto de vp in the congregation e and cryed.

29 I am a brother to the e dragons, and a companion to the ostriches.

30 My fkinne is blacke vpo me, and my bo- nes are burnt with
e heat.

31 Therefore mine harp is turned to mour- ning, and mine
organs into the voyce of them that wepe.

CHAP. XXXI.

2 Iob reciteth the innocence of his living, and number of his
virtues, which declareth what eght to be the life of the faithful.

a I kept mine eyes from all wannon lekes. b Wolde not God
then ha- ne punished mer

c Iob decla- reth that the feare of God was abridged to flay him
from all wickedness

d He sheweth wherein his vprihtnes fdi- deth: that is, an an
moche as he was blameless before men, & finned not a- gainst
the fe- cond rabble. e That is, ha- the accompli- fied the holt of
mine eye. f According to the curle of the Law, Deu. 22.11 g
Let her be made a flour. h He sheweth that albeni mi neglect
the pu ufisement of adulterie, yet the wrath of God will enter
cease till fuche he destroyed. i When they thought them felures
euil in- treated by me k If I had op- prifid others, how foulded
I have escaped Gods indga- mour l He was mo- ued to shewe
pite vmo fer- ments, because they were Gods cessa- res as he
was m By long waiting for his requi

I Made a covenant with mine e eyes: why the foulded I thinke
on e a maid? For what portion foulded I hake of God from
aboued and what inheritance of the Almightye from on hie?

Is not destruction to the wicked & frige punifement to e the
workers of iniquitfe? Doeth not he beholde my wages and tell
all my feppes?

If I have walked in vanitie, or if my fote hath made haste to
deceit,

Let God weigh me in the iufte balance, and he fnal knowe
mine e vprightnes.

If my ftep hathe turned out of the way, or mine heart hathe e
walked afrei mine eye, or if anie blot hathe cleaued to mine
hands,

Let me fowe, & let another f eat: yea, let my plants be rooted
out.

If mine heart hathe bene deceiued by a woman, or if I haue
land wayte at the do- re of my neigboun,

Let my wife e grinde vnto another mi, and let other men bowe
downe vpon her.

For this is a wickednes, and iniquitie to be condemned.

Yea, this is a fyre that fnal deuoure b to destruction, and which
fnal roote out all mine increafe,

If I did contemne the iudgement of my feruant, and of my
maid, when they e did contend with me.

What then fnal I do when e God ftá- deth vp and when he fnal
viifte me, what fnal I anfwer?

He that hathe made me in the wombe, hathe he not made i
him? hathe not he a- lone facioned vs in the wombe?

If I restrained the poore of deis desire, or haue caufed the eyes
of the widowe m to faile,

Or haue eaten my morfels alone, & the fatherles hathe not
eaten thereof,

18 (For from my youth he hathe growe vp with me e as with a
father, & fiom my mo- thers wombe I haue bene a guide vnto
her)

19 If I haue fene anie perith for want of clo thing, or any poore
without couering,

20 If his loines haue not bleffed me, because he was warmed
w the ftelece of my fhepe,

21 If I haue lift e vp mine hand againft the fatherles, when I
fawe that I might helpe him in the gate,

22 Let mine e arme fall fro my fbuilder, & mine arme be broken from the bone.

23 For Gods punifment was e fearful vn- to me, and I colde not be deliuered from his highnes.

24 If I made golde mine hope, or haue faid to the wedge of golde, Thou art my confi- dence,

25 If I reioycd because my fubftance was great, or because mine hand had gotten muche,

26 If I did beholde the funne, when it fhi- ned, or the moone, walking in her brigh- tenes,

27 If mine heart did flatter me in fecret, or if my mouth did kiffe mine f hand,

28 (This alfo had bene an iniquitie to be condemned for I had denied the God e aboue)

29 If I reioycd at his destruction that ha- ted me, or was moued to eye when euil ca- me vpon him,

30 Nether haue I fuffred my mouth to finne, by wifhing a curfse vnto his foule.

31 Did not the men of my e tabernacle fay, Who fnal giue vs of his flefh we can not be fariffied.

32 The friger did not lodge in the ftrete, but I opened my
dores vnto him, that wêt by the way.

33 If I haue hid e my finne, as Adam, concei ling mine
iniquitie in my bofom,

34 Thogh I colde haue made afraied a great multitude, yet the
moft contempti- ble of the families did rfeare metfo I kept
silence, and went not out of the dore.

35 Oh that I had fome to heare mel beholde my e figne that the
Almightie wil witnes for me: thogh mine aduerfarie fould
write a boke againf me,

36 Wolde not I take it vpon my fbuilder, e binde it as a crowne
vnto me?

37 I wil tel him the number of my goings, and go vnto him as
to a e prince.

38 If my land e crye againft me, or the for- rowes there of
complaine together,

39 If I haue eaten the frutes thereof with- out filuer: or if I
haue grieved e the foules of the mafters thereof,

40 Let thistles growe in ftead of wheat, & cokle in the ftead of
barly.

THE FVVRDES OF IOB ARE ENDED Mm.iii.

u He nourri- fied f father- les & mameni- ned the w- dowes
caufe.

o To opprfit him & do him miurte.

p Let me root in pieces q I refrained not from fo- ning for feare
of men, but be caufe I feared God

r If I was prou- de of my worl- delie prof- peritie & fali- cutie,
which is ment by the fisting of the funne & brigh- tenes of the
moone

f If mine ow- ne doings defi- ted me

e By put- ting confide- ce to any thing, but in him alone

u My fernaets moued me to be reufged of mine enemies, yet
did I ou- ner with him hurt.

x And not con- feffed it frefy: whereby it is evident that h-
infifted h! feffe before men and not before God

y That is. I re- uerenced the moffe wrohed contemned & was
afraid to offend them

z I fuffred chf to fpeake enif of me and wft not out of my
houfe to reud- ge it.

a That is a fuf- fifture taken of my righ- teunfnes, that God is
my wit not and wil in fife my caufe b fholde not this boke of
his accuftatio be a priffe & condemnation to me?

c I wil make him a codie of all my life, without feare. d At
thogh I had withhol- des there wa- ges that labo- red in us.

e Meanig, that he was on bri- ber not crou- ceener

f That is, the talke which he had with his threfrifde.

Wisdome cometh of God.

Iob.

A token of Gods merite 1224

CHAP. XXXII.

1 Elihi reproch them of foly. 2 Age maketh not a man wise,
but the Spirit of God.

1 SO these three men ceased to answer Iob, because he
"eistmeq! him selfe iust.

2 The the wrath of Elihú the sonne of Barachél the a Buzite, of
y familie of b Ram, was kindled; his wrath, I say, was kindled
against Iob, because he iustified him self more then God.

3 Also his anger was kindled against his thre friends, because
they colde not finde an answer, and yet condemned Iob.

4 (Now Elihú had waited til Iob had spoken: for 4 they were
more ancient in yeres: then he)

5 So when Elihú sawe, that there was none answer in the mouth of the three men, his wrath was kindled.

6 Therefore Elihú the sonne of Barachél, the Buzite answered, and said, I am yong in yeres, and ye are ancient: therefore I dout, and was arrayed to shewe you mine opinion.

7 For I said, The dayes a shal speake, and the multitude of yeres shal teache wisdom.

8 Surely there is a spirit in man, b but the inspiration of the Almighty giueh understanding.

9 Great men are not always wise, neither do the aged all way understand judgement.

10 Therefore I say, He are me, and I wil shewe also mine opinion.

11 Beholde, I did waite vpon your wordes & hearkened vnto your knowledge, whiles you foght out 2 reasons.

12 Yea, when I had considered you, lo, there was none of you that reproued Iob; nor answered his wordes:

13 Lest ye shulde say, We haue b founde wisdom: for God hathe cast him-downe, & no man.

14 Yet hathe 1 he not directed his wordes to me, nether wil I answer b him by your wordes.

15 Then they fearing, answered nomore, but left of their talke.

16 When I had waited (for they spake not, but stode still and answered nomore)

17 Then answered I in my turne, & I shewed mine opinion.

18 For I am full of 1 matter, & the spirit within me compelloeh me.

19 Beholde, my bollie is as the wine, which hathe no vene, & like the newe bottels that brast.

20 Therefore wil I speake, that I may take breath: I wil open my lippes, and wil answer.

21 I wil not now accept the persone of ma, & nether wil I giue titles to man.

22 For I may not giue a titles, lest my Maker shulde take me away sodenly.

CHAP. XXXIII.

1 Elihú accuseth Iob of ignorance. 14 He sheweth that God hashe divers meamestos instruct man and to draw him from sinners. 15 He assisteth man and sodenly delivered him. 16 Man being delivered, growth thanks to God.

1 Wherefore, Iob, I pray thee, heare my talke and hearken
vnto all my wordes.

2 Beholde now, I haue opened my mouth; my tongue hath
spoken in my mouth.

3 My wordes are in the vprightenes of mine heart, and my
lippes shal speake pure knowledge.

4 The a Spirit of God hath made me, & the breath of the
Almighty he hath giuen me life.

5 If thou canst giue me answer, prepare thy selfe & stand
before me.

6 Beholde, I am according to thy wish in b Gods stead: I am
also formed of the clay.

7 Beholde, my terrour shal not feare thee, nether shal mine hand
the heauy vpo thee.

8 Doubtes thou hast spoken in mine cares, and I haue heard the
voice of thy wordes.

9 I am a cleane, without sinne: I am innocent, and these is
none iniquitie in me.

10 Lo, he hath founde occasions against me, and counted me
for his enemye.

11 He hathe put my fete in the stockes, and loketh narrowly
vnto all my parbs.

12 Beholde, in this hast thou not done right: I wil answer thee,
y God is greater the ma

13 Why doest thou struve against him? for he doeth not a giue
account of all his matters.

14 For God speaketh once or twife, & one seteth it not.

15 In dreames & visions of the night, whe slepe falleth vpon
men, and they slepe vpon their beddes,

16 Then he openeth the earer of me, euen by their corrections,
which he had sealed,

17 That he might cause man to turne away from his enterprise,
and that he might hide the pride of man,

18 And kepe backe his soule si6 the pit, & y his life shulde not
paffe by the swords.

19 He is also striken with sorrow vpon his bed, and the grief of
his bones is fore,

20 So that his life causeth him to abhorre bread, and his soule
daintie meat.

21 His flesh falleth that it cannot be fene, & his bones which
were not fene, clatter.

22 So his soule draweth to the grave, & his life to the burriers.

23 If there be a messenger with him, or an interpreter, one of a thousand to declare vnto man his righteousness,

24 Then wil he haue mercie vpon him, & chosen out of a thousand, & is able to declare the great merite & merite wherein many righteousness stands, which is through of Jesus Christ & saith therein. No sheweth that it is a fore merce towards sinners, whil he confeth his words to be preached vnto the

a The Shrew words signi- seth to change the name, as to call a foule a wise man: men ning that he wilde not the he the truth to know men

Chap

XXXIII. 1 I confese y power of God, & am one of his therefore thou agiteth to hea- re me b because Iob had wished to dispute his cau is with God. Chap 16, 21, so that he might do it winnou feare, Elihú sayth, he wil reason to Gods stand, whome he no- derthous to hea- re, because he is a man made of the same mat- ter that he is, c I wil not handle thee so roughly as the so others have done

d He repea- teth life wor des, whore by he purled his innocent in diuers places, but specially in the 11.16 & 16 Chap e The

cause of his indigencies is not always a declared to man.

f I high God by sende can- amples of his indigencies speake
vnto man, yet the cause thereof is not knowne yes it though.
God shulde speake, yet he is not under- stand

g God, saith he, speaketh of merely, other by visions to teache
in the cause of his indigencies, or els by assis- dible, or by his
messenger

h That is, de- termined to send vpon the. i He sheweth for what
end God sende assistions: to bear downe mils pride, & to
ronne seh eath. k That is, but painful & mi- semble life.

l To them that shal burle h: m A man fene of God so de- clare
his wil, n A singular man, & as one of God vnto the notice the
he Gods unto the

b His war is to be over yet

a Which came of that y sonne of Nabib A- brahams bro- ther. b
Or, as the Chalde par- proach rea- dech, Abram c By making
him self non- cent, and by charging God of rigour d. That is,
the the infremed before.

a Meaning, the ancient, which have experience

f Is a spe- cial gift of God that man hashe under- standing, and
cometh nether of nature not by age:

2 To prove y lohs affilish cause for his sines.

b And Suter your isllue, as though you had our come him

1 To wit, Iob h He sfeith al- most the like argument, but
without ten- ting, and re- proches.

1 I have con- ceived in my made great sure of sea- sons.

we wil nether have regard to riches, cre- dis not auto- size, but
wil speake the verse, lutech.

Mercie toward sinners.

Iob. The works of God. 234 69/1224

p That is, the monitor that by the prea- ching of the words
proves as into him y forgiveness of his times.

q He shall see Gods favour and revoject: declaring here- by,
wherein towards the

one or of the furnish; and y God will re- hit to health or body,
which is a token of his blessing

r God will for- give his times and accept his as note

f This is, done wickedly

e But my sin- or has been the cause of Gods wrath toward me:

o God will for- give the peni- tent times

x Meaning, of times, even as of: as a sinner doath repent y If
thou

douse of any thing, or se occasion to speak against it. 6 That is,
to show thee, wherein man indulgence confessed.

and will save, Deliuer him, that he go not downe into the pit:
for I have received a reconciliation.

25 The shall his flesh be as a fresh as a childes, & shall return
as in y daies of his youth.

26 He shall pray unto God, and he will be favourable unto
him, and he shall se his fa- ce with joy: for he will rendre vnto
man his right confines.

27 He loketh vpon me, and if one say, I ha- ue sinned, and
perue: ted righteousness, and it did not profit me,

28 "He will deliuer his soule from going in- to the pit, and his
life shall se the light.

29 Lo, all these things will God worke a twife or thrife with a
man,

30 That he may turne backe his soule fro the pit, to be
illuminate in the light of the living.

31 Marke wel, o Iob, & heare me: kepe silen- ce, and I will
speak.

32 If there be matter, answer me, & speak: for I desire to a
justifie thee.

33 If thou hast not, heare me: holde thy ton- gue, and I will
trache thee wisdom.

CHAP. XXXIII.

5 Elihu chargeeth Iob, that he called him selfe righteous. 12
He foreth that God is null in his judgement. 13 God destroyeth
the mightie, as by him the hypocrite rogneth.

a Which are chemed wife of the world. b Let vs exa- mine the
mus- ter vprightly c This is, hathe afflicted me without
monitors

d Shulde say, I am wicked, being an un- scute

e I am some punished, then my sinne defer neeth

f Which is compelled to receive the re- proche & seor- ces of
many for his foolish worders.

g Meaning, that his was like to the wicked, because he se- med
not to glo rifle God, & Iob mit him selfe to his judge- ment.

h He wratheth his worders, who said that Gods childred are oft
times punished I thus worlds, & the wicked go for

i That is, line grilly, as Gen 5:21

Chap 36.23. k To destroy him l The breach of life, which he gave man

1 M Oreouet Elihu answered, and said, Heare my wordes, ye a wife men, and hearke vnto me, ye that have knowledge. 3 For the care vryeth the wordes, as y mouth tasteth meat.

4 Let vs seke judgement among vs, & let vs knowe among our selues what is good.

5 For Iob hathe said, I am righteous, and God hathe taken away my judgement.

6 Shulde I lye in my right my wounds of the arowe is a grievous without my sinne.

7 What ma is like Iob, that drinketh f scor- nefulnes like water?

8 Which goeth in the s companie of them that worke iniquitie, & walketh with wic- ked men?

9 For he hathe said, h It profiteeth a ma no- thing that he shulde walke with God.

10 Therefore hearken vnto me, ye men of wisdom, God forbid y wickednes shulde be in God, and iniquitie in the Almighty.

11 For he will rendre vnto man according to his worke, & cause euerie one to sinde according to his way.

12 And certainly God will not do wickedly, nether wil the Almightye peruert judgement.

13 Whome hathe he appointed ouer y earth beside him self or who hathe placed the whole worlde?

14 If he set his heart vpon man, and gather vnto him self his spirit and his breath,

15 All flesh shall perish together, and man shall return vnto dust.

16 And if y hast understanding, heare this & hearken to the voyce of my worders.

17 Shal he that hateth judgement, m go- uerne & wilt thou iudge him wicked that is moste iust?

18 Wilt thou say vnto a Kig, Thou art a wicked for to princes, Te are vngodlie?

19 How muche lesse to him that accepteth not the petsones of princes, & regardeth not the riche, more then the poore for thei be all the worke of his hands.

20 They shal dye sodenly, and the people shal be troubled at midnight, & they shal palls for the and take away the mightie

without hand.

21 For his eyes are vpon the wayes of man, and he seeth all his goings.

22 There is no darkenes nor shadowe of de- ath, that the workers of iniquitie might be hid therein.

23 For he will not lay on man so muche, that he shulde a entre into iupgemet with God.

24 He shal breake the mightie without se- king, and shal set vp other in their ste- ade.

25 Therefore shal be declare their f workes: he shal turne the s night, and they shal be destroyed.

26 He striketh them as wicked men in the places of the s seers,

27 Because they have turned backe from him, and wolde not consider all his waies:

28 So that they have caused the voyce of the poore to come vnto him, and he hathe heard the crye of the afflicted.

29 And when he giueth quietnes, who can make trouble and when he hideth his fa- ce, who can beholde him, whether is be vpon nacions, or vpon a man onely?

30 Because the r hypocrite doeth reigne, & because the people are snared.

31 Surely it apperteineth vnto God to say, I have pardoned, I will not destroye.

32 But if I se not, teache thou me: if I ha- ue done wickedly, I will do no more.

33 Wil he performe the thing through thee for thou haste reproued it, becau- se that thou hast chosen, and not I now speake what thou knowest.

34 Let men of understanding telme, and let a wife man hearken vnto me.

35 Iob hathe not spoken of knowledge, ne- ther were his wordes according to wis- dome.

36 I desire that Iob may be d trved, vn- to the end touching the answers for wic- ked men.

37 For he addeth rebellion vnto his sin- ne: he clappeth his haste among vs, & mul- tipleth his wordes against God.

Mm.iii.

m If God we- re notish, how colde he goner as the worlde? n If man of us sure feare to speake evil of such as have power, the ma che more oght thel to be a froid to speak evil of God o When they take not for it p The miffan- gers or videa- tion that God shal find

q God doeth not afflict man abou: mer- se, so that he shulde
have occasion to o tend with his r For all his creatures we at
hand to for us him, so that he nedeth not to sike for a- nie other
ar- mis

f Make them manifest that they are wic- ked

e Declare the chief that we- re hid

u Messy, op- ly to the Signe of all men

x By the cre- ates & cance- tion

y Wherein I am fit in the thro- ne of justice & voder pretice of
executing culties are but by poeries & opereth the people, it is
a sign that God hathe drawn backe as con- tenance and fa-
neur from that place.

z Only it be- ligeth to God to moderar his correction, & not
vnto man. a Thus Elihu speaketh in y perfone of God, as it w-
re mockig Iob because he wolde be wi- fer then God b Will
God vis thy comiwl in doing his wor- kes?

c Thus he speaketh in y perfone of God, as thegh Iob shulde
chuse & refuse afflicted in his pleasure

d That he may speake as mu- che as he can, that we may
answer him & all the wicked that shal vis suche argu- ment

e He sandeh subberely in the outbreak of his cause.

Man can not hurt God.

Iob.

Why God punifieth 4224

CHAP. XXXV.

6 Nether doeth godlines profite, or vngedlines hurt God, but man. 13 The wicked crye vnto God and are not heard.

1 Lihii spake moreouer, and faid, 2 Thikeft thou this right, that thou haft faid, I am + more righteous then God?

3 For thou haft faid, What profiteth it thee and what auaieth it me, to purge me from my finne?

4 Therefore wil I anfwere thee, and thy becom panions with thee.

5 Loke vnto the heauen, and fe and beholde the cloudes which are hier then thou.

6 If thou finneft, what doeft thou d againft him, yea, when thy finnes be many, what doeft thou vnto him?

7 If thou be righteous, what giueft thou vnto him? or what receiueft he at thine hand?

8 Thy wickednes may hurt a man as thou art: thy rigteoufnes may profse the fonne of man.

9 They caufe many that are oppressed, to crye, which ciye out for the violence of the mightie.

10 But none faith, Where is God that ma- de me, which giueft fongs in the night?

11 Which teacheth vs more the the beafes of the earth, and giueft vs more wiidome then the foules of the heauen.

12 Then they crye becaufe of the violence of the wicked, but f he anfwereth not.

13 Surely God wil not heare vanitie, nether wil the Almighty regarde it.

14 Although thou fayeft to God, Thou wilt not regarde it, a yet iudgement u before him: t uft thou in him.

15 But now becaufe his angre hathe not vi- fited, nor called to coût the eul with great extremitie.

16 Therefire Ioh b openeth his mouth in vaine, and multiplieth wordes without knowledge.

CHAP. XXXVI.

1 Lihii fhemeth the power of God, 6 And his suffices, 7 And wherefore he punifieth: 13 The property of the wicked.

1 Lihii alfo proceded and faid, 2 Suff e me a litie, & I wil
infruct thee: for I haue yet to fpeake on Gods behalfe. 3 I wil
fetche my knowledge a farce of, & wil attribute xighteoufnes
vnto my Maker.

4 For truely my wordes fial not be falfe, & he that is b perfue
in knowledge, fpea- heth with thee.

5 Beholde, the mightie God cafeth away none that is c mightie
& valiant of cou- rage.

6 He mainteineth not the wicked, but he giueft iudgement to
the afflicted.

7 He withdreweth nor his eies from the righteous, but ibei are
with c Kings in the
throne, where he placeth them for euer: thus they are exalted.

8 And if thei be bound in fetters & tyed with the cordes of
affliction,

9 Then wil he fhewe them their f worke and their finnes,
becaufe they haue bene proude.

10 He openeth alfo their eare to difipline, and commandeth
them that they returne from iniquitie.

11 If they obey and ferue him, they fhall end their dayes in
prosperitee, & their yeres in pleafures.

12 But if they wil not obey, they fhall paffe by the fworde, & perish without know- ledge.

13 But the hypocrites b of heart increafe the wrath: for they call not when he bindeth them.

14 Their foule dyeth in k youth, & their life among the whoremongers.

15 He deliuereth the poore in his afflictio, and openeth their eare in trouble.

16 Euen fo wolde he haue taken thee out of the freight place vnto broad place & not fhut vp beneth and l that which refteth vp- on thy table, had bene ful of fat.

17 But thou art ful of the m iudgement of the wicked, thagh iudgement and equitie mainteine all things.

18 a For Gods wrath is, li ft he fhoulde take thee away in thine abundance: for no multitude of giftes can deliuer thee.

19 Wil he regarde any riches? he regardeth not golde, nor all them that excell in ftrengh.

20 Be not careful in the night, how he de- ftroeth the people out of their place.

21 Take thou hede: Ioke not to p iniquitie: for thou haft chofen it rather then affli- ction.

22 Beholde, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his work, which men beholde.

25 All men see it, and men beholde it a farce of.

26 Beholde, God is excellent, & we knowe him not, neither can the number of his yerres be searched out.

27 When he refraineth the droppes of water, the raine fowreth downe by the vapour thereof,

28 Which raine the cloudes do droppe & let fall abundantly vpon man.

29 Who can knowe the diuisions of the cloudes & the thunders of his tabernacle?

30 Beholde he fspreadeth his light vpon it, and couereth the bottome of the fowles.

31 He will moue their heartes to file their finnes that may come to him by re-perceive as he did Menafith

32 If a 1, 2, 3, 4 I haue it, in their follie or obfination, & fo fialhe cause of their ouer-throwne deftruction. h Which are malicious

he's again God and fitter the felices in their vices.

i When they are in afflictio they foke not to God for the court,
as a fea. z Chro 16, 12. reuel 16, 12.

k This dye of fume rile death and that before they come to age

l It thou had it bene obedient to God, he wol dehaue broght
thee to liber- te & welch m Thou art al together after the matter
of the wicked: for thou doeth may more again f milize of God.
n God doeth punish thee, left thou fhool- deft forget God in thy
welch and fo perish.

o Be not thou curious in fe- king the caufe of Gods midge
meant, when he defroyth my.

p And fo mur- mer againft God through impecuncia q The
workes of God are fo manifeft, that a man may fe the a farce
of and knowe God by the fume

r Our infimi- ne handereth vs fo, that we can not attic- ne to
the per- fite knowledge of God.

f That is, the raine cometh of thofe dro- pes of water, which he
be- perish y clou- des

e Meaning, of the cloudes, & he calfeth Tabernacle of God

u Vpon the clouds. z That men ca nor come to know ledge of
fjerings thro- ace.

a Ioh neuer fpake thefe wirdeth he caufe he main tened his nno
 encu, it fe- med as thagh hewolde fay, that God tor- meered
 him without ould caufe. b fuche as are in the like er- our e If
 thou canft me conerole the cloudes, wifftion pre- fume to in-
 fith God. d Nether doeth thy fin- ne hurt God, nor thy infice
 profse hi: for he wil be glo- riled without thee e The wicked
 may hurt man and caufe him to crye, who if he fight to God,
 which fendeth com- fort, fholde be delivered f Recoufe thei
 prey not in fuch at feling God mercies g God is telf, howfouer
 judge of hi. h For if he did punish thee, as thou deferneth, thou
 fholdeft me he able to open thy mouth. Chap XXXVI. a He
 fheweth this when we fpake of God we ould lift out fpirtes
 more his, then our natural fne is able to reach b Thou fhalt
 perceine that I am a faith- ful infoutheur, fathat I fpe- ke to
 thee in name of God e Strong and confare, & of vnderfolding;
 for thefe are gifts of God, & he loneth them in man but for
 afom- che as God pu niffed now Ioh, is to a fig- ne that thefe
 are not in hi. d Therefore he wil not pre- ferue the wie- he d
 but to ahi humble & af- flicted heart he wil fhew grace e He
 prefer- reth the godlie to honour.

The power of God.

Iob

Mansweakenes.

He sheweth that the raine has the double vise the one is declareth Gods judge- ment, when it doeth ouer- Sowe any pla- ces, & y other that it maketh y Ied fruteful That is one cloude to dash agailth another, a The colde vopour thaw- eth him: that is, the cloude of the hote ex halseth, which being taken in y colde clou- de moifeth vp now side the place where y fyre it, and fo anger is ingen- dred: y it, not- se and thunder clips

Chap XXXVII a It the mar- uelling of the thunder, and lightening: whereby he declareth like the faithful a- re likely not- ched with the maestite of God, whf they beholde his worker: b That is, the thunder, whe- reb y he spea- heth to men to waken their falmes and to bring them to the confidera- tion of his workers

c Meaning, the ranes and thunders d So y other foulde raine our great, fowne our nice thing ch cometh without Gods appointment e By ranes & thunders God cauleth men to hope them felues within their houses f In Shewve it is called y fca- tering winds, because it dri- neth away the cloudest pur- geth the gyre. g That is, is froten vp and dried h Outher the vapours, and move to & fro to water the earth i That is, the cloude y hath lightening in it. h Raine, colde, heat, temp- fers and fowne like are fone

of God, asher to punish not, or to profite y earth, or to declare his famour toward man, as Chap 36, 35. 1 That is, the lightning to make forth on the cloudest in Which is fowne time changed into raine, or fowne, or halle or fowne like. 2 Why thy clothes should hope that woman, when the South winds bloweth, rather than when aice other winds bloweth? o For their clearness. p. That is, not ignorance: fiquifying that Iob was fo presumptuous that he wodee comtrole the works of God.

For thereby he iudgeth? the people, and giueth meat abundantly.

He couereth the light with the cloudes, and commandeth them to go? against it.

His companion sheweth him thereof, and there is angre in rifing vp.

CHAP. XXXVII.

Elihii proueth that the unfareheable wifdome of God is manifest by no wedge, as, & by the thunders, & The fowne, & The whorle winde, is - And the rayne.

A T this also mine heart is a altonied, & is moued out of his place.

Heare the b founde of his voyce, and the noyse that goeth out of his mouth.

He directeth it vnder the whole heauen, and his light vnto the ends of the wolide.

After it a noyse foundeth: he thundreth with the voyce of his maiestte, and he wil not stay e them when his voyce is heard.

God thundreth marueloufly & his voyce: ho worketh great things, which we knowe not.

For he faith to the fowne, Be thou vpon y earth: d likewise to the finale raine and to the great raine of his power.

With the force thereof he a fhutteth vp euerie man, that all men may knowe his worke.

Then the beafts go into the denne, and remaine in their places.

The whirle wide cometh out of y South, and the colde from the f North winde.

At the breath of God the foift is giuen, & the breadth of the waters is made narrowe.

Hemaketh also the cloudes to h labour, to water the earth, & fcareth the cloude of his light.

And it is turned about by his gouerne-mét, that thei may do whatsfueuer he commandeth them vpon the whole worlde:

Whether it be for his puniſhment, or for his land, or of mercie, he cauſeth it to come.

Hearken vnto this, o Iob: ſtand and conſider the wonderous works of God.

Didſt thou knowe when God diſpoſed them and cauſed the light of his cloude to ſhine?

Haſt thou knowne the a varietie of the cloude, & the wonderous works of him, that is perfect in knowledge?

Or how thy clothes are a warme, when he maketh the earth quiet through the South winde?

Haſt thou ſtretched out y heauens, which are ſtrong, & as a molten g glaſſe?

Tell vs what we ſhall ſay vnto him: for we can not diſpoſe our matter becauſe of darkeneſſe.

Shall it be a ſilence to him when I ſpeake? or ſhall my ſpeake when he ſhall be a deſtroied?

And now men ſee not the light, for which ſhineſh in the cloudes, but the winde paſſeth and clenſeth them.

The brightneſſe cometh out of y North: the praiſe thereof is to God, which is terrible.

It is the Almightye: we ca not finde him out: he is excellent in power & iudgement, & abundant in justice: he a afflicteth not.

Let men therefore feare him: for he wil not regarde any that are wise in their owne conceit.

CHAP. XXXVIII.

God fpeaketh to Iob, and declareth the weakenes of man in the confideration of his creatures, by whofe excellencie the power, millice and providence of the Creator u knownen.

1 Then answered the Lord vnto Iob out of the a whirle winde,
& faid,

2 Who is this that b darkeneth the counfel by wordes without
knowledge?

3 Gird vp now thy loynes like a man: I c wil demande of thee
and declare thou vnto me.

4 Where waft thou when I layed the c fundacions of the earth?
declare, if thou haft vndeftanding,

5 Who hathe layed the meafures thereof, if thou knoweft, or
who hathe ftretched the line ouer it:

6 Where vpon are the fundacions thereof fet: or who layed the
corner ftone thereof:

7 When the ftarres of the morning c praiseded me together, and
all the f children of God renoyed:

8 Or who hathe fhut vp the fea with dores, when it yffued and
came for the at out of the wombe:

9 When I made the cloudes at a couering thereof, and darkenes
at the s fwadeling bandes thereof:

10 When I fabliffed my commandement vpon it, and fet barres
and dores,

11 And faid, Hetherto fhalt thou come, but no farther, and here
h fhal it flaye thy proude waues.

12 Haft thou commanded the i morning fince thy dayes? haft
thou caufed the morning to knowe his place?

13 That it might take holde of the corners of the earth, and that
the wicked might be a ftaken out of it?

14 It is turned as clay to facion, f & all ftand vp as a garment.

15 And from the wicked their light fhalbe taken away, and the
lie arme fhalbe broken.

denne, as verft to: i Th winto rise, finee then waft bore? b Who
husing in the night thne gurn to wckednes, can no abide the
light but hide them fclues. 1 The earth which ftoned in the

night to hane no forme, by the rifying of the fume at at it were created a news, and all things therein clad waft newe beaute.

Nn.i.

g Mathe j God nede that anor fhalde ni him when ma mur-
mereth agail him? f If God wol- de deftroie a man, fhalde he
reprint? f The cloude floppeth the fhing of y fume, they not ca
not fe it all the winde ha- ue chafed a- way y clouder and if
man be not able to at- tente to the knowledge of thef things,
how much leffe of Gods judgement? i In Shewve,
goldenmenig fare wether and cleare as golde u Meaning,
withoucaus. Chap. XXXVIII. a That his wordes might hate
greater maietit, and y Iob might knowe with whome he fnd to
do. b Which by fcking out the fceret confelof God by mans
reafon, maketh it more obfou- re & Sheweth his owne folie c
Becaufe Se had wifred to difpute with God, Chap. 36. c God
reafon- eth with him to declare his rafknes. d feig he col- de
noindge of thofe thlge, w were done fo long before he was
boron, he was not a- ble to chare- head all Gods wodker, much
be leffe the ferret courts of his judgement. e The ftarres and
domme creatures are fhal or praise God, becaufe his power,
wifdome and goudueis mo- nifeth fthouf therom. f Meaning,
the Angels. g As though y great fea were but as a lute babe in
the hands of God to turn to it fro h That is, Gods decree and
common-

The secret works of God. Iob.

Gods mercie & power 1224

16 Hast thou entred into the bottomes of the season hast thou walked to seize out the = depth?

17 Have the gates of death bene opened vnto thee: or hast thou fene the gates of the shadow of death?

18 Hast thou perceived the breadth of the earth? tell thou knowest all this.

19 Where is the way where light dwelleth? and where is the place of darkenes,

20 That thou shuldest receive it in the boundes thereof, and that thou shuldest knowe the paths to the house thereof?

21 Knewest thou it, because thou wast then borne, & because the number of thy daies is great?

22 Hast thou entred into the treasures of the fnoves? or hast thou fene the treasures of the hayle,

23 Which I have hid against the time of trouble, against the day of warre & battel?

24 By what way is the light parted, which scatereth the East winde vpon the earth?

25 Who hath decided the spowtes for the raine? or the way
for the lightening of the thunders,

26 To cause it to raine on the earth where no man is, or in the
wilderness where there is no man?

27 To fulfil the wilde & waste place, & to cause the bud of the
herbe to sprig for the?

28 Who is the father of the raine? or who hath begotten the
dropes of the dewes?

29 Out of whose wombe came the yce? who hath ingedred
the frost of ye heauen?

30 The waters are hid as with a stone: and the face of the depth
is frozen.

31 Cast thou restraine the swere influences of ye Pleiases? or
loose the bands of Orion?

32 Canst thou bring forth the Mazzaroth in their time? canst thou
also guide Arcturus with his bones?

33 Knowest thou the course of heauen, or canst thou set the rule
thereof in ye earth?

34 Canst thou lift up thy voice to y clouds that the abundance
of water may cover thee?

35 Cast y fende the lightnigs that thei may walke, & say vnto thee, lo, here we are?

36 Who hathe put wildome in the cines? or who hathe giuen ye heart understanding?

37 Who can number cloudes by wildome? or who can cause to cease the botrels of heauen,

38 When the earth groweth into hardenes, and the clottes are fast together?

CHAP. XXIX. The bountie and providence of God, which extendeth even to the yong rauens, gineth man ful occafion to put his ciffidence in God, ye lab confideth & thibiteth him self. W It thou hunt the praye for the lyon? or fil the appetite of lyons whelpes,

1 When they couche in their places, ye remain in the couert to lye in vaite?

2 Who prepareth for the rauens his meat, when his byrdes crye vnto God, wandering for lacke of meat?

3 Knowest thou the time when the wilde goates bring for the yong for doest thou marke when the hindes do calue?

4 Canst thou number the moterhs that they fulfil? or knowest thou the time whe they bring for the?

5 They bowe them felues: they bruise their yong and cast out their forowes.

6 Tei their yong waxe fat, and growe vp with corne: they go for the and returne not vnto them.

7 Who hathe set the wilde asse at liberties or who hathe loosed the bondes of the wilde asse?

8 It is which haue made the wilddenes his house, and else fair places his dwellings.

9 He derideth the multitude of the cities he heareth not the crye of the driuer.

10 He feketh out the mountaine for his pasture, & fearcheth after euerse grene thig.

11 Wil the vnicorne s ferue thee? or wil he tary by thy crybbe?

12 Canst thou binde the vnicorne with his band in labour in y fortowe? or wil he plowe the valleis after thee?

13 Wilt y trist in him, because his strength is great, and cast of thy labour vnto him?

14 Wilt thou beleue him, that he wil bring home thy fede, and gather it vnto thy barne?

15 Hast thou giuen the pleasant wings vnto the peocokes? or wings & fethers vnto the oftriche?

16 Which leaueth his egges in the earth & maketh them hote in the dust,

17 And forgetteth that the fore might scater them, or that the wilde beast might breake them.

18 He sheweth him self cruel vnto his yong ones, as they were not his, and is without feare, as if he trauailed in valne.

19 For God hathe deprived him of wildome, & hathe giuen him no parte of vnderstanding.

20 When time is he mounteth on hye: he mocketh the horse and his rider.

21 Hast thou giuen the house strength? or couered his necke with neying?

22 Hast thou made him afraid as the grass hope: his strong neying is fearful.

23 He diggeth in the valley, & reioyceeth in his strength: he goeth for the to mete the harness man.

24 He mocketh at feare, & is not afraid, & turneth not backe from the swode,

25 Thogb the quiner rattle against him, the glittering

b Read Pish 147:9.

c He chiefly maketh menal on of wilde goates & hinde,
because they brig for the their yong with mode diffiutius. d
This is, how long they go w yong? e This bring for the with
great diffi-utias.

f That is, the baren gronde where no good fentes growe.

g It is possible to make the vnicorneme? signifying that if man
can not rule a crama-re, that it is much more impossible ye he
shulde ap-pone the wil-dome of God, whereby he goetheth all
the worlds.

h That writes ye the oftrich co-nereth her eg-ges in ye fend,
and because ye coferey is ho-te and the sin-ne fill kepeth them
yearns, they are haz-ehed

i If he shulde take care for them

k That is, to bane a care, & natural effect on power his yong

l When the yong oftrich is grouen vp, he out moneth the house
in That is, gi-nd hi courage? which is more by neying and
shaking his mane, for w his breath co-nereth his necke.

q He beureth w his house.

Iobs repentance.

Iob.

He so rid- dech & groide that is femeth nothing, vnder him

That is whd colde cometh, to flie into the warme coun- tries.

Is this the way for a man that will lear- ne to strue & God?
which thing he repro- uth in Iob Whereby he showeth that he
repented, & defired pardon for his faeces.

Chap. 21.2.

a Signifying that they that refuse them felter, cond- ence God
as in- just b Meaning, & shawe were g- pre unto God, and
belonged to no man c Canse them to dye if thou canst d
Proving he- reby & who- foreer attrib- to him self power, &
whistle to fa- ne him self, mateth him self God e That beall is
thought to be the aliphate, or some other, & is unknown f
Whome I made afuel as thee. g This consi- deth the pro- uldice
of God toward maifor if he were gi- man to deno- ve as a lib,
no- thing were a- ble to refit him or conste him.

glittering speare and the shield.

17 He o swalloweth the grounde for fear- cenes and rage, and
he beleueth not that it is the noyse of the trumpet.

18 He faith among the trumpets, Ha, ha: he smelleth the battel
a farre of, and the noyse of the captaines, and the shouting.

19 Shal the hauke flie by thy wildome, fret- ching out his
wyngs toward the v South

20 Doeth the egle mount vp at thy coman- dement, or make his netkon hye?

21 She abideth and remaineth in the rooke, euen vpon the top of the rooke, and the tower.

22 From thence she spieth for meat, and her eyes beholde a farre of.

23 His yong ones also fucke vp blood: and where the slaine are, there is she.

24 Moreouer the Lord spake vnto Iob, and said,

25 Is this to a learne to striue with the Almightye? he that reproueeth God, let him answer to it.

26 Then Iob answered the Lord, saying, 27 Beholde, I am v vile: what shal I answer thee? I will lay mine hand vpo my mouth.

28 Once haue I spoken, but I will answer no more, ye a twife, but I will proceed no far- ther.

CHAP. XI.

2 How weak man power is, being compared to the work of God: 10 Whose power appeared in the creation, and governing of the great beasts.

1 A Gaine the Lord answered Iob out of the whirlwind, and said,

2 Gird vp now thy loynes like a man: I wil demade of thee, & declare thou vnto me. 3 Wilt thou difanul my judgement or wilt thou condemne me, that thou mayest be justified?

4 Or hast thou an arme like God? or doest thou thunder with a voyce like him?

5 Decke thy self now with b maiestie and excellence, & araye thy self with beautie and glorie.

6 Cast abroad the indignacion of thy wrath, and beholde enesto one that is proude, and abafe him.

7 Loke on euerie one that is arrogant, and bring him low: and destroy the wicked in their place.

8 Hide them in the dust together, & binde their faces in a secret place.

9 Then wil I confesse vnto thee also, that thy right hand can d faue thee.

10 Beholde now e Behemoth, (whome I made f with thee) which eateth a graffe as an oxe.

11 Beholde now, his strength in his loines, and his force is in the nauil of his belly.

12 When he taketh pleasure, his taile is like a cedre: & sinews of his stones are wrapt together.

13 His bones are like statues of braffe, and his small bones like statues of yron.

14 b He is the chief of the wayes of God: he that made him, wil make his sword to approche vnto him.

15 Surely the mountaines bring him for the graffe, where all the beasts of the field playe.

16 Lyeth he vnder the trees in the couert of the rede and fennes?

17 Can the trees couer him with their sha- dowe? or can the willowes of the riuer co- paffe him about?

18 Beholde, he spoileth the riuer, and ha- seth not: he trusteth that he can drawe vp Iorden into his mouth.

19 He taketh it with his eyes, and thrusteth hu nofe through whatsfœuer meteth him.

20 Canst thou draw out Liuiathan with an hooke, and with a line which thou shalt cast downe vnto his tongue?

21 Canst thou cast an hooke into his nofe canst thou perse his sawes with an angle?

22 Wil he make manne in prayers vnto thee, or speake thee
faute?

23 Wil he make a covenant with thee? and wilt thou take a him
as f cruant for euer?

24 Wilt thou play with him as with a bird? or wilt thou binde
him for thy maides?

25 Shal the companions banket with him? shal they deuide
him among the mar- chants?

26 Canst thou fill the basket with his skin- ne? or the
fishpanyer with his head?

27 Laye thine hand vpon him: remember the battel, and do
nomore fo.

28 Beholde, v his hope is in vaine: for shal not one perish euen
at the fight of him?

CHAP. XII.

1 By the greatness of the musfire Limiathan God sheweth he
greatness, and he power, which nothing can be said.

2 None is so fescue that dare shire him vp. Who is he than that
can stand before me?

3 Who hath prevented me that I should make an end? All
under heaven is mine.

4 I will not keep silence concerning his parts, nor his power,
nor his comely proportion.

5 Who can discover the fold of his garment? who shall come
to him with a double bridle?

6 Who shall open the doors of his face? his teeth are fearful
round about.

7 The majesty of his scales is like strong shields, and are sure
sealed.

8 One is set to another, that no wind can come between them.

9 One is joined to another: they strike together, that they can
not be fondled.

10 His nostrils make the light to shine, & his eyes are like eye
lids of the morning.

11 Out of his mouth go lamps, and sparks.

b He is one of the chiefest workers of God among ye beasts. 1
Though man dare not come near him, yet God can kill him.

b He drinketh at leaf-rose, and feareth no boy

I Meaning, the whale.

m Bacusfe be feareth lest them shulled take him

o To do thy bultines, & be at thy coman- dement?

o If thou en- ce consider the danger, thou wilt not medle with him. p To wit, that trusteth to sa- ke him.

a If none dize shud against a hule, which is but a cree- ence, who is able to cleave with God the Creator?

b Who hathe taught me to accomplish my works?

c The partes, and members of the whale. d That is, who dare pul of his skinne?

e Who dare put a bridel to his mouth? f Who dare loke to his mouth?

g That is, en- seth one sta- nes of lyre.

Iobs repentance.

Iob.

His felicitis 1224

kes of fyre leape out.

21 Out of his nostrelles cometh out fmoke, as out of a boyling pot or caldron.

22 His breath maketh the coles burne: for a flame goeth out of his mouth.

23 In his nickerremaineth strength, & h labour is reiefted before his face.

24 The members of his bodie are ioyned: they are strong in them felues, and can not be moued.

25 His heart is as strong as a stone, and as hard as the nether millstone.

26 The mightie are afraid of his maifitie, and for feare they faint in them felues.

27 When the fworde doeth touche him, he wil not rife vp, nor for the speare, dart nor habergeon.

28 He eftemeth vron as strawe, and hrafte as rooten wood.

29 The archer can not make him flee: the stones of the fling are turned into stubble vnto him.

30 The dartes are counted as straw: and he laugheth at the fhaking of the speare.

31 Sharpe stones are vnder him, and he spreadeth sharpe things vpon the myre.

32 He maketh the depthco b byle like a pot, and maketh the fea like a pot of oyne- ment.

33 He maketh a path to i fhine after him: one wolde thinke the depth as an hore head.

34 In the earth there is none like him: he is made without feare.

35 He beholdeth = all his things: he is a King ouer all the children of pride.

CHAP. XIII.

6 The repentance of Iob. 9 He prayeth for his friends. 10 His goodi are reftored double vnto him. 11 His children age and death.

1 Hen Iob answered the Lord, and faid,

2 I knowe that thou canft do all things, and that there is no a thought hid from thee.

3 Who is he that hideth counfel without knowledge? therefore haue I fpoke that I vnderftode not, euen things to wonder ful for me, 4 and which I knewe not.

4 Heare, I befeche chee, and I wil fpeake: I wil demande of thee, 5 and declare thou vnto me.

6 I haue a heard of thee by the hearing of the earo, but now mine eye feeth thee.

6 Therefore I abhorre my felf, and repent in duft and afhes.

7 Now after that the Lord had fpoken thefe wordes vnto Iob, the Lord alfo faid vnto Eliphaz the Temanite, My wrath is kindled againft thee, and againft thy two friends; for ye haue not fpoke of me? thing that is right, like my feruant to Iob.

8 Therefore take vnto you now feuen bul- lockes, and feuen rams, and go to my fer- uant Iob, & offer vp for your felues a burne offering, and my feruant Iob fhall pray for you: for I wil accept him, left I fhulde put you to fhame, becaufe ye haue not fpoke of me the thing, which is right, like my feruant Iob.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord had faid vnto them, and the Lord accepted Iob.

10 Then the Lord turned the i captiui- tie of Iob, when he prayed for his friends: alfo the Lord gaue Iob twife fo muche as he had before.

11 Then came vnto him all his brethren, and all his fifters, and all they that had bene of his acquaintance before, and did eat bread with him in his houle, and had compassion of him, and comforted him for all the evil, that the Lord had brought vpon him, and euerie man gaue him a piece of money, & euerie one an earring of golde.

12 So the Lord bleffed the laft dayes of Iob more then the left:
for he had fourte- ne thoufand fhepe, and fix thoufand ca- mels,
and a thoufand yoke of oxen, and a thoufand fhe affes.

13 He had alfo feuen fonnes, and thre dau- ghters.

14 And he called the name of one = Iemi- māh, and the name
of the fecond a Ke- ziāh, and the name of the thirde o Keren-
happūch.

15 In all the land were no women founde fo faire as the
daughters of Iob, and their fa- ther gaue them inheritance
among their brethren.

16 And after this lized Iob an hundredth and fourtie yeres, and
fawe his fonnes, and his fonnes fonnes, euen foure
generacions.

17 So Iob dyed, being olde, & ful of dayes.

f Ten toke-ls hand an evil caffé, in y you comforted him by his
out- ward affliction and not com- forted him by my mereles. g
Who had a good caffé, but handed at evil. h When you have
reconci- led your fol- ues to him for the feures that you have
com- mitted again him, he fhall pray for you, & I wil feue him i
He delivered him out of the affliction whe- rem he was.

k That is, all his barred, read: Chap. 19, 19.

10, Loufe, w many p ma- que.

l God made him twife fo riche in cunef as he waunfo- re, &
gaue him as manne chil- dren, as he had taken from him.

m That is, of long life, of beautiful as f day. n As pleafine as
caffia, or fome fpfen. o That is, the horne of beau- tie.

THE

2 His fhame is fo hard, that he lieth with an groan, calfe on the
ftones with the myre. 3 Refeche me leath f fea to fame as a bul-
led by his wil bowing, of his he fpoweth mater in feith
abundance, as is wolde fome that the fea boyled. 4 That is, a
white froth, & fhale fteume before him. 5 He despl. feth all
ofter befeche, & men- feure, & in the premdest of all ofthem.
Chap XIII. a yee chught fo fecret, but then doeth fe & a, not
only thing that f fhale, be then confteft is to pafh. b Is there
quic by? I fee this God laid toffe charge, Chap. XIII. c I chfefe
he- flin mink fmo fence, and that I fpoke I will me whirl. d He
fheouth that he wilfe God fchute to latree of him. e I knowe
that only before by heareft; he now offe will confteft as myfefe
what f me to me, that I may reftege my felf our the ftones.

THE PSALMES

of Dauid.

THE ARGUMENT.

This book of Psalmes is set forth the unto us by the belie God to be esteemed as a most precious treasure, wherein all things are contained that appertine to true solícite: as well in this life present as in the life to come. For the riches of true knowledge, and heahemile wisdom are here set open for us, to take thereof most abundantly. If we wode know the great, and his majestic of God, here we may so the brightness thereof shine most clearly. If we wode see his incomprehensible wisdom, here is the whole of the same profession. If we wode comprehend his inestimable boisture, and approche nere thereunto, and sit your hands with that treasure, here we may have a most likely, and comfortable taste thereof. If we wode know wherein standeth our saluation, and how to attine to life everlasting, here is Christ our only redemer, and mediator most evidently described. The riche man may leave the true rise of his riches. The poore man may synde for contentation. He that will reoyce, shall know the true rose, and how to keep measure therein. They that are afflicted and oppressed, shall so wherein standeth their comforte, and how they oght to praise God when

he sendeth them deliverance. The wicked and the persecutors of the children of God shall so how the hand of God is ever against them: and though he suffer them to prosper for a while, yet he brideeth them, in so much as they can not touche an heere of ones head, except he permit them, and how in the end their destruction is most miserable. Briefly, here we have most present remedies against all tentations, and troubles of mind and conscience, so that being well practised herein, we may be assured against all dangers in this life, live in the true stare, and love of God, and at length attine to that incorruptible crowne of glorie, which is laid up for all them that love the comming of our Lord Jesus Christ.

Or, Praises, according to the Purposes; and were chiefly Institute to praise, and give thanks to God for his benefits. They are called the Psalmes, or Says of Dauid be, and the more parts were made by him.

PSALME I.

Whether it was Esfaras, or any other that gathered the Psalmes into a body, it semeth he did for this Psalme first in manner of a preface, to exhorde all godless men to studie, and meditate the heahemile wisdom. For the effect hereof is, That they be blessed, which give them selues wholly all their life to the holy Scriptures. And that the wicked consumers of God,

though they some for a while happen, yet at length shall come to miserable destruction.

When I man hathe good on- ce place to o- mit counsel, or to his own cheapishence, he beginneth to forget him self in his sin, & so falleth in to comfor of God, which attempt to ex- lect the fact of the cormers. Deut. 6. 6. Ioh. 1. 8. Pro. 6. 20. In the holie Scriptures. Lore. 17. 8. Gods chil- dren are so morthed & her with his great, whar- to our cometh vise them, ten dish to their saluation. Though the wicked some to leave the swings shall not rise nor stand in the compn ble, when they get to know it

Leffed is the man that deeth not walke in the counsel of the wicked, nor stand in the way of sinners, nor sit in the fear of the corme-ful:

But his delibe is in the

Law of the Lord, & in his Law doeth he meditate it and night.

For he shall be like a tre planted by the ruers of waters, that will bring forth her fruce in due feafon: whose leafe shall not fade: so whatfoeuer he shall do, shall prof- per.

The wicked are not so, but as the chaffe, which the winde drueeth away.

Therefore the wicked shall not stand in the Judgement, nor sinners in the assem- ble of the righteous.

For the Lord knoweth the way of the righteous, and the way of the wicked shall perish.

ing in this world, yet the Lord demeth them doone that the shall not rise nor stand in the compn of the righteous. But suf- ble, when they feel Gods wealth. Doeth approne and prosper, like as yet to know it to reprove and resist.

PSALM. II.

The Prophet Daud releyceeth that notwithstanding his enemies rage, yet God will obtinue his kingdoms for

ever & adduce it even to the end of the worlds, so And therefore exhorteeth Kings and rulers, that they wode humbly submit them selues under Gods yoke, because it is in vain to refute God. Herein it figured Christ's kingdoms.

Why do the heathen rage, & the people murmur in vain?

The Kings of the earth band them selues, and the princes are assembled together a- gainst the Lord, and against his Christ.

Let us break their bands, and cast their cords from us.

But he that dwelleth in the heauen shall laugh: the Lord shall have the in derisio.

Then shall he speake vnto them in his wrath, & vexe them in his fore displeafure, saying.

Even I haue fet my King vpon Zion mi- ne holie mountaine.

I wil declare the decree: that is, the Lord hathe said vnto me, Thou art my Sonne: this day haue I begotten thee.

Aske of me, & I shall giue thee the heath for thine inheritance, and the cendes of the earth for thy possession.

Thou shalt kruish them with a sceptre of yron, & breake them in pieces like a pot- ters vessel.

Be wise now therefore, ye Kings: be learned ye Judges of the earth.

Serue the Lord in feare, and reioyce in trembling.

Kisse the Sonne, lest he be angrie, and ye perish in the waue, when his wrath shall

Nn.iii.

me. In sign of homage. When the wicked shall say, Peace & re- lie, coming yet to be but in the midway of their purposes, then shall dethroth isdenly come. Thufa. 6. 1.

The conspl- racte of Gen- cies, I murmur ring of the te- wes, & power of Kings can not prentille a- gainst Christ. All. 6. 23.

Or, anointed. Thus the wicked say, they will cast of the yoke of God & of his Christ.

Prout. 1. 26. Gods ple- gues wil de- libe that in resisting his Christ, they fought against him.

To shews that my voca- tion to the kingdoms is of God.

All. 13. 23. Or. 1. 4. That is to say, as cou- ching unto knowledge, be cause it was first time that Dauid apper- ted to be ele- sed of God. So is it appli- ed to Christ to his first com- ming & manu- festith to the worlds.

Not only sewn but the Gentiles, also.

Tene. 2. 29. He exhor- ter all rulers to repent in to-

Defuerance is of the Lord. Psalmes.

Pacience in affliction 1/1224

suddenly burne, blessed are all that trust in him.

PSAL. III.

1 David drive for the of his king some, was greatly remitted in mind for his James against God: 4 And therefore called upon God, & wuxeth before through my promises against the great

railings and terriers of his enemies, you, against death, to say, which he saw present before his eyes. 7 Finally he reveyeth for the good success, that God gave him, and all the Church.

A Psalme of David, when he fled from his sonne Absalom.

a This was a token of his stable faith, that for all his troubles he had his recourt to God. b Selah here signifeth a lifting vp of the voyage, to confess to consider the sentence, as a thing of great importance.

c When he considered the return of Gods paumes, and tried the same, his truth increased marvelously.

d In the dangers never so great or insane, yet God hath our measures to deliver his.

a. Among the that was appointed to sing the Psalmes, and to play on the instruments, one was appointed chief to set a tone, & to begin with had the charge, because he was most excellent, and he begs that Psal on the instruments called Negindish, near some such called.

b. Then I set a defender of my mit cause, a kache of made one body: &c. that shila your selues noble to this world.

c. Though your enterprises please you not, turn so much, yet God will bring them to, ought.

for King, that walteth in his vocation. g. For feast of Gods
Judgement. h. Cease your rage. i. Some God purely and not
with outward ceremonies. k. The multitude foke worldlie
watch, him David feteeth his felicitive in Gods famous.

I Ord, how are mine aduersaries a increased, how manie rise
against me?

Manie faye to my foule, There is no helpe for him in God. b
Selah.

But thou Lord art a buckler for me: my glorie, and the lifter vp
of mine head.

Idid call vnto the Lord with my voyee, and he heard me out of
his holie moutaine. Selah.

Elaied me downe & slept, and rose vp-againe: for the Lord
fufteined me.

I wil not be afrayed for c teet thousand of the people, that
f hulde befet me tound about.

O. Lord, arife: helpe me, my God: for thou hast fmitten all
mine enemies vpon the cheke bone; thou hast broken the teeth
of the wicked.

4 Saluacio belongseth vnto the Lord, & thy blefking is vpon
thy people. Selah.

PSAL. III.

When Saul persecuted him, he called vp's God, trusting moſte
aſſurdly in his primes, and therefore boldly reproach his
enemies, who wilfully refitted his dominion, 7: And finally
preferreth the faume of God beftowall worldelie treasures.

a To him that excelleth on Negindith. A Psalme of David.

I Eare me when I call, b & God of my righteousness: thou haſt
fet me at libertie, when I was in diftret: haue mercie vpon me
and he arken vnto my prayer.

O ye ſonnes of men, how long wil ye tume my glorie into
fhaume, e louing va-nitie and feking lyes? Selah.

For be ye fure that the Lord harhe chofen to him ſelf a godlie
man: the Lord wil heare when I cal vnto him.

8 Tremble, and finne not: examine your owne heart vpon your
bed, and be h ftill. Selah.

9 Offer the ſacrifices of righteousness, and truſt in the Lord.

Manie faye, Who wil fhew vs anie good? but Lord, lift vp the
light of thy countenance vpon vs.

Thou haſt giuen me more ioye of heare, then they haue had,
when their wheat and their wine did abunde.

I wil laye me downe, & alfo flepe in pea.

For feast of Gods Judgement. h. Cease your rage. i. Some God purely and not with outward ceremonies. k. The multitude foke worldlie watch, him David feteeth his felicitie in Gods famous.

ce: for thou, Lord, lonely makeft me dwel in fauetie.

PSAL. V.

1 David oppressed with the crueltie of his enemies, and fearing greater dangers, called to God for fucour, shewing how requifite it is that God fhulde puasth the malice of his aduersaries. 7 After being assured of prosperous fucues, he conceneth comfort, 12 Concluding that when God fhall deliuer him, others alfo fhall be partakers of the fame mornes.

To him that excelleth vpon Nebilleth. A Psalme of David.

1 H Eare my wordes, & Lord: vnderftand my a meditation.

2 Hearken vnto the voice of my crye, my King & my God: for vnto thee do I praie.

3. Heare my voice in the morning, & Lord: for in the morning will I direct me vnto thee, and I wil b wait.

4. For thou art not a God that loueth wickednes: nether fhall euil dwel with thee.

5 The foolifh fhall not ftand in thy fight: for thou hateft all
them that worke iniquitie.

6 Thou fhalt deftroy them that fpeake lyes: the Lord wil
abhorre the bloodie man and deceitful.

7. But I wil come into thine houfe in the multitude of thy
mercie: & in thy feare wil I worfhip towarde thee: holie
Tople.

8 Lead me, & Lord, in thy righteousness, becaufe of mine
enemies: make thy waie plaine before my face.

9 For no craftancies in their mouth: with-in, there are very
corruption: their throte is an open fepulche, & they flatter with
their tongue.

10 Deftroye them, & God: let them & fall from their counsels:
caft them out for the multitude of their iniquities, becaufe they
haue rebelled againft thee.

11 And becaufe let all them that truſt in thee, reioyce & triumphe
for euer, couer thou them: and let them, that loue thy Name,
reioyce in thee.

12 For thou Lord wilt bleſſe the righteous, & with fauour wilt
compaſſion him, as with a ſhield.

PSAL. VI.

1 When David by his fames had prouikid Gods wrath, and now
felt not waly he hand against him, but alfo concuud: the
horrors of death ever-lating, he defireth forgiveness. 6
Bewailing that if God teke him awaite in his indignation, he
fhulde lacke occasion to praise him as he was wont to do, wha-
let he was among men. 9 Then fuddenly feling Gods mercie,
he sharply rehuketh his enemies which revoy-ced in his
affliction.

To him that excelleth on Negindith vpon the eighte tune, A
Psalme of David.

1 O Lord, a rebuke me not in thine angre, nether chaftife me in
thy wrath.

1 This word in Ebrew may be referred to God, as it is here
transla-teic, or to Da-uid, figuifying that he fhallie dwel as iop-
fully albus, as if he had manie about him, becufte the Lord is
writh him.

10, a moftel toftomnes to tune.

a That is, my vehemels prai-ce and fierce complaint &
fighings.

b With pacien-te & truft til I be heard. c Seing that God of
nature haeeth wic-kednes he muft nedes pa-nifh the wic-ked &
fauethe godlie.

d Which fine mofte regigly after their cer-nal affections. e1
deepeth of his texta-tions he pur-teeth his ful co-fidice in God.
f becuft f art self, there-fore lead me out of the di-gers of
mane enemies.

Rom. 5. 23.

10, cease thro to crye. g Let thre de-uifes come to noghe.

h Thy favour towards me fhall conifume the faith of all others.

10, give god facriffe. i So that he fhall be fafe fro all digers.

Jer. 10. 24. a Thogh I de feure defireth: on, yet let thy mercie
pinn my frailtie.

a Hane

Dauids righteousnes.

Palmes. Mans dignitie.

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b For my whole strength is abated. c His confec- tion is also
tou- ched with the fever of Gods judgement

d He lament- eth that occa- tion should be taken from him to
praise God in the Congre- gation

Or, what eye is there as it were with a cover e God tendeth
comfort and children in af- fort, that we may trample over our
one- ness.

f When the wicked throoke that the god- lie shalperish, God
delime- reth them said denly and de- froyeth their enemies.

Or, made of ours Or, accused I. 2 Sam. 10, 7.

a He deftreth God to deft- ner him from the rage of cruel Saul
b Wherewith Chath chas- geth me

c If I reuren- ced not Saul for affixtures fake & preste- ned his
life, 1 Sam 16, 8.

d Let me not only dye, but be dishonored for ever.

e In promsing me & kingdom

f Not only for mine, but for thy Church fake deft- re the powe-
g At touching my be-turno- toned & the name enemies

2 Haue mercie vpon me, & Lord, for I am weake: & Lord
heale me, for my bo- nes are vexed.

3 My foule is also fore troubled: but Lord how long wilt thou
delay

4 Returne, & Lord: deftuer my foule: faue me for thy mercies
fake.

5 For in death there is no remembrance of thee: in the graue
who shal praise thee

6 I fainted in my mournig: I cause my bed euery night to
swimme, & watter my cou- che with my tears.

7 'Mine eye is dimmed for defpite, & sunke in because of all
mine enemies.

8 Awaie from me all ye workers of ini- quitie: for the Lord
hathe heard the voyce of my weping.

9 The Lord hathe heard my petition. the Lord wil receiue my
praier.

10 All mine enemies shal be confunded & fore vexed: thei shal
be turned backe, and put to shame & suddenly.

P S A L. VII.

1 Being falsely accused by Chath one of Sauls kins- emen, he
calleth to God to be his defunder. 2 To who- me he
commendeth his innocence, 3 First shaming that his
conscience did not accuse him of aane eud toward. Saul 14
'Neur that it touched Gods glorie to awar- de sentence against
the wicked. 15 And so entring into the consideration of Gods
mercies and promes, he wuxeth bolde and deredeth the vasne
enterprise of his enemies, 16 Threatening that it shal fall in
their owne sucke that which they haue purposed for others.

7 Shigason of Daud, which he sang vnto the Lord, concerning the 'wordes of' Chath the sonne of I emm.

1 O Lord my God, in thee I put me trust: faue me from all that persecute me, and deftuer me.

2 Left a be deutoue my foule like a lion, and teare it in pieces, while there is none to helpe.

3 O Lord my God, if I haue done this xiang: if there be aane wickednes in mi- ne hands,

4 If I haue rewarded euil vnto him that had peace with me, (yea I haue deftuer- ted him that vexed me without caufe)

5 Then let the enemies persecute my foule & take it: yea, let him treade my life dow- ne vpon the earth, and lay mine honour in the duft. Selah.

6 Arife, & Lord, in thy wrath, and lift vp thy selfe against the rage of mine ene- mies, and awake for me according to the iudgement that thou hast appoin- ted.

7 So shal the Congregation of the people compasse thee about: for their fakes there- fore & returne on his.

8 The Lord shal judge the people: judge thou me, & Lord, according to my & righ- teousnes, and according to mine innocen-

cise, that is in me. 9 Oh let the malice of the wicked come to an end: but guide thou the usft: for the righteous God tiyeth the hearts and reines.

10 My defence is in God, who preferueth the vpright in heart.

11 God iudgeth the righteous, & him that contemneth God, euerie day.

12 Except his turne, he hathe whet his fwoide: he hathe bent his bowe and made it readie.

13 He hathe also prepared him deadly wea- pons: he wil ordeine his arrowes for them that persecute me.

14 Beholde, he shal trauall with wicked- nes: for he hathe conceiue mischief, but he shal bring for the a lye.

15 He hathe made a pit and digged it, and is fallen into the pit that he made.

16 His mischief shal returne vpon his ow- ne head, and his crueltue shal fall vpon his owne pate.

17 I wil praise the Lord according to his righteousnes, and wil sing praise to the Name of the Lord moste high.

P S A L. VIII.

1 The Prophet considering the excellent liberalitie and fethetic providence of God towards man, whome he made, as it were a god ouer all his workes, decth me mely gue great throokes, but is astonished with the admiration of the same, as one nothing able to com- passe fuche great mercies.

To him that excelleth on Gutiith. A Psalms of Daud.

2 O Lord our Lord, how excellent is thy Name in all the worlde! which hast set thy glorie aboue the heauens.

3 Out of the mouth of babes and sucke- lings hast thou ordemed si ength, becau- se of thine enemies, that thou mightest shal the enemies and the auenger.

4 When I beholde thine heauens, euen the workes of thy fingers, the moone and the starres which thou hast ordemed,

5 What is man, sey I, that thou art mind- ful of him and the sonne of ma, that thou visseth him?

6 For thou hast made him a little lower the God, and crowned him with glorie and worship.

7 Thou hast made him to haue dominion in the workes of thine hands, thou hast put all things under his fete.

8 All shepe and oxen: yea, and the beastes of the field:

9 The foules of the aire, and the fish of the sea, & that which
passeth through the paths of the seas.

10 O Lord our Lord, how excellent is thy Name in all the
worlde!

P S A L. IX.

1 After he had gveen mankes to God for the sundrie No. 111.

b Thogh they pretend a ushe cause against me, ye God shal
judge their hypocris- ne

1 He deeth co- ciutally call & wicked to re- perce by so- ne
figures of his indgren- ces

2 Except Saul turn his man- de, I dye for he hath bothe men
and wea- ph to deftroy me, Thus confi- derig his great da ge,
he meg- nish Gods grace

15a. 1a. 2. 10b. 11. 12.

d In keping forthfully his promes & me

a Thogh the wicked wold- hide Gods, pre- se, yea & very
babes are sofuciet wmercen of the same Or, shaltified, Or,
confunde.

b It had bene sufficient for him to haue sit for the his glorie by
the heaues, thogh he had not co me so low as to man, which is

but duft e Tonchig his first creation.

d By the tem- poral gifts of mans creation he is led to co- fide:
the bene- sees which he hathe by his regeneration through
Christ

*Destruction of the wicked. Psalmes. The
nature of the wicked.*

Wriplede of the Simeon, or we or, or for the death of Lab- kin
or Grilach. a God is not praised, except the whole glo me be
given to him alone.

b Howfeener y eneme fe- me for a tune tuprenale, yet God
prefer- neeth the sub.

c A derision of y eneme, than mandeh porting but destrucise:
but the Lord wil deliver his, & bring him into judgement. Or,
argue as Judge.

d. Our mife- rises are mea- ses to cause vs to fele Gods prefect
care ones vs.

e. Thoob God strength not. fidently the wrong done to- bis, yet
he fail fresh not the wicked suppa- nished.

f. To the open- assemble of the Church g. For God o-
werthroweth the wicked in their interpre- sed. h. The mercie-
de God tow- and his -famey- muft be decif- red, & the fall of

the wicked muft -alwases be considered. Omnib to wer- nie to be used. j. And premi- fehunt to hel: pe to before- me have felt the world. k. Which thei- men not fearne wichour y fea re of thy jud- gement.

victories that he had fath him again, it his enemies, and also proved by manufide experience how readie God was as had in all his troubles. 14 He being new likewi- fe in danger of new enemies, defireth God to helpe him according to his wants, 17 And to defrey the ma- licious arrogance of his adversaries.

To him that excelleth vpon' Muth Labben. A Psalme of David.

1 I Wil praise the Lord with my whole heart: I wil speake of all thy manuer- lous works.

2 I wil be glad, and reoyce in thee: I wil fing praise to thy Name, do mofte high,

3 For that mine enemies are turned backe: they fhall fall, and perish at thy presence.

4 For b thou hast maintained my right & my caufe: thou art fet in the throne, and iudgeft right.

5 Thou hast rebuked the heathen: thou hast destroyed the wicked: y hast put out their name for euer and euer.

6 c O enemies, destructions are come to a perpetual end, and thou hast destroyed the cities: their memorial is perished with

them.

7 But the Lord fhall fit for euer: he hath prepared his throne for iudgement.

8 For he fhall iudge the worlde incigh- teousnes, or fhall iudge the people with e- quitie.

9 The Lord also wil be a refuge for the d poore, a refuge in due time, even in affli- ction.

10 And thei that knowe thy Name, wil truſt in thee: for thou, Lord, haſt not failed the that feke thee.

11 Sing praises to the Lord, which dwelleth in Zion: ſhewe the people his workſes.

12 For c when he maketh inquisition for blood, he remembreth it, or forgeteth not the complaint of the poore.

13 Haue mercie vpon me, do Lord: conſider my trouble, which I ſuffre of them that hate me, thou that lifeeft me vp from the gates of death.

14 That I maie ſhewe all thy praises within the f gates of the daughter of Zion, or re- ioyce in thy ſaluacion.

15 The heathen are s ſunken downe in the pit, that they made in the net that they hid, is their fote takem

16 b The Lord is knowe by executing iud- gement: the wicked is shared in the worke of his owne hands. Higgaion. Selah.

17 The wicked fhall turne inno hel, or all nations that forget God.

18 For the poore fhall not be alwaie forgot- ten: the hope of the afflicted fhall not pe- rish for euer.

19 Vp Lord: let not man preuaile: let the heathen be iudged in thy fight.

20 Prit them in feare, do Lord, that the hea- then maie know that they are but b men. Selah.

PSAL. X.

1 He complaineth of, the fraude rapine, tyrannie, and all kindes of wrong, which w riddle men vfe, assigning the caufe thereof, that wicked men, being as it were drunken with worldelie prosperitie, and therefore sit- ting aparte all feare and reuerente towards God, thinke they may do all things without controwing. 2 Therefore he callath upon God to fend fame reme- die against thefe deflerat euils, 3 And as length com- forteth him feife with hope of defluerance.

4 V Hy ftandest thou farre of, do Lord, or hideft thee in a due time, ené in affliction?

5 The wicked with pride doeth persecute the poore: let them be takerin the crafts that they haue imagined.

6 For the wicked hathe b made boaft of his owne hearts desire, and the couetous blef- feth him feife the contemneth the Lord.

7 The wicked is fo proude that he feketh not for God: heethinketh alwas, There is no God.

8 His wases alwaie prosper: thy iudgemex are he aboue his fight: therefore defieth he all his enemies.

9 He fateeth in his heart, I fhal neuer be mo- ued, nor be in danger.

10 His mouth is ful of curfing and difceite and fraude: vnder his tongue is mifchief & iniquitie:

11 d He lieth in waire in the villages: in the fecret places doeth he murther the inno- cent: his eies are bent against the poore.

12 He lieth in wait fecretly, enen as a lyon in his denne: he lieth in waire to fpoile the poore: he doeth fpoile the poore, when he draweth him into his net.

13 He crowcheth or boweth: therefore hea- pes of the e poore do fall by his might.

14 He hathe faid in his heart, God hathe forgotten, he hideth awaie his face, or wil neuer fe.

15 f Arife, do Lord God: lift vp thine hand: forget not the poore.

16 Wherefore doeth the wicked contemne God: he fateeth in his heart, Thou wilt not e regarde.

17 Yet thou haft fene it: for thou beholdeft mifchief and wrong, that thou maieft ha- ke it into thine hads: the poore comitteth him feife vnso thee: for thou art the helper of the fatherles.

18 Breake thou the arme of the wicked and malicious: fearche his wuckednes, or thou fhalt finde s none.

19 The Lord is King for euer and euer: the h heathen are destroyed for the of his land.

20 Lord, thou haft heard the desire of the poore: thou prepareft their heart: thou be- deft thine eare to them,

21 To iudge the fatherles and poore, that earthlie man caufe to feare no more.

PSAL.

a so fone an we euer man affliction, we thunke God fshalde helpe vs, but that is not alwases his due time. b The wicked man reoyceeth in his owne luft, he boa- feth when he hathe that he woldache brug geth of his wit & weth, b blefeth him feife, and thus blapheneeth the Lord. Or, fceffeth at. Or, not be

mo- urd because he was never ta- ruft. c The eufihal not
crocheme, Ifa 28, 29, or elt he spea- keeth thus be- cause he
ne- uer felt euils d He sheweth that y wicked fame many
means to hide their crueltie, and therefore eghe more to be
feared.

e By the hy- poerise of the that haue anue rize the poore are
deuoured.

f He calleth to God for hel pe, because wickednes in- fe farre
ouer- growen y God muft now hel- pe or owne. g Therefore y
muft nedes punish this their blafhe- me. h To iudge between
the right and the wrong.

i For y haft veterly destro- ed him. k The hypo- erites, as fu-
che as liue not after Gods law, fhaifed destroyed. l God befeeth
when mis hel pe crafteth. Or, defrey no mer men vpon the
earth.

*The iudgment of the wicked. Psalmes. All
men are vniust. 237 79/1224*

PSAL. XI.

1 This psalme contends two parts. In the first David sheweth
how hard afflicted of tentations he fattened, & in how great
anguish of minds he was, when Saul did persecute him. 4 Then

next he resuyeth that God set him fucceur in his necessities
declaring his justice as well in gnaerung the good, and the
wicked men, as the whole worlde.

To him that excelleth. A Psal. of David.

a This is the wicked coun- sel of his con- nues to him & his
copanions, to detain him from the hope of Gods pmes

b All hope of fucceur is ta- hen aware e Yet am I in- nocent
and my caufe good. d Though all things in earth be out of or-
der, ye God wil execute iudgmente from heauen

e As in the 4e ftrution of Sodom and Gomorpha f Which they
shaldrike e- ues to the oregs, Ezek 23:34-

a Which dare detende the trueth, & shew merce to the
oppreffed b He unceth & Raters of the courie, & hurt him a set
with their tongues then with their weapons c They thmke the
falues a- ble to perfua- de wherfomer they take in hand d The
Lord is mound with the complaints of his, & deli- nereth in the
end from all dangers. e Because the I ordes worde and promes
is true & ruchd- gable, he wil performe it & preferue the poore
from his wicked ge neration f That is, abi- ne, though he were
but one man g For thef fup- ptes & godlie and mannece the
wicked.

1 IN the Lord put I my truft: how fay ye then to my foule, a
Flee to you moun- taine as a birde?

2 For lo, the wicked bend their bowe, and make readie their an
iowes vpó the ftring, that thei may fecerly fhoote at the, which
are vpriht in heart.

3 For the b fundaciós are caft downe: what llathe the c
righteous done?

4 The Lord is in his holie palace: y Lords throne is in the
heauen: his eyes d wil con- fides: his eye lids wil trye the
children of men.

5 The Lord wil trye the righteous: but the wicked & him that
loueth iniquitie, doeth his foule hate.

6 Vpon the wicked he shal taine fhares, e fyer, and brimstone,
& fto: me tempeft: this is the f porcion of their cup.

7 For the righteous Lord loueth righteous- nes: his
countenance doeth beholde y iust.

PSAL. XII.

2 The Prophet lamenting the miserable estate of the peo- ple,
and the decay of all good order, desireth God. Spede- ly to
send fucceur to his children 7 The comforting him self and
when s with the assurance of God, helpe, he co- mendeth the
caft and verriou that God obserueth in ke- ping his promise.

To him that excelleth vpon the eight tune. A Psalme of David.

1 H Eipe Lord, for there is not a godlie man left: for the faithful are failed from among the children of men.

2 They fpeake deceitfully euerie one with his neighbour, b flatterring with their lip- pes, and fpeake with a double heart.

3 The Lord cut of all flattering lippes, & the tongue that fpeaketh proudethings:

4 Which haue faid, e With our tongue wil we preuaille rour lippes are our owne: who is lord ouer vs?

5 a Now for the opprefion of the nedie, & for the fighes of the poore, I wil vp fai- eth the Lord, and wil e fet at libertie him, whome the wicked hathe fnaied.

6 The wordes of the Lord are pure wor- des, as y siluers tryed in a fornace of earth, fined feuen folde.

7 Thou wilt kepe f them, & Lord: thou wilt preferue him from this gentracio for euer.

8 The wicked walke on euerie fide: when they are exalted, s is is a shame for the fonnes of men.

PSAL. XIII.

1 David as it were ouereme with fundrie and newe

afflictions, fleeeth to God as his onely refuge 2 And so at the length being encouraged through Gods promises, he conceiveth most assured confidence against the extreme horrors of death.

To him that excelleth. A Psalm of David.

1 How long wilt thou forget me, & Lord, a while: how long wilt thou hide thy face from me?

2 How long shall I take comfort within my self, having weariness daily in mine heart: how long shall mine enemy be exalted above me?

3 Behold, & heare me, & Lord my God: lighten mine eyes, that I feele not in death:

4 Left mine enemy alone, I have prevailed against him: & they that afflict me, rejoice when I find.

5 But I trust in thy mercie: mine heart shall rejoice in thy salvation: I will sing to the Lord, because he hath dealt lovingly with me.

PSAL. XIII.

He describeth the perverse nature of men, which were so grown in licentiousness, that God was brought to utter contempt 7 For the which thing although he was greatly grieved, yet being

perfuaided that God wolde fand fo- me present remedie, he comforteth him felf & others:

To him that excelleth. A Psalme of David.

1 T He foole hathe laid in his heart, The- re is no God: thei haue b corrupted, and done an abominable worke: there is none that doeth good.

2 The Lord loked downe from heauen vpon the children of men, to fe if there were anie that wolde vnderstand, and feke God.

3 c All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Do not all y workers of iniquitie knowe that they eat vp my people, as they eat bread: they call not vpon the Lord.

5 a There they fhall be taken with feare, becaufe God is in the generacion of the iuft.

6 You haue made e a mocke at the coun- fel of the poore, becaufe the Lord is his truft.

7 Oh giue faluacion vnto f Ifrael out of Zion: when the Lord tumeth the captiu- tie of his people, then Laakob fhall reioy- ce, and Ifrael fhall be glad.

PSAL. XV.

1 This Psalme teacheth on what conditio God did chuse the
Irues for his peculiar people, and wherefore he pla- ced his
Temple among them, which was to the intent that they by
liuing vpreghteily and godly, might wit- nes that they were his
special and holie people.

A Psalme of David.

1 L Ord, who shal dwel in thy Taberna- cle: who shal reft in
thine holie Moü- tayne?

a He desciteth y his afflictio lasted a long time, & y his feith
fuited not b Chaging my purpose as the fickend doeth his
place.

e Which might reme to Gods dictionour, if he did not de- fend
his. d The mercie of God is the cause of our saluacion e Boolie
by the benefices past and by others to come.

Psal. 23. a He sheweth that the cause of all wicked- nes is to
for- get God b There is an- thing but dif- nder & wie- feanes
among them

e David here maketh con- parion betue e he the faithful and
the repro- banche S Paul speaketh the fame of all me naturally,
Rom 3:10 d Where they thmke them selves moste fare

e You mocke them that put their truſt in God

f He prayeth for the whole Church, who- me he is affi- red
God wil deſtuer: for no he has he one- ly can do it.

Ooi.

Who is bleſſed.

Pſalmes. Gods worde brideled him 90/1224

First God re- quereth up- rightneſſe of life, none dolg wel to
others, and thereby ſmith and ſimplicity in our words.

b He that faſt- tereth not the vogo diis in their wicked- neſſe.

c To the bio- derance of his neighbour. d That the ſhal not be
call for the of the Church is hypocriſy.

We, a comrion cuſe.

a He ſheweth that we can not call upon God, except we truſt in
hi b Thigh we c'd not reciche God, yet we muſt behove Gods
gift to the life of his children a Arger of conſcience &
miferable de- ſtruction. d He wode neither by our worde
profes- ſion has been not in much chiſm to theſe idolatries

e Wherewith my porcion is maſtired

f God con- cheth me con- tinually by is arm impenetio g The
faithful are fare to per- ſevere to the end

h That is, I re- ayer boehe in bodie & in foulie i That is chief-
ly ment of Christ, by who- fe resurrection all his mebers hans
immorta- lize h Where God femoreth, there is perfuse fali-
ction.

He that a walketh vprightly and wor- keeth rightcousnes, and
speaketh the trueth in his heart.

He that fclandreth not with his tongue, nor doeth euil to his
neighbour, nor recei- ueh a falfe reporte against his neigh-
bour.

In whose eyes a vile persone is cotem- ned, but he honoreth
them that feare the Lord: he that sweareth to his owne hinde-
rance and changeth not.

He that e giueh not his money vnto v- surie, nor taketh rewat
de against the in- nocent: he that doeth these things, d shal
neuer be moued.

PSAL. XVI.

s David prayeth to God for succour, not for his works, but for
his faiths sake. 4 Trutelling that he hateth all idolatry, taking
God on his for his comfort and folci- tus. 5 Who fuftreth his to
lacke nothing.

9 'Mictation of David.

P Referue me, & God: for in thee do I tuft.

O my foule, thou hast said vnto the Lord, Thou art my Lord:
my b weldoing enten- deth not to thee,

But to the Saints that are in the earth, and to the excellent: all
my delire is in them.

The c forowes of them, that offer to another god, shal be
multiplied: d their offrings of blood wil I not offer; nether
make mecion of their names with my lip- pes.

The Lord is the porcion of mine inhe- ritance and of my cup:
thou shalt main- teine my lot.

The a lines are fallen vnto me in plea- sant places: yea, I haue
a faire heritage.

I wil praise the Lord, who hache giuen me counfel: my f reines
also teache me in the nights.

I haue fet the Lord alwayes before me: for he is at my right
hand: therefore Is shal not slide.

Wherefore b mine heart is glad and my conqueror oyteth: my
flesh also doeth rest in hope.

For thou will not leaue my foule in the giune: nether wilt thou
suffer thine holie one to se corruption.

Thou wilt shewe me the path of life: in thy k presence in the
fulnes of soye: and at thy right had there are pleasures for
euer- more.

PSAL. XVII.

Here he complaineth to God of the cruel pride and ar- rogenic
of 'I, and the rest of his enemies, who thus raged with me
cause giuen on his parte. 6 The- ref are he defteth God to
reuange his innocence, and de- liuer him.

The prayer of David.

Here a the right, & Lord, cōsider my crye: heark: n vnto my
prayer of lips

vnfained.

Let my b sentence come for the from thy presence, & let thine
eyes beholde e- quite.

Thou hast c proued & vifsted mine heart in the night: thou hast
tryed me, & foun- dest nothing: for I was purposed that my d
mouth shulde not offend.

Concerning the works of men, by the e words of thy lippes I
kept me from the paths of the cruel man.

Stay my steps in thy paths, that my fete do not slide.

I haue called vpon thee: furely thou wilt heare me, & God:
incline thine care to me, & hearken vnto my words.

Shewe thy marvelous mercies; thou that art the Sauour of
them that trust in thee, from fuche as a refiftehy right hand.

Kepe me as the apple of the eye: hide me vnder the shadow of
thy wings.

From the wicked that oppiesse me, from mine enemies, which
compasse me rounde about for b my foule.

They are inclosed in their owne f fatt, and they haue spoken
proudly with their mouth.

They haue compassed vs now in out steps: they haue fet their
eyes to bring downe to the ground:

Like as a lyon that is gredie of praye, & as it were a lyons
wheipe lurking in fecice places.

Vp Lord, k difapoint him: caft him dow- ne: deliuer my foule
from the wicked with thy fworde,

Fió men by thine l hand, & Lord, from men' of the worlde,
who haue their m por- cion in this life, whose belies thou
filleft with thine hid treasure: their childre haue ynough, and
leaue the rest of their subfta- ce for their children.

But I wil beholde b thy face in righteous- nes, & when I o
awake, I shalbe fatisfied with thine image.

PSAL. XVIII.

This Pfalme is the firft beginning of his gratulacion, and
thanksgiving in the earring into his kingdoms, wherein he
extuleth & praefeth mufle highly the mar- uelous mercies and
grace of God, who hath thus pre- ferued and defended him, so
also he feeth for the image of Christ's kingdoms, that the
fanftful may be affiated that Christ shal alwayes conquer &
succouse by the unſpeakable power of his Father, though all
the whole worlde fholde firue thereagainft.

To him that excelled. A Pfalme of David the ſefuant of the
Lord, which ſpoke vnto the Lord the words of this ſong (in the
day that the Lord deliuered him from the hand of all his
enemies, & from the hand of Saul) and laid,

I a Wil loue thee de:ely, & Lord my ſtrength.

The Lord is my rocke, and my fortress, and

b The voppe- ce that I fhale fhewe againſt mine enemies.

c When thy Spirit exami- ned my con- ſcience

d I was inno- cent towards mine eceune boehe in dede and
efhight.

e Though the wicked pro- noked me to do euil for a- vil, yet
thy worde kept me boehe

f He was affe- red that God wode not re- fuft his re- queft

g For all re- beft against thee, & trou- ble thy Chur- che.

h For their cruelne con- not be fatisfied but with my death

i That are puft vp with pride, so the Brooke that is chut ed wish
fat

k Stop his ra- ge. Or, which is thy fuorde

l By thine hea unfite power Or, which rye- nie haths in fig
unfeared

m And fehe not the fimure that Gods children oft times do This
is I ful felicate, com- forting against all affairs, to haue the face
of God & fe- norable con- venfee opened vnon vs

o And am de- liuered out of my great trou- bles

Sam. 22, a He vifch that demerfion of names, to fhewe I as the
pricked haue many means to him, & God haths manne wales
to helpe

Dauids confidence.

Pfalmes. Power cometh of God 1224

b For none of whence their signs, of God, & myne not his
glorie with their pe- tition c He speaketh of the digest and
wilice of his enemies, for the which God had deli- ver, & him
for, erdeuar canter.

d A deftropio of the wrath of God against housemen's af- ter he
ha tue- ard his gras- ers e He shewerth how horribh Guns
indge- ments thatne to the wicked f Deftuor fig- nifeth the
wrath of God, as the citiare light lignifeth Guns fanour g That
is de- terbed at lar g Pfal 104 h As a king negre with y people,
wil not thew him self vuto them

j I hundred, lighteous, and bailed & his light- mags

I That is, the depe boctome were fene, whe the red Sea was
douded in Out of fun- dice, and great dangers n Ton it, Sadi- n
Therefore God fene me fucour p The cause of Gods deli-
nerance is his omilie fucour & foue to re 9 Daud was fore of
his re- gherons cause and good be- hauwer to- ward Saul & his
enemies, & therefore was affired of Godsfauber &
deliverance. For all his dangers he ex- ereled him self in the
Law of God f In other ga- ne place to their wicked entations,
nor er mine owne affections.

and he that deliuet eth me, my God & my ftrengh: in him wil I
truft, my flueid, the horne alfo of my faluacto, & my refuge.

I wil call vpon the Lord, which is wor- thie to be b praised: fo
fhall I be fafe from mine enemies.

The c forowes of death compaffed me, and the floods of wickednes made me a- fraied.

The 'forowes of the graue haue cōpaffed me about: the flares of death ouet toke me.

But in my trouble did I call vpon the Lord, and cryed vnto my God: he heard my voyce out of his Temple, and my crye did come before him, euen into his e- ares.

4 Thn the earth trembled, and quaked: the fundactons alfo of the moftaines mo- ued and fhole, becaufe he was angue.

Smoke went out at his noftrels, and a c cō- fluming fyre out of his mouth: coles were kindled the eat.

He bowed the heauens alfo and came downe, and f darkenes was vnder his fete. And he rode vpon c Cherub and did flie, and he came flying vpon the wings of the winde.

He made darkenes his h fceret place, & his paullion tounde about him, euen dar- kenes of wat: rs, and cloudes of the aire.

At the brightnes of his prefence his cloudes paffed, haieft: nes & coles of fyre.

The Lord alfo thundred in the heauen, and the Highest gaue h his voyce, haile- ftones and coles of fyre.

Than he fent out h his arrowes & fca- te: ed them, and he increafed lightnings an I d: ftroyed them.

And the chanel of watetis were fene, and the f fundaciós of the worlde were difo- uered at thy rebuking, & Lord, at the bla- fting of the breath of thy noftiels.

He hathe fent downe from aboue and ta- ken me: he hathe dt awen me out of mane m waters.

He hathe deliuered me from my h ftróg enemie, and from them which hate met: for they were o to fltong for me.

They preuented me in the daye of my calamitie: but the Lord was my flay.

He broght me forthe alfo into a large place: r he deliuered me becaufe he fa- uored me.

The Lord rewarded me according to my s righteousnes: according to the pu- renes of mine hands he recompensed me:

Becaufe h kept the wayes of the Lord, & did not wickedly against my God.

For all his Lawes were before me, and I did not caft away his r commandements from me.

I was vprighc alfo with him, & haue kept me from my f wickednes.

14 Therefore y Lord rewarded me accor- ding to my
righteousnes, & according to the purenes of mine hands in his
fighte.

With the g godlie thou wilt fhewe thy self godlie: with the
vpriht ma thou wilt fhewe thy self vpriht.

With the pure thou wilt fhewe thy self pure, & with the
frowarde thou wilt fhewe thy self froward.

Thus thou wilt faue the poore people, & wile u caft downe the
proude lokes.

Surely thou wilt light my candel: the Lord my God wil lighten
my darkenes.

For by thee I haue a broken through an hofte, and by my God I
haue leaped ouer a wall.

The waye of God is vncorrupt: the worde of the Lord is tryed
in the fyre: he is a flueid to all that truft in him.

For who is God besides the Lord? and who is mighte faue our
God?

God girdeth me with ftrengh, and ma- keth my a waye
vpriht.

He maketh my fete like hindes fete, and feteth me vpon mine a
high places.

He teacheth mine hands to fighte: fo that a bowe of bbraffe is broken with mine armes.

Thou haft alfo giue me y b flieid of thy faluacion, and thy right hand hathe flayed me, and thy c louing kindenes hathe cau-fed me to increafe.

Thou haft enlarged my fteppes vnder me, and mine heles haue not flet.

I haue puffued mine enemies, and take them, and haue not turned againe til I had confumed them.

I haue wounded the, that they were not able to rifle: they are falln vnder my fete.

For thou haft girded me with ftrengh to brettel: them) that rose against me, thou haft fubdued vnder me.

And thou haft g guen me the neckes of mine enemies, that I might deftroie them that hate me.

They cryed, but there was none to faue them, euen vnto the Lord, but he anfwered them not.

Then I did beare them fmale as the duft before the winde: I did tread them flat as the claye in the ftretes.

Thou haft deliuered me from the con- tentions of the people: thou haft made me the head of the s heathen: a peo- ple,

whome I haue not h knowen, fhal fer- ue me.

As fone as thei heare, thei fhal obey me: the ftrangers fhal b he
in fubticfton to me.

Strangers fhal b ftrinko away, & feare in their priuie chambesa.

Let the Lord liue, and bleffed be my ftrengh, and the God of
my fafuacion be- exalted.

Here he fpeaketh of God accowlig to our capac- te, who thew-
eth interre to hisb putilieth the wicked, at is fard alfo, Leute
2fai.

n When their fane is come to the ful men fure

He atrifun- reth it to God that he fuchu gate the vifun- ric in y
field, & alfo deftroyed the ernes of his enemies.

y he the dan- gers enter fo mane or gre nt, yet Gods prones
must take effect

He gurch good ftoeeffe to all none m- terpifus

As towers and feeres, & he toke out of the hands of Gods
enemies. Or, &c fde.

To defend me fcl digers He airtifun- reth the begin ning,
contund- ce & increafe in weldoing only to Gods frouor

dLand decla- reth that he did nothing, besides him on- cerion,
but was flared up by Gods fpyre to execute his indgenures

Thou haft gud thef into mine hands in he flame

f fheth that re- mit y crye of the affufed, God wil alfo rereth
them.

whf thei crye for helpeffer ethes paue or feare caufe thole
hypoent tes to crye

g which dwel roud about me h The kingdo- me of Chrift is in
Dauda big- dome prengu- red: who by y preaching of his
worde hel- gels all in his fubicftion.

Only: fhall- fying a fubic- ftion confina- ned & not un- liances

Feare fhall caufe them to be afraid & come forthe of their fleret
holes fholdet eolde gurd.

Oo.ii.

Gods excellent workes.

Pfalmes.

To trust in God only. 224

That is, Saul, who of malice performed him in This pro- phetic
apper- ments to the kingdoms of Christ, and vo- cation of the

Genetics, as Rom. 15, 6. This did not properly ap- perceive to Tu- lomen, but to Infan Christ.

47 It is God that giueh me power to auége me, and subdueh the people vnder me.

48 O my deliueres from mine enemies, euen thou hast set me vp from them, that rose against me: thou hast deliuered me from the 1 cruel man.

49 Therefore = I wil praise thee, & Lord, among the nations, and wil sing vnto thy Name.

50 Great deliuerances giueh he vnto his King, & sheweth mercie to his anointed, euen to Dauid, and to his a fede for euer.

PSAL. XIX.

To the intent he might move the faithful to a deeper consideration of Gods glorie, he seteth before their eyes the most exquisite workmanship of the heavens with their proportion, and ernaments: 1 And afterward calleth the to the Law, whereon God hath reueiled him self more familiarly to his chosen people. The which pe- culiar grace by commanding the Law he seteth for the more as large.

To him that excellet. A Psalme of Dauid.

a Me repro- cheth vnto me his ingratitude, & long hea- nem,
which are dumme creatures, set for the Gods glorie.

b The concu- ntual success of the day & the night is inflicit to
de- clare Gods power and goodness.

c The heavens are a schole- matter to all matter, he they never
so bar- hazous.

d The heavens are as a line of great capital letters to shewe
vnto vs Gods glorie. e Or, yalle. The matter was that the bride
and be- degrome should sand vnder a valet together, & after
come for the & great solemnate and revoyeing of y affirmate.

f Though the creatures can not serve, yet this oght to be
infliction to lead vs vnto him.

g So that all nith enemies and immissions are lies.

h Encirc one without ex- ception. i Except Gods words he she-
med above all worlds life things, it is concerned.

k For God accepteth our indebour, though it be farce vopestie.

1 Then there is no reward of duette, but of Gnatector where
since it, where death is the reward.

He a heauens declare the glorie of God, and the firmament
sheweth the worke of his hands.

b Date vnto daie vttereth the fame, and night vnto night
teacheth knowledge.

There is no spearche nor c language, where their voyce is not
heard.

Their d line is gone forthe through all the earth, and their
wordes into the ends of the worlde: in them hath he set a ta-
bernacle for the sunne.

Which commeth forthe as a bridegrome out of his e chambre,
and reuoyeth like a mightie man to runne his race.

His going out is from the end of the he- auen, and his compas
is vnto the ends of the fame, & none is hid from the heate
therof.

The f Law of the Lord is perfite, con- uerring the foule: the
testimonie of the Lord is fure, and giueth wisdom vnto the
simple.

The statues of the Lord are right and re- ioyce the heart: the
commandement of the Lord is pure, and giueth light vnto the
eyes.

The feare of the Lord is cleane, and in- dureth for euer: the
iudgements of the Lord are c trueth: they are righteous all
together,

And more to be defired then golde, yea, then muche fine
golde: feeverer also the honie and the honie combe.

Moreover by them is thy seruant made circumfpect, & in
keping of them there is great k rewards.

Who can vnderstand his f fautes: clenfe me from ferret fautes.

1 Kepe thy seruant also from = presum- tereth our indebour,
though it be farce vopestie. 1 Then there is no reward of
duette, but of Gnatector where since it, where death is the
reward.

teous finnes: let them not reigne ouer me:

a So shal I be vpriht, and made cleane from muche
wickednes.

Let the wordes of my mouth, and the meditation of mine heart
be acceptable in thy fight, & Lord, my strength, and my
remedet.

If thou fup- prefit my wiz- ke affections by thine holie Spite.
That I may obey thee in enough, worde and dede.

PSAL. XX.

1 A prayer of the people vnto God, that is wolde please him to
heare their King & reecue his sacrifice, which he offred before

he went to battel against the Am- monites.

To him that excellet. A Psalme of Daud. 2 He a Lord heare thee in the daye of trouble: the b Name of the God of Iaakob defende thee:

3 Send thee helpe from the Sanctuarie, and strengthen thee out of Zion.

Let him remember all thine offrings, and c turne thy burnt offrings into afnes. Selah.

4 And grante thee according to thine he- art, and fulfil all thy purpofe:

5 That we may reioyce in thy f faluacion, and set vp the banner in the Name of our God, when the Lord shal performe all thy petitions.

6 Now a know I that the Lord wil helpe his anointed, and wil heare him from his f Sanctuarie, by the mightie helpe of his right hand.

7 Some trust in chariots, and some in hor- fes: but we wil remember the Name of the Lord our God.

8 They are broght downe and fallen, but we are risen, and stande vpright.

9 Saue Lord: b let the King heare vs in the day that we call.

PSAL. XXI.

1 Daud in the perfume of the people preafeth God for the victime, attributing to to God, and not to the strength of man. Wherein the holie God direafeth the faithful to Christ, who is the perfection of thou king dume.

To him that excellet. A Psalme of Daud. 1 He King shal reioyce in thy thregeth, & Lord: yea, how greatly shal he reioyce in thy faluation!

2 Thou hast giuen him his hearts desire, & hast not denied him the request of his lip- pes. Selah.

3 For thou b dideft preuent him with libe- ral blefings, & dideft set a crowne of pu- re golde vpon his head.

4 He afseed life of thee, and thou gaueft him a long life for euer and euer.

5 His glorie is great in thy faluacto: digni- tie and honour hast thou layed vpon him. 6 For thou hast set him at b blefings for euer: thou hast made him glad with the ioye of thy countenance.

7 Because the King reufteth in the Lord, and in the mercie of the most High, he shal not slide.

8 c Thine hand shal finde out all thine ene-

a Hereby Kings are also admonithed to call to God in their
affairs. b The vention power & grace of God.

c In token of love are acceptable vnto him.

d Granted to the King, in whose wealth our felicitie Randeth.

e The Church feeleth that God hath heard their petition

f as by the visible Sacrificarie Gods familiaritie appeased
toward his people, & by the beautiful isment his power &
mainitie. g The worldlings that put not thereonely trust in
God.

h Let this King be able to defend vs by thy strength, when
we feke vnto him for the-

a Who he shal overcome his enemies and to be affixed of his
vocation. b Thou deliver redth thy liberal honour toward him
before he prized. c Dauid did not onely obtaine life, but also
affiance that his posteritie should might for ever.

d Thou hast made him thy blessings to others, & a perpetual
exile of thy banner for ever.

e Here he defendeth the power at Christ's kingdom against
the vicious thereof.

Dauids complaint.

Psalms.

f This sea- cheth vs paci- emly to codu- re the crufe til God de-
stroy the ad- uerfane

g Thel laid is it were their acts to make Gods power to give
place to their wic- ked emcepri- fes h As a marke to shore at i
Mainstone thy Church a- gainst those aduerfares. f we may
have ample occafi to praife thy Name.

a On the blade of the waving, or the use of the use of time
com- mony fong a Here appear- reth that bor- rible confid,
which he su- ftented betwe- ne faith & def- peration b Being
tor- mented with creme au- guish the I evere us. c He meaneth
the place of praifing, even the Tabernac- leror cis it is to called,
be- cause he gone y people con- mally occafi to praife him d
And figning more mifeta- ble of all crea- tures, & was mfs of
Christ And herein ap- peareth the va- fpeakable loue of
Godtoward man, that he wode thus a- baft his fome for our
fakes "The tafed up God

Matt 27, 43. e from fch my birth thou had given me oc- calion
to truft in thee f For except Gods proufe- ce preferue y in our,
they ftrude perfch a thoufaid to- met in the mo- thers wombe
criel, that they cruel, that they cruel, that they cruel, that they
cruel, that they cruel, that they cruel, that they cruel, that they
cruel, that they cruel, that they cruel, that they cruel, that they
cruel, that they cruel, that they cruel, that they cruel, that they

mies, and thy right hand shal finde out the that hate thee.

9 Thou shalt make them like a fyriræ ouen in time of thine
angre: the Lord shal de- stroy them in his wrath, and the fyre
shal deuoure them.

10 Their frute shalt thou deftroy from the earth, and thei fede
from the children of men.

11 For they e intended euil againft thee, and imagined
mischief, but they shal not preuaille.

12 Therefore shalt thou put them b aparte, & the strings of thy
bowe shalt thou make ready againft their faces.

13 i Be thou exalted, & Lord, in thy stréghth: so wil we sing and
praife thy power.

P.SAL. XXII.

Dauid explained because he was bright into fuche ac- tramutes,
that he was pait all hope, but after he had rehearsed the
screwes & griefs, wherewith he was vexed, so He receuereth
him self frô the battemlet pit of tentations and groweth m hope.
And here under his owne perfine he setteth for the true figure
of Christ, whome he did forſe by the Spirit of prophecies, that
he shulde marufcrafty, & strangely be decefted, & ablefted,
before his Father shulde raife & exalte him agame

¶ To him that excelleth vpon' Aiefch Haffh- lus... A Pfalme of Dauid.

MY a God, my God, why haft thou forfaken me, & at fo farre from mine health, and from the words of my b roaring?

O my God, I crye by daie, but thou hea- reft not, & by night, but' haue no audiice. But thou art holie, and doeft inhabite the c praifes of Ifrael.

Our fathers trusted in thee: they trusted, and thou didest deliuer them.

They called vpon thee, and were deliue- red: they trusted in thee, and were not co- fulded.

But I am a d worme, & not a man: a fha- me of men, and the confent of the people.

All they that fe me, haue me in derifion: they make a mowe & nod the head, faying, "He trusted in the Lord, let him deliuer him: let him faue him, feig he loueth him. But y didest drawe me out of the wom- be: thou gauelt me hope, euen at my mothers breafte.

I was caft vpon thee, euen from f the wombe: thou art my God from my mo- thers belly.

Be not farre from me, because trouble is nere: for there is none to helpe me.

Mante yong bulles haue compaffed me: mightie e bulles of
Balfhán haue clofed me about.

They gape vpon me with their mouthes, as a tamping and
roaring lion.

I am like h water powreft out, and all He meaneth, that his
enemies were fo fae, proude and the dwift, that his enemies
were fo fae, proude and the dwift, that his enemies were fo fae,
proude and the dwift, that his enemies were fo fae, proude and
the dwift, that his enemies were fo fae, proude and the dwift,
that his enemies were fo fae, proude and the dwift, that his
enemies were fo fae, proude and the dwift, that his enemies
were fo fae, proude and

my bones are out of ioynt: mine heart is like waxe: it is molten
in the middes of my bowels.

15 My ftrégth is dried vp like a potfheard, and my tongue
cleueth to my iawes, and y' haft broght me into the duft of
death.

16 For dogges haue compaffed me, & the affemblie of the
wicked haue inclofd me: they b perced mine hands and my
fete.

17 I maie tel all my bones: yet that beholde, and loke vpon me.

18 They paite my garments among them, and caft lortes vpon my vesture.

19 But be not thou faire of, & Lord, my ftrengh: haften to helpe me.

20 Deliuer my foule from the fworde: my defolate foule from the power of the dog.

21 a Saue me from the lions mouth, and anfwer me in fauing me from the hornes of the vnicornes.

22 "I wit declare thy Name vnto my bre- then: in the middes of the Congregacio wil I praife thee, faying,

23 "Praife the Lord, ye that feare him: mag- nitie ye him, all the fede of Iaskob, & fea- re ye him, all the fede of Ifrael.

24 For he hathe not defpifed nor abhorred y affliction of the p poore: nether hathe he hid his face from him, but when he called vnto him, he heard.

25 My praife fhall be of thee in the great Co- gregation: my p vowes wil I performe be- fore them that feare him.

26 i The poore fhall eat and be fatifhed: then that feke after the Lord, fhall praife him: your heart fhall liue for euer.

27 All the ends of the worlde fhall remem- bre them folues, and turne to the Lord: and all the kinreds of the nations fhall

worship before thee.

28 For the kingdome is the Lords, and he ruleth among the nations.

29 All thei that be far: in the earth, shal eat and worship: all they that go downe into the duft, shal bowe before him, seuen he that can not quicken his owne soule.

30 Their fede shal serue him: it shalbe cou- ted vnto the Lord for a generation.

31 Thei shal come, & shal declare his righ- teousnes vnto a people that shal beborne, because he hathe d done it.

P.SAL. XXIII.

2 Because the Prophet had proued the great mercies of God at diuerse times, and so fundres manors, he ga- thereth a tertene affurance, fusty persuading him self that God will continue the verne same goodnes ter- ards him for euer.

¶ A Pfalme of Dauid.

1 The Lord is my shepherd, a I shal not want.

2 He maketh me to rest in grene pasture, & leadeth me by the ftill waters.

3 He beftoreth my foule, & leadeth me in Oo.iii.

i Thou haft fuf fred me to be without all be pe of life.

k Thus Dauid elplainteth as thigh he were nailed by his
connors: both hands & fions but that was accomplished in
Christ.

l My life y le ftlicaria, left alone & forfa- ht of all, pial. H.47,
8: 25,46. m Christ, it de- liuered & ano re mightardell uerance
by o- nes comming death, then if he had not taf- ted death at
all

Ebr. 5,12. n He promi- feth to enfhort the Church y that by his
ex- ample might praife y Lord

o The poore afftied: are co forted by this exfple of Da- uid, or
Christ. p Which were fuerfices of theokffpofe, which they of
fted by Gods commandofe when they we- re delivered out of
any

great danger. q He doeft allude fill to the fuerfices r Theph y
po- ore he firft na- med, as ver 26, yre y weftus are not fepact-
ted fch the gen- ce of Christ's kingdoms.

f In whome there is no be- pe that he fhall reconer life: fo
neither po- ore nor incho, quiche nor de- nd fhulle: one fted
from his kingdoms.

g Meaning the pofterine, & the Lord ke- path as a fede to the Church to continue his praife among men.

h That is, God hathe fulfilled his proues.

ex. 56, 34, 28. inh 10, 11

1 par 2, 23. a He hathe ca- re: once me & musiltreth vn- to me
all thigs b He comfor- reth or refon- fteth me.

Whome God accepteth.

Pfalmes.

True feare rewarded 4/1224

e Plaine, or straight wants. d Though he were in danger of death, as I shape that will dreth in the death valley without his shepherd. e Albeit his enemies fight to defraud him, yet God deli- nereth him, & de- clath make liberally with him in despair of them f As was the manner of gra- nt feather. g He fath- not his folli- tion in the plea- dors of this world, but in f feare & fer- uce of God.

the e paths of righteousness for his Na- mes take.

4 Yea, though I should walke through the valley of the e shadow of death, I will feare no evil: for thou art with me: thy rod and thy staffe, they comfort me.

5 Thou doest prepare a e table before me in the fight of mine
aduersaries: thou do- est f anoint mine head with oyle, and my
cup runnethouer.

6 Doueles kindenes, & mercie shal follow me all the dayes of
my life, and I shal re- maine a long season in the s houfe of the
Lord.

PSAL. XXIII.

Albeit the Lord God hath made, and genereth all the worlds,
yet towards his chosen people his gracious good- nes death
most abundantly appear, in that among the he will have his
dwelling place. Which thigh it was ap- pointed among the
children of Abraham, yet only this do entre aright into the
Sanitature, which are the true works: part of God, purged from
the sinful filth of this world. 7 Finally he magnifieth Gods
grace for the building of the Temple, to the end he might stir
up all the faithful to the true service of God.

¶ A Psalme of David.

Deut. 10. 24. wh. 18. 21. 1. 2. 10. 27. a He noteth one thigh:
the one that the earth to mine judgement fe- neth above the
waters: & next, that God manaciously prefereth the earth, that
it is not drove- nal with the waters, which naturally are above
it. b Though en- clithion fepa- rate the carnal fede of Ian- hib

from the Gelsle, yet he fiftieth God, b & vne Ian- hib & the ve-
ter Israelite c David deli- neth the buyd- ding up of the Tople,
where- in the glorie of God should appear, and under the figu-
ne of the Te- ple he also propereth for f Spiritual Te- ple,
which is etimal, brean- fe of the pro- men which was made to f
Tl- plices in wro- nt, Psal 10. 24.

a I put not my trust in a- ne or o scidelo thing. b. That thou
will take a- wait mine one man, which are thy rods.

1 He earth e the Lords, and all that thereins: the worlds and
they that dwell therein.

2 For he hath founded it upon the a feast and established it
upon the floods.

3 Who shal ascende into the mountains of the Lord? and who
shal stand in his holie place?

4 Then he that hath innocent hads, & a pure heart: which hath
not lift up his mind into vanitie, nor swoine deceitfully.

5 He shal receive ablesing fro the Lord, & righteouses fro the
God of his saluacio.

6 This is the b generation of them that seke him, of them that
seke thy face, this is Iaskob. Selah.

7 Lift up your heads ye gates, and be ye lift up ye everlasting
dores, and the King of glorie shal come in.

8 Who is this King of glorie? the Lord, strong and mightie, and the Lord mightie in battel.

9 Lift up your heads, ye gates, and lift up your selues, ye everlasting dores, & the King of glorie shal come in.

10 Who is this King of glorie? the Lord of hostes, he is the King of glorie. Selah.

PSAL. XXV.

The Prophet touched with the consideration of his sin- nes, and also grieved with the cruel malice of his en- emies. 6 Prayseth to God mustle fervently to have his sinnes forgiven. 7 Especially such as he had commit- ted in his yeats. He begometh euerle verest according to the Ebrews letters two or three excepts.

¶ A Psalm of David.

1 V Noo thee, a d Lord, lift I up my foule.

2 My God, I b trust in thee: let me not be

confounded: let not mine enemies reioyce ouer me.

3 b So all that hope in thee, shal not be asha med: but let them be confounded, that trisf- gneffe without caufe.

4 c Shew me thy wates, d Lord, & teache me thy paths.

5 Lead me forthe in thy trueth, and teache me: for thou art the God of my saluacion: in thee do I trust all the dain.

6 Remember, d Lord, thy tendre mercies, and thy louing kindenes: for thee haue be- ne for euer.

7 Remember not the e sinnes of my youth, nor my rebellious, but according to thy kindenes remember thou me, euer for thy goodnes sake, d Lord.

8 Gracious and righteous is the Lord: the before will he t teache sinners in the wais.

9 Them that be meke, wil he sguide in iud- gement, and teache the humble his wais.

10 All the paths of the Lord are mercie & trueth vnto such as kepe his couenant and his testimonies.

11 For thy b Names sake, d Lord, be merci- ful vnto mine iniquities, for it is great.

12 What man is he that f tareth the Lord? him wil he teache the wais that he shal b chnefe.

13 His foule shal dwel at aas, and his fede shal inherite the land.

14 The m fecret of the Lord is reunited to them, that feare him:
and his couenant to give them vnderstanding.

15 Mine eies are euer toward the Lord: for he wil bring my
fete out of the net.

16 Furne thy face vnto me, and haue mer- ci: vpon me: for I
am desolate and poore.

17 The foliowes of mine heart a are enla- ged: drawe me out of
my troubles.

18 Loke vpon mine affliction & my trauel, and forgive all my
sinnes.

19 Beholde mine e enemies, for thee are ma- ny, and they hate
me with cruel hatred.

20 Kepe my foule, & deliuer me: let me not be confounded,
for I trust in thee.

21 Let b mine: perighetenes and equitie pre- ferue me: for
mine hope is in thee.

22 Deliuer I frael, d God, out of all his trou- bles.

PSAL. XXVI.

1 David oppressed with many injuries, finding no help in the
worlds, called for ande from God: & assured of his integrative

reward Saul, delieth God to be his judge, & to defend his
innocence & finally he maketh mercie of his sacrifice, which
he wil offer for his deliverance, & delieth to be in the captains
of the faithful in the Gregorian of God, while he was banished
by Saul, provid- ing integrative of life, & open praises &
thanksgiving.

¶ *A Psalme of David.*

1 Vdgame, d Lord, for I haue walked in mine innocence: my
trust hath be bene also in the Lord: therefore shal I not slide.

2 Proue me, d Lord, and trye me: examine

Isa 28. 26.

rom 10. 11.

4 Eketine me in f laeth of the premises, that I fwerne me on
my side.

d Confessely, and against all instances

e He confec- feth f his ma- noficle sinnes were the can- de that
his e- nemies did

than perform- ce his, defting that the cause

of the evil may be taken away, to the intent, that f affili-ence
can be

f That is, call them to repen- sment.

g He wil go- nerne & defour them that are truly hidden for
their sin- nes

h And for no- ne other re- spelt.

i Meaning, the member is ve- ry small

i He wil de- reft such f his Spirit to follow the right wais

The shal prof per both in Spiritual and corporeal chge in his
comest continued in his words,

which by he de- clared that he is f provestne of the faith- ful

n My grief is increased be- ceate of mine enemies cruel to

o The greater that his wills about were, & the more that his
enemies increased, the

more oere fete he Gods helps p For as ma- che as I have
behaved my felfe upright.

ly toward me ne enemies, let them be o- we that thou art the
defen- der of my with caufe.

e He feeth so God to be the Judge of his soft caufe, feig there
to no e- quine among men.

my

Dauids request.

Psalmes. Gods care ouer his. 1490/1224

b My very affections & in ward motions of the heart c He
sheweth what Sayed him, & he did not recipence euil for euil d
He declareth that the man not walke in fonglicine be fore God,
that deliue in the companie of vngodile e I wil ferue thee & a
pure affection, and with the god-lie that furrii ce vnto thee. f
Defstroy e me not in & mer-throwe of the wicked. g
Whofcerent hands do exc-cute the mali-cious deni-fes of their
heures h Lam-perfce-med from mine enemies by & power of
God, and therefore wil praife him openly.

a Becunle he I was aforesaid of good fuccefe in all his dan-
gers, and that his fatuation was forely laid vp I God, he feared
not the tyrfate of his enemies b That God wil deliune me, &
quie my faith & vihu-rie c The toffe of connerie, wife shall
worldly commodities groue me: nor so respect of this one chig,
that I may not praife thy Na-me in the mot des of the
Cogregation

d Dauld afore-ed him felfe by the fpirit of prophecie that he
fholde overcome his enemies and ferue God in his Tabernacle.

e He grono-deth vph Gods promes & she-weth this he is in
dwelling de thier his ch mandament.

my b reines, and mine heart.

For thy c louing kindenes is before mine eyes: therefore haue I
walked in thy trueh.

4 I haue not a hanted with vaine perfones, nether kept copanie
with the disfemblers.

5 I haue hated the affemblie of the euil, & haue not companied
with the wicked.

6 I wil e waft mine hands in innocencie, & Lord, and compaffe
thine altar,

7 That I maue declare with the voice of thanksfguing, and fet
forthe all thy won-derous workes.

8 O Lord, I haue loued the habitation of thine houfe, and the
place where thine ho-nour dwelleth.

9 Gather not my foule with the finners, nor my life with the
bloodie men:

10 In whose hands is wreckednes, and their right hand is ful of
bribes.

11 But I wil walke in mine innocecie: rede-me me therefore,
and be merciful vnto me.

12 My fote ftandeth in b vprightnes: I wil praife thee, & Lord,
in the Congregations.

PSAL. XXVII.

1 Dauld maketh the psalme being delivered from great peril, as appeareth by the praifes and thanksfguing annexed: 2 Wherein we may fe the confiant faith of Dauld against the affaltee of all his enemies, 3 And as fe the end wherefore he defireth to live and to be deliue red, trully to worship God in his Congregation.

¶ A Psalme of Dauld.

1 He Lord is my a light and my falua-tion, whome fhal I feare: the Lord is the ftrengh of my life, of whome fhal I be afraid?

2 When the wicked, cum mine enemies and my foes came vpon me to eat vp my fleft they flumbled and fel.

3 Thogh an hofte pitched against me, mine heart fholde not be afraid: thogh warre be raifed against me, I wil truft in b this.

4 One thing haue I defired of the Lord, that I wil require, even that I may dwel in the houfe of the Lord all the dayes of my life, to beholde the beautie of the Lord, & to vifite his Temple.

5 For in the time of trouble he fhal hide me in his Tabernacle: in the fecret place of his paullion fhal he hide me, & fet me vp vpon a rocke.

6 And now fhal he lift vp mine head a-boue mine enemies roild about me: ther-fore wil I offer in his Tabernacle facili-ces of ioye: I wil fing and praife the Lord.

7 Hearken vnto my voice, & Lord, when I crye: haue mercie
also vpon me and heare me.

8 When thou faide it, c Seke ye my face, mine heart answered
vnto thee, O Lord, I wil feke thy face.

9 Hide not therefore thy face from me, nor caft thy feruant
awaie in difpleafure: thou haft bene my fuccour: leaue me not,
ne-

ther forfake me, & God of my faluation.

10 Thogh my father and my mother fholde forfake me, yet the
Lord wil ga-ther me vp.

11 Teache me thy waie, & Lord, and lead-me in a right path,
becaufe of mine ene-mies.

12 Giue me not vnto the a luft of mine ad-uerfaries: for there
are falfe witneffes rifé vp against me, & fuche asfpeake
cruelly.

13 I fholde haue faunted, except I had beleued to fee the
goodnes of the b Lord in the land of the liuing.

14 Hope in the Lord: be ftrong, & he fhall comfort thine heart,
& truft in the Lord.

PSAL. XXVIII.

1 Being in great feare & beauties of heart to fe God de-henred
by the wicked he defireth to be rid of them. 2 And cryeth fir
vongence against them, & as length affureth him felfe, that
God he the heard be praier. 3 Unto whife tuition he
commendeth all the faithful.

¶ A Psalme of Dauld.

1 Vnto thee, & Lord, do I crye: & my ftrengh, be not deafe
toward me, left, if thou anfwere me not, I be alike thum that go
downe into the pit.

2 Heare the voice of my petitions, when I crye vnto thee, when
I holde vp mine hands toward thine b holy Oracle.

3 Drive me not awaie with the wicked, and with the workers
of iniquite: which fpeake friendly to their neighbours, when
malice is in their hearts.

4 Reward them according to their dedes, and according to the
wickednes of their inuentions: recompense thum after the
worke of their hands: reder them their re-warde.

5 For their regard not the works of § Lord, nor the operation of
his hands: therefore c breake them downe, & buylde the not
vp. 6 Praifed be the Lord, for he hath heard the voice of my
petitions.

7 The Lord is my strength and my shield: mine heart trusted in him, and I was hel-ped: therefore mine heart shal reioyce, & with my song wil I praise him.

8 The Lord is their strength, and he is the strength of the deliuerances of his anointed.

9 Saue thy people, and blesse thine inhei-ritage: fede them also, & exalt the for euer. PSAL. XXIX

1 The Prophet exhorteth the princes and rulers of the world, (which for the most parte thinke there is no God.) 2 At the least to feare him for the thunders & tempestes, for feare whereof all creatures tremble. 3 And though thereby God throttel finners yet is he altogether merciful to his, & moueth the thereby to praise his Name.

¶ A Psalme of Dauid.

1 Giue vnto the Lord, ye fathers of the mightie: giue vnto the Lord glorie and strength.

2 He maketh Gods loue son to ride his, which fathers parteth the meek tender loue of fathers toward their children. 3 But either pacifie their wrath, or benedict their rage.

4 In this present life here I see, as 2fa 1st, it is the exhortation him self to depend in the Lord, for he himself failed in his promises.

a He emureth him, if he as a dead man, till God thee his favour
toward him, and grice him his pen-tion. b He vfoil this
outward means to hel-pe & weakness of his faith: for in f place
was the Arde, and there God promised as shew e the re-hem of
his fa-nour. c Defstroy not the good with the had. d He that peal
eth in respect of Gods glo-ric, & not for his owne em-fe, being
affa-red, that God wolde penith the perfectors of his Church. e
Let them be vnterly def-troyed, as fha-lath 1.4 f Becaufe he
felt the affuel-ce of Gods help in his heart, his man the was
ope-ned to fing his praifes g Meaning, his fuldiers, who were
in mea-nes, by whome God declared his power.

a He exhor-teth f provide tyrants to fol-ble the felnes under
Gods hand and not to be infirmour to brete beafte & divine
crea-cures

Oo.iiii.

Godspower.

Psalmes.

A prayer of the faithful 6/1224

b The thunder clappes, that are heard out of g clouds, light to
make the wicked to treble for ten re of God's an- ger. 4 That is,
the thunderbolte breaketh the more strong trees, and shall men
thanks their power to be able to re- fill God. d Called also
Hermion e In confetti g lightnings to those & glyde e In

places most defolate, where as re- ment there is no pretence of
God. g For feare ma keth them to can their cal- ues. h Maketh
the trees here, or perceeth g most severe places i Thogh g we
had are nohig moved w the- fulghs, ye g faithful praife God h
To moderat g rage of the tempeh & wa- ters, that they destroy
occaill.

2 Sam. 7.2. a After that Absalom had polluted it w moths
filibus forutention: b He condemneth them of great ingradi-
rede, which do not praise God for his benefi- ces e restored fsh
y rebellion of Absalom d Meaning g be escaped death mohe
naroely e The worde signifieth the, y have recei- ned mercie &
thew mercie berally vnto others f Before his Tabernacle Psal.
1.4.1. Psal. 3.4.7. 2 Cor. 4.17. g I put to mis- the confide in my
one state, at let 16. 2 Ch. 21.14. h I thoght y hadeth afshil-
fhed me in 2 the mohe in rally. j After that y had meanteth that
the dead are not prefeable to the Congregation of the Lord here
in earth: there for the wode line to praise his Name, which is
the end of more creation.

2 Giue vnto the Lord glorie due vnto his Name:woi fhp the
Lord in the glorious Sanctuarie.

3 The b voice of the Lord is vpon the wa- ters:the God of
glorie maketh it to thid- der:the Lord is vpon the great waters.

4 The voice of the Lord is mightie: the voice of the Lord is
glorious.

5 The c voice of the Lord breaketh the ce- dres:yea, the Lord breaketh the cedres of Lebanon.

6 He maketh the also to leape like a cafe: Lebanon also and d Shiron like a yong vnicorne.

7 The voice of the Lord deuideth the sfa- mes of fyre.

8 The voice of the Lord maketh the wil- dernes to tremble: the Lord maketh the wildernes of f Kadeth to tremble.

9 The voice of the Lord maketh the hinders to s calue, & h difcoureth the forests: the- refore in his i Temple doeth euerie man speake of his glorie.

10 The Lord fitteeth vpon the k flood, and the Lord doeth remaine King for euer.

11 The Lord shal giue ftrégth vnto his peo- ple: y Lord shal bleffe his people w peace.

P S A L. X X X.

1 When David was delivered from great danger, he rendered thanks to God, exhorting others to do the like, and to learn by his example, that God is rather meri- ful then severe and vigorous towards his children. 2 And also that the fall from prosperity to aduefite usud ten. 3 This done, he returned to prayer, promising to praise God for euer.

4 A Psalme of song of the dedication of the bhofs of David.

1 Will magnifie thee, o Lord : h for thou haft exalted me, and
haft not made my foes to reioyce ouer me.

2 O Lord my God, I cryed vnto thee, and thou haft c restored
me.

3 O Lord, thou haft broght vp my d foule out of the graue:
thou haft reniued me fro them that go downe into the pit.

4 Sing praises vnto the Lord, ye his Saints, and giue thanks f
before the remembr- ace of his Holines.

5 For he endureth but a while in his angre: due in his fauour is
life: weping maie abide at euening, but ioye cometh in the
morning.

6 And in my s prosperitie I faid, I shal neuer be moued.

7 For thou Lord of thy goodnes hadeft made my h mountaine
to stand strong: but y dideft hide thy face, and I was troubled.

8 Then cryed I vnto thee, o Lord, and pray- ed to my Lord.

9 What profit is there in my blood, whe I go downe to y pit:
shal the doth g giue thakes vnto thee : or shal it declose thy
trueeth

i After that y hadeth wioldrawn thun helpe. I felt my miserie h
David meanteth that the dead are not prefeable to the

Congregation of the Lord here in earth: therefore he wode line
to praise his Name, which is the end of more creation.

10 Heare, o Lord, and haue mercie vpon me: Lord, be thou
mine helper.

11 Thou haft turned my mourning into ioye: thou haft loofed
my facke & girded me with gladnes.

12 Therefore shal my i tongue praise thee and not cease: o
Lord my God, I wil gi- ue thanks vnto thee for euer.

P S A L. XXXI.

1 David delivered from some great digter, first rehear- ith what
meditation he had by the power of faith, when death was
before his eies, his anemic being ready to take him. 2 Then he
affirmeth that the fauour of God is always reable to these that
feare him so Final ly he exhorteth all the faithful to trust in
God and to loue him, because he preferueth and friegtheth
them, as they may fe by his example.

3 To him that excelieth. A Psalme of David.

4 N a thee, o Lord, haue I put my trust: let me neuer be
confounded: deliuer me in thy a righteous.

5 Bowe downe thine ease to me: make haste to deliuer me: be
vnto me a strong rocke, cy an houfe of defence to faue me.

6 For thou art my rocke and my fosters: therefore for thy
Names sake direct me & guide me.

7 Drawe me out of the snare, that they have laid privily for
me: for thou art my strength.

8 Into thine hand I commend my spirit: for thou hast
redeemed me, O Lord God of truth.

9 I have hated them that give them felicitie to deceitful vanities:
for I do trust in the Lord.

10 I will be glad and rejoice in thy mercie: for thou hast freed
my trouble: thou hast known my foul and aduersities,

11 And thou hast not forsaken me in the day of my trouble, but
hast freed my fetter at once.

12 Have mercie upon me, O Lord: for I am in trouble: mine
eye, my foul & my belly are consumed with grief.

13 For my life is wasted with heaviness, and my yeres with
mourning: my strength faileth for my paine, & my bones are
consumed.

14 I was a reproche among all mine enemies, but specially
among my neighbours: and a feare to mine acquaintance, who
were feigning me in the streete, fled from me.

15 I am forgotten, as a dead man out of minde: I am like a broken vessel.

16 For I haue heard the railing of i great men: feare was on euerie fide, while they confpired together against me, or consul- ted to take my life.

17 But I trusted in thee, o Lord: I faid, h Thou art my God.

18 My i times are in thine hand: deliuer me from the hand of mine enemies, and from them that perfecute the.

1 Because thou haft preferred me, y my 100- gue fluide praife thee, I wil not be commodeful of my deuen.

a For the God declureth him felf softe, whf he preferueth his according as he haste promifed.

b Preferne me from the craf- ter comfete & faithli prafe- fe of mine enemies

c He defireth God not onely to take care for him in this life, but that his foule may he fused aiver this life

d This affi-ftig ight to be in all Gods chil- dren, to hate whatisseurs

thing is not grouded vph a fore trust in God, as decei- ful and vaine. e Laugents fig mifeni coforti as dreames to row and peril.

f Meaning, that his furew and torment had continued a great
while. g Mine con- mies had din- wen all of to their parte a-
gainf me, euf my chief friends

h They were afraed to them: me aue token of frend flop

i They y were in miterine, condemned me as a wicked doer.

j I had this refirmance of confcience, y thou weldre defend
mine innocence.

k What foester changes come, thou yearneth them by thy
proudduce.

6. Make

Mans blesednes.

Pfalmes. Gods prouidence. 24B7/1224

In Let death destroy them, to the scene then may hurt no cure.
The trea- ter of Gods merce are al- ways laid up a store for the
child, al- bert at all times that do not enjoy them. "As to the fo-
cees of thy fire That is, in a place where that is, I have my
stature, & he had safely from the one- mer pride of Manning,
there was no cure, so strong to preserve it, at a defence of
Gods law. And so by my rafines & infidels, the de- fered I to
have been forfeited "Or, ye the rule has written Be conflate in
your voca- tion, and God will confirm you with his- soul
strength Pfal III II a Concerning the fire remi- sion of sinnes,

which is the chief, a purse of our faith To be misled by faith,
is to have our sinnes freely remitted, and to be reputed with,
from a, f Between hope and despair Neither by silence nor
crying food I ease signify, to be before the sinner be reconcited
to God, he foelod a perpetual torment He sheweth that
as Gods merce is the omite cause of forgiveness of sinnes, so
the manes thereof are representation and confession, which
proceede of faith When necessity cause him to take to thee for
helps, his m, f. To wit, the waters and great dangers David prometh
to make the rest of Gods children partakers of a
business, which he felt, & that he will diligely take and take
care to direct them to the wise of fallvation. If men can rule
brute beasts, think that God will not bridle and taine their rage

16 Make thy face to shine vpon thy seruánt, & saue me through
thy mercie.

17 Let me not be confounded, & Lord: for I haue called vpon
thee: let the wicked be put to confusion, & to silence in y
graue.

18 Let the lying hipres be made dumme, which cruelly,
proudly & spitefully speake against the righteous.

19 How great is thy goodnes, which thou hast laied vp for
them, that feare thee: & done to them, that trust in thee, even
before the sonnes of men!

20 Thou doest hide them" priuely in thy presence from the
pride of men: thou ke- peest them secretly in thy Tabernacle
fro the stife of tongues.

21 Blessed be the Lord: for he hathe shwed hi: maintious
kindenes towarde me in a strong erue.

22 Thogh I said in mine a haste, I am cast out of thy sight, yet
y Leardest the voyce of my praier, when I cryed vnto thee.

23 Loue ye the Lord all his Saints: for the Lord preserveeth the
faithful, and rewar- deth abundantly the proude doer.

24 All ye that trust in the Lord, be strong, and he shal establish
your heart.

P 2 A L. XXXII.

25 David punished with grievous sickness for his sinnes,
counteth them blessed, to whom God deeth not impute their
transgressions. And after that he had confessed his sinnes and
obtained pardon, & He exhorteth the wise- had men to lose
godly, & And the good to reveyce.

26 A Psalme of David to give instruction.

27 Blessed is the whose wickednes is for- guen, & whose
sinne is couered.

28 Blessed is the man, vnto whom the Lord imputeth not iniquitie, & in whose spirit there is no guile.

29 When I heide my tongue, my bones consumed, & when I roared all the day,

30 (For thine had is heaue vpon me, daie & night: & my moisture is turned into the drought of summer. Selah)

31 The I acknowledged my sinne vnto thee, nether hid I mine iniquitie: for I thought, I wil confesse against my self my wickednes vnto the Lord, and thou forgauest the punishment of my sinne. Selah.

32 Therefore shal euerie one, that is godlie, make his praise vnto thee in a time, when thou mauest be founde: surely in the flood of great waters & they shal not come nere him.

33 Thou art my secret place: thou prefe- uest me from trouble: thou compassist me about with joyful deluuerance. Selah.

34 I wil instruct thee, & teache thee in the way, that thou shalt go, & I wil guide thee with mine eye.

35 Be ye not like an horse, & like a mule, which vnde stand not: whose mouthes diligely lake and take care to direct them to the wise of fal- vation. If men can rule brute beasts, think that God will not bridle and taine their rage

thou doest binde with bit and bridel, lest they come nere thee.

36 Many sorowes shal come to the wicked: but he, that trusteth in the Lord, mercie shal compasse him.

37 Be glad ye righteous, & reioyce in the Lord, and be joyful all ye, that are vpright in heart.

PSAL. XXXIII.

38 He exhorteth good men to praise God for that he hath not only created all things, and by his prouidence go- wereth the same, but also a faithful in his promise, to He vnderstandeth many hears, and siavereth the counsel of the wicked, to do that as man can be prefer- ued by any creature or mans strength but they, that put their confidence in his mercie, shall be preserved fro all aduersities.

39 Reioyce in the Lord, & ye righteous: for it & becometh vpright men to be thistakeful.

40 Praise y Lord with harpe: sing vnto him with viole & instrument of ten strings.

41 Sing vnto him a new song: sing chereful- ly with a loude voyce.

42 For the word of the Lord is righteous, and all his works are faithful.

43 He & loueth righteouses & judgement: the earth is full of the goodnes of y Lord.

44 By the worde of the Lord were the hea- uens made, and all the hoste of them by the breath of his mouth.

45 He & gathereth the waters of the sea to- gether as vpon an heape, and laieth vp the depths in his treasures.

46 Let all the earth feare the Lord: let all the that dwel in the worde, feare him.

47 For he spake, & it was done: he comman- ded, and it stode.

48 The Lord breaketh the counsel of the heathen, & bringeth to noght the deuises of the people.

49 The counsel of the Lord shal stand for euer, & the thoghts of his heart through out all ages.

50 Blessed is that nacion, whose God is the Lord: even the people, that he hath chosen for his inheritance.

51 The Lord loketh downe from heauen, & beholdeth all the children of men.

52 From the habitacion of his dwelling he beholdeth all then, that dwel in the earth.

53 He & factioneth their hearts euerie one, & vnde standeth all their workses.

54 The King is not saued by the multi- tude of an hoste, nether is the mightre ma delivered by great strength.

55 A horse is a vaine helpe, and shal not de- luer anue by his great strength.

56 Beholde, & the eye of the Lord is vpon them that feare him, & vpon them, that trust in his mercie,

57 I If Kings and the mightle of the worde can not be saved by worde: he means, but only by Gods prouidence, what trust others to trust in that issue not like a cause? in God sheweth that towarde his of his mercie, which may by no means is able to compass.

Pp. i.

8 He sheweth that peace & vp of chief es in the holor God is y trust of faith.

9 It is the domie of the godlie to set forth y prai- ces of God for his mercie & power shewed towarde the b To sing on instrument was a purse of the ceremonial service of the Triple, which doeth no more appreciate un- to us, than the services, etan- ting & y phar. e That is con- sel or coman- dement in go- wering the worde d That is, the sfect & exo- cision

e However y worde out- geth of Gods works, yet he do, shall chigs according to a tion & merce. f By the crea- tion of y hea- unt & hea- nful uranmés, with the go- thering also of the waters he fesseth for the the power of God, that all creatures might feare him

g No counse y no counse g y man, a y man, a y man, a y man,
a y man, a y man, a y man, a y man, a y man, a y man, a y
man, a y man, a y man, a y man, a y man, a y man, a y man, a
y man, a y man, a y man, a y man, a

g He proveth that all things are governed by Gods pro- uidence
& not by fortune & Thet ore he knoweth their wicked merc-
The fafette of the godly. Pfalmes.

Dauids complains 8/1224

n Thus he spea beth in y name of the thale. Chs: th which on: y
depend of God's paf- chance.

19 To deliuer their foules from death, and to preferue them in
famine.

20 Out foule wa: teth for the Lord: for he is out helpe and our
shield.

21 Surely out heart fhall reioyce in him, be- cause we truften in
his holie Name.

22 Let thy mercie, & Lord, be vpon vs, as we truften in thee.

PSAL. XXXV.

1 After Dauid had afiaged Achish, according as it is wri- ten
on the 2 Sam 21:1, whome in the title he calleth Ahmieleth

(which was a general name to all the Kings of the Philistines)
he praifeth God for his deli- uerance. 2 Trowaking all others
by his example to truſt in God as feare & ferue him: 3 Who
defendeth the godlie with his Angels, 4 And utterly defreyeeth
the wicked in their times.

4 A Pfalme of Dauid, when he changed his beha- niour before
Ahmileth, who drove him a ware, & he departed.

a the premi- feth neuer to become veni- delul of Gods great
benofite for his deliuer ance b That y are beaten ounce with the
repr- rence of their ounce with c Which I ef- ceemed for the
fingers wha- rele I was. d Then thalbe holde to flee to thee for
the cour, whf that fhall fe thy mercies to- nude me e Thoyl
Gods power be fuf- hyzen to go- werne vs, yet for mans inde-
mate he ap- peareth his Angels to wat- che ouer vs f The
godle by their pac- cee obedice ple more then that, which ra-
nine & fpole. g If this a- lode the laft royal. h That is the true
religii & worthup of God 1 Pet. 3,20. i being all me naturally
de- fire felicitie, he wondereth why that call them felves u
illingly into mifere k The angre of God deeth not onely de-
fierce the wie hed, but allo a- bothfeth their name for, ouer

1 When they feme to be fo allowed vp & affeifence, the God is
at hld to deliuer them:

I Wil 2 alwaie giut thanks vnto the Lord: his praife fhallbe in
my mouth continually.

My foule fhall glorie in the Lord: the 3 huf- ble fhall heare it,
and be glad.

Praise ye the Lord with me, and let vs magnifie his Name
together.

I foght the Lord, and he heard me: yea, he deliuered me out of
all my 4 feare.

They 5 fhall loke vnto him, and runne to him: and their faces
fhall not be afhamed, feying.

6 This poore man cryed, & the Lord heard him, and faued him
out of all his troubles.

7 The 8 Angel of the Lord pitcheth rounde about them, that
feare him, and deliuereth them.

8 Taife ye & fe, how gracious the Lord is: bleffed is the man
that trueth in him.

9 Feare the Lord, ye his Saints: for nothing wanteth to them
that feare him.

10 The 11 Lyons do lacke and fuffer hungre, but they, which
feke the Lord, fhall want nothing that is good.

11 Come children, hearken vnto me: I wil teache you the 12
feare of the Lord.

13 What man is his, that defieth life, and loueth long daree for
to 14 fe good?

15 Kepe thy tongue fi om euil, and thy lip- pes, that they
fpeake no guile.

16 Efehew euil and do good: feke peace & followe after it.

17 The eyes of the Lord are vpon the righ- teous, & his cares
are open vnto their crye.

18 But the 19 face of the Lord is againft them that do euil, to
cut of their remembrance from the earth.

19 The righteous crye, and the Lord heareth them, and
deliuereth them out of all their troubles.

18 The Lord is nere vnto them that are of a 20 contrite heart,
and wil faue fuchte as be afflicted in fpirit.

19 Great are the troubles of the righteous:

but y Lord deliuereth him out of the all.

20 m He kepeth all his bones: not one of them is broken.

21 B a malice fhall flay the 2 wicked: & then that hate the
righteous, fhall perish.

22 The Lord 3 redemeth the foules of his feruants: & none, y
truft in him, fhall perish.

PSAL. XXXV.

1 So long as Sa: I was ename to Daud, all that had ame
autorise under him to flatter their King (as u the course of the
world) did alfe moffe cruelly perfecute Daud againft whome
he praeth God to pleade & to auenge his caufe, 2 That they
may be taken in their nets & fearen, which they laced for him,
that he conce- cee may be declared, 3 And thus the innocent,
which taketh parte with him, mane reioyce & praife the Na-
me of the Lord, that thun deliuereth his feruils 4 And fo he
promifeth to fpeake for the the ruffice of the Lord, & to
magnifie his Name all the days of his life.

A Pfalme of Daud.

1 Pleade thou my 2 caufe, & Lord, with them that fferue with
me: fight thou againft them, that fight againft me.

2 Lave hand vpon the shield and buckler, and ftand vp for
mine helpe.

3 Bring out alfo the fpeare and ftoppe the waie againft them,
that perfecute me: fare vnto my 4 foule, I am thy faluacion.

4 Let the be confounded & put to fname, that feke after my
foule: let them be tur- ned backe, and broght to confusion, that
imagine mine hunt.

5 Let them be as chaffe before the winde, and let the Angel of
the Lord 6 feater them.

6 Let their waie be darke & flipperie: & let the Angel of the
Lord perfecute them.

7 For 7 without caufe they haue hid the pit and their net for
me: without caufe haue they digged a pit for my foule.

8 Let destruction come vpon 9 him at vn- wares, & let his net,
that he hathe laied pri- uelly, take him: let him fall vnto the
fame destruction.

9 The my foule fhalbe ioryful in the Lord: it fhal reioyce in his
faluacion.

10 All my 11 bones fhal fare, Lord, who is li- ke vnto thee,
which deliuereth the poore from him, that is to ftrong for him!
yea, the poore and him that is in miferie, from him that
fpoileth him!

11 Cruel wimeffes did life vp: they afked of me things that I
knewe not.

12 They rewarded me euil for good, to a haue fpoiled my
foule.

13 Yet I, when they were fiche, I was clothed with a facke: I
humbled my foule with faf- zing: and my peaire was turned
vpon my bofome.

14 I behaued my felfe as to my friend, or as to my brothe: I
humbled my felfe, mour- ning as one that bewaileth his
mother.

15 But in mine 16 aduerficie they reioyced, & gathered them
felves together: the ab-

m And as Christ faith, all the heeres of his head 7 Their wie-
led unrepris- fe fhall tume to their owne destruction 8 For when
they feme to be overcome with great di- gers & death is felf,
then God thaweth him felf their redemer

PSAL. XXXV. A the defiieth God to under- take his caufe
againft them that did perfec- ute him and fclunder him b Albert
God can with his breath deferoy all his ename- re, ye y holle
God attribu- reth vnto him thefe outward warpons to af- fare
vs of his feare power c Afier me againft thefe trotetifle, that
thou are y cu- tor of my fal- uacion 6 Smet them with the fpirit
of godliere that their en- treprifes may be foolish, & they
receme mife rewarde, e Shewing y me may not call God to be
a reemger, but onely for his glorie, & whf our caufe is mife

f When he promifeth to him felfe pea- ce

g Which he prepared a- gainft the chil- dren of God- h he
attribu- teth his deli- uerance onely to God, pris- fing him ther-
fore boehe as foule & body I that wolde our faffre me to purge
my felf

h To haue ta- ken from me all comfort & broght me in to
difpate I I prayed for them with in n are affeith, as I wolde ha-
ne done for my felfe, not declared mine affeition with bowing
down mine head m When they few me ready to flip and as one
that hal- ted for safe- mize

secta

*Wherein the wicked reioyce. Pfalmes. The
wicked's prosperity*

n. With their railing words o. The words signify each ca- ker
meaning that the proud courteers at their deity feasts, shall,
rally, and con- spire his death

p. In token of contempt and mocking. Or, cliffs of the
condemnation may him suffer others to their mish. q. This
reioy- ced as though they had now said David o- nerthrown.

r. It is the in- fice of God to gain to the op- prefers affi- dit &
tornish, & to & supres- ted, and end relief, Thal- ted.

f. Because we have that, & we fight for, being he is ne-
droyed. g. That is, at once, whether never so manic or mightie.

h. This prayer shall always be recited a- gainthmen, &
perceive the faithful.

i. That at least favour my right, though they have no able to help me.

j. He exhorteth & Church to praise God for the defence of his servant, & for the detestable of his education.

a. The endably by his detest, that some pervert forward & reprove his wickedness to wickedness, albeit he go about to cure his impetuosity. b. Though all other detest his villainy, yet he himself forth at not. c. The reprove, but more at hold some detest, and put not difference between good and evil. d. By detest, being at large the nature of the reprobates,

jects assembled them felons against me, & I knew not: their tares & me & ceased not, With the false scoffers at & bankers, gnafting their teeth against me.

17 Lord, how long wilt thou behold this deliver my foul from their tumult, even my defolate foul from the lions.

18 do wilt I give thee thanks in a great Congregation: I will praise thee among much people.

19 Let not them that are mine enemies, vainly rejoice over me, neither let them wink with the eye, that hate me without a cause.

20 For they speak not as friends: but they imagine deceitful words against the 'quiet of the land.

21 And they gaped on me with their mouths, saying, Aha, aha, & our eye hath seen thee.

22 Thou hast seen it, & Lord: keep not thine eye: be not farce from me, & Lord.

23 Arise and wake to my judgment, even to my cause, my God, and my Lord.

24 Judge me, & Lord my God, according to thy righteousness, and let them not rejoice over me.

25 Let them not say in their hearts, & O our foul rejoicing: neither let them say, We have devoured him.

26 Let them be confounded, and put to shame & together, that rejoice at mine hurt: let them be clothed & with confusion and shame, that lift up their heels against me.

27 But let them be joyful & glad, & that love my righteousness yea, let them say always. Let the Lord be magnified, which loveth them & prospereth of his servant.

28 And my tongue shall utter thy righteousness, & thy praise ever day.

PSAL. XXXVI.

1 The Prophet griesnuffly Vexed by the wicked, death complained of their malicious wickedness. 6 Then he turneth to

cfofder the unfeakable goodness of God towards all creatures. 7 But fpecuilly towards his children, that by the faith thereof he may be comforted & affured of his defiance by this ordinance course of Gods works. 8 When in the end defrayeth the wicked & faneth the tuft.

9 To him that excelleth. A Psalm of David, the servant of the Lord.

10 When Ickednes faith to & wicked me, & euen in mine heart, that there is no feare of God before his eyes.

11 For he & flattereth him self in his owne eyes, while his iniquitie is found worthe to be hated.

12 The wordes of his mouth are iniquitie and & deceite: he hath left of to vnderstand & to do good.

13 He & imagineth mischief vpon his bed: he fetteth him selfe vpon a ware, that a not good & doeth not abhorre evil.

14 & admonitheth the godle to be sure of these woes.

5 Thy & mercie, & Lord, reacheth vnto the heauens, and thy faithfulness vnto the cloudes.

6 Thy righteousness is like the "mightie mountaines: thy iudgements are like a great & deepe: thou, Lord, doest faue man and beast.

7 How excellent is thy mercie, & God therefore the children of men trust vnder the shadowe of thy wings.

8 Thy fhall be & fatisfied with the fatnes of thine houle, & thou fhalt grue them drinke out of the ruier of thy pleafures.

9 For with thee is the well of life, & in thy light fhall we fe light.

10 Extend thy louing kindenes vnto them that & knowe thee, and thy righteousnes vnto them that are vp right in heart.

11 Let not the & fote of pride come against me, and let not the hand of the wicked me moue me.

12 & There they are fallen that worke in- quietie: they are cast downe, and fhall not be able to rise.

PSAL. XXXVII.

1 This Pfalme contemeth exhortation & conflation for the woke, that are grueed as the profferite of the wicked, & the affliction of the godle. 7 For him proffereth ffeuer the wicked do fine for the time, he deeth affirme their felicity to be vane and transtore, because they are not in the fauour of God, but in the end they are defrayed as his enemies. 11 And him miserably that the righteous femeth to line in the worke yet his end is peace, & he is in the fauour of God, he is deliured from the wicked & preferred.

A Pfalme of David.

1 F Reate not & thy self because of the wicked men, nether be enuiou for the euil doers.

2 For they fhal foone be & cut downe like praffe, and fhal wither as the grene herbe.

3 & Truft thou in the Lord & do good: dwe in the land, & thou fhalt be fed affuredly.

4 And delire thy self in the Lord, and he fhal giue thee thine hearts defire.

5 & Commit thy way vnto the Lord, and truft in him, and he fhal bring it to paffe.

6 And he fhal bring forthc thy righteous- nes as the light, & thy & iudgement as the noone daye.

7 Waite pacrently vpon the Lord & hope in him: freat not thy self for him & which proffereth in his waye: nor for the ma that bringeth his unreprifes to paffe.

8 Ceaf: from angre, & leaue of wrath: freat not thy selfe & alfo to do evil.

9 For euil doers fhalbe cut of, and they that waite vpon the Lord, they fhal inhe- rite the land.

10 b. Therefore yet a little while, and the God wil eluate our
cafe and reftore vs to our right. f When God felfeth the wicked
to proffer, it femeth to the feth that he femeth their doing. g.
Meaning, except he moderate his cffeftis, he fhall be led to do
in thy do. h. He corredeeth the impetence of our nature, which
can not abide till the felues of Gods time be come.

Pp.ii.

Theiust not forfaken.

Psalmes.

Daud fore affliction 1224

Mau 1. The godle are affured the power and crude of the
wicked that not premail a- gainst them, but fell on their own
neckes, other- fore right pa- ciently to aho- de Gods time, & in
the man- ne while be- walie their fin nes, & after up their
teares as a feerefion of their obedien- ce For thei are daily fed
as & Maues fro hea non, & haue fuf fucum, when y wicked
haue neuer ynough, but euer higre God know- eth what dan-
gers hang ouer his, & by whar meance to de- liure them For
God will give them of- red mondes, & that & shal- be
neceffare. They shaf vanish awrye fuddenly, for they are fed
for the date of flaughers. God is fur- nifeth him with his blef-
fing, that he is able to helpe others. God profe- reeth the faith-
ful, because they walte in his wears with an upright co-
factors. When God doeth exerci- fe his faith & diners tenu-

ions. Though the hat man de- ye Gods blef- fing are cten- ded to his po- ferline, and though God fuf for some note man to lacke temporal bene fires, yet he re- chpfleth him with fpemal creafures. They shaf continually be prefamed un- der Gods wings, and ha- ue at feath in- warde reft. That's the potnes are re- quired of the faithful, that their talke be godlie, & Gues Lou be to their heart, & that their life be upright in the wicked shal not appeare, and thou shalt lo- ke after his place, and he shal not be funde.

But* mecke men shal poffeffe the earth, and shal haue their deli te in the multitu- de of peace.

The wicked practifeh againft the iuft, and gnafteh his teeth againft him.

But the Lord shal laugh him to fcarne: for hefeeth, that his daye is coming.

The wicked haue drawne their fworde, and haue bent their bowe, to caft downe the poore and nedie, and to flay fuche as be of vpright conuerfation.

But their fworde shal entre into their owne heart, & their bowes shal be broken.

A small thing vnto the iuft man is bet- ter, then great riches to the wicked and migheie.

For the armes of the wicked shalbe broken: but the Lord
upholdeth the iust men.

The Lord knoweth y dayes of vpright men, and their
inheritance shalbe perpetual.

They shal not be confounded in the perilous time, and in the
dayes of famine they shal haue ynough.

But the wicked shal perish, and the enemies of the Lord
shalbe consumed as the fat of lambes: even with the smoke
shal they consume away.

The wicked borroweth and payeth not again: but the righteous
is merciful, and * giueh.

For fuche as be blessed of God, shal inherit the land, & they
that be cursed of him, shalbe cut of.

The paths of man are directed by the Lord: for he loveth his
waye.

Thoghe fall, he shal not be caught of: for the Lord putteth vnder
his hand.

I haue beneyong and am olde: yet I faw neuer the righteous
forfaken, not his fe- de begging bread.

But he is euer merciful and lendeth, and his feede enroyeth the
blefing.

Flee from euil and do good, and dwel for euer.

For the Lord loueth iudgement, & for- faketh not his Saints:
they shalbe prefer- ued for euermore: but the fede of the wic-
ked shalbe cut of.

The righteous me shal inherit the land, and dwel therein for
euer.

The mouth of the righteous wil fpea- ke of wifdome, and his
tongue wil talke of iudgement.

For the Law of his God is in his heart, & his feppes shal not
flide.

The wicked watcheth the righteous, and feketh to flay him.

But y Lord wil not leaue him in his hād, not condemne him,
when he is y iudged.

Though it be fometime fo expedient both for Gods gloace wil
approne their cause, & reuenge their wrong.

Waite thou on the Lord, and kepe his waye, & he shal exalt
thee, that thou shalt inherit the lād: when the wicked men shal
perifh, thou shalt fe.

I haue fene the wicked ftrong, & fprea- ding him felf like a
grene baye tre.

Yet he pafed away, and lo, he was gone, and I foght him, but he colde not be founde.

Marke the vpriht man, and beholde the iuft: for the end of that man is peace.

But the tranfgreffours shalbe deftroied together, and the end of the wicked shal- be cut of.

But the faluation of the righteous me shalbe of the Lord: the shalbe their ftrengh in the time of trouble.

For the Lord shal helpe them, and deli- uer them: he shal deliuer them from the wicked, and shal faue them, becaufe they truft in him.

PSAL. XXXVIII.

Daud lying ficke of fume gruenou difeafe, acknowled- geth him felf to be chaftifed of the Lord for his fumes, & therefore praieth God to vurne away hu wrath.

He uttereth the greatnes of hu grief by manne wo- des & circumftances, as wounded with the arrows of Gods see, forfaken of hu friends, euil intreated of hu en- times. But in the end with firms confidance he com- mundeh hu caufe to God, & hopeh for fholie helpe at hu haed.

A Psalme of Daud for remembrance. Lord, rebuke me not in
thine an- gre, nether chaftife me in thy wrath.

For thine arrows haue light vpon me, and thine hand lyeh vpon
me.

There vnothing founde in my felth, be- caife of thine angre:
nether is there reft in my bones becaufe of my finne.

For mine in: quities are gone ouer mi- ne head, & as a
weightie burden they are to heaue for me.

My woundes are putrified, and corrupt becaufe of my
fooliftnes.

I am bowed, and croked very fore: I go inourning all the daye.

For my reines are ful of burning, & the- re a nothing founde in
my felth.

I am weakened and fore broken: I ro- are for the verie grief of
mine heart.

Lord, I powre my whole defire before thee, and my fighting is
not hid from thee.

Mine heart "panteth: my ftrengh faileth me, and the light of
mine eyes, euen h thei are not mine owne.

My louers and my friends stand afide from my plague, and my
kinfmen stand a farre of.

They also, that fcke after my life, laye flares, and they that go about to do me euil, talke wicked things and imagine de- ceire continually.

aion, or, w offed to & fro, me: ing that he was deftitate of all fuf. My fighe faileth me for verie innowe. Partely for feate, and pat- tely for pride they deuten all durts and ftrendfing.

x fo that the froipetite of the wicked is but as a clou- de, which va- nifheth away in a moment. y He exhor- reth the faith- ful to myke diligently the exipies bothe of Gods mer- cies, & also of his iudgement. x He ftreth that y pacient hope at the godlie is no- ver in vane, but in the end has he good for ce, though for time God proue them by funde: senta- tions.

To put him felf & others in monde of Gods chaftif- ment forfanne. He defireth not to be ex- pred fro Gods rod, but that he wolde fo moderate his hand, that he might be able to bearer. They fcke- nes, where- withthou haft vifited me. Daud ac- knowledgeth God to be in- he in his pu- nithmetic be- caufe his fins had defetued nitchie more. He chfelfeth his fins, Gods- mfice, & ma- keth praye his refuge. That talker gone plure to mine owne fa- fice, then to the wil of God the, blare, or to that w dif- fagued & ifw- med with fir- me. This exiple warruth vs ne- ure to defpa- re, be the in- cerer: never fo great but al- wans to evre vaco God with fain truth the deficence. "Sir Kp. with felfe go ma- fate, and pat- tely for pride they deuten all durts and ftrendfing.

Mans vanitie.

Pfalmes. Sacrifice refused.

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h For I can have no midic, be before me, and therefore
patiently wa- ter for the hel- pe of God.

I Thuc us, if they & thou secourme not in time, they wil mocks
& t riumph, as though thou be deft forfalsin me

m I am with- out hope to re- cover my strength

n In my grea- rett miteris they most re- joyce

o He had ra- ther have the heard of all f worlds, the to falle, an
ance parte of his ducte to God- ward

9 Which are the mayor of my saluation & this decla- rech that
he prayed & fore hope of deli- strance.

a This was o- ne of f chief, fingers, t Chr 16,42.

b Albert he had appointed with him self patiently to have
tarped Gods leafore, yet the volu- mente of his peine caised
him to break his reprofe

c Though whe the wicked ru- led, he thought to have kept
silence, yet his reals caised him to change his mind

d He confec- feth that he grudged again God, confec- ring the
great- ness of his fo- rowes, & the shortness of his life

e Yet David offended to f that he reafo- ned & God, as though
that he were to fucere towards his weakly crea- ture.

f Make me not a mocking floc he to the wic ked, or wrap not
up w the wicked, when they are put to flame

But I as k a deafe man heard not, and am as a dumme man,
which openeth not his mouth,

14 Thus am I as a man, that heareth not, & in whose mouth are
no reprofes.

15 For on thee, o Lord, do I waite: thou wilt heare me, my
Lord, my God.

16 For I said, Heare me, lest they reioyce o- uer me: for I when
my fote flippeth, they extoll them fclues againf me.

17 Surely I am ready to m halte, and my fo- tow is euer before
me.

18 When I declare my peine, & am forie for my finne,

19 Then mine n enemies are aliue & are mightie, and they that
hate me wrongful- ly are manie.

20 They alfo, that rewarde euil for good, are mine aduersaries,
becaufe I followo o goodnes.

21 Forfake me not, o Lord: be not thou far- re from me, my God.

22 Haste thee to helpe me, o my Lord, my p saluation.

P S A L. X X X I X.

1 David uttereth with what great grief & bitterness of minds he was driven to these outrageous complaints of his infirmities. 2 For he confeceth that when he had determined silence, that he braft for the yes into words that he wode not, through the greatest of his graf. 3 Toeth he rehearseth certain requiates which taste of the infirmities of me. 4 And maketh with the manie prayers, but all d's have a mind wonderfully troubled, that it may plainly appear how he aid firme mightily against death and disperation.

To the excellent musician a leuimin. A P. line of David.

I Thought, b I wil take hede to my waies, that I finne not with my togue: I wil kepe my mouth brideled, while the wick, d is in my fight.

2 I was dumme and fpake nothing: I kepe silence euen from good, c and my forow was more ftirted.

3 Mine heart was hote within me, and while I was mufing, the fyre kindled, & d I fpake with my tongue frying,

4 Lord, let me know mine end, & the mea- fure of my dayes,
what it is: let me know how long I haue to liue.

5 Bcholde, thou haft made my dayes as an hand breadth, and
mine age as nothing in refpect of thee: fully euerie man in his
beft flate is altogether e vanitie. Selah.

6 Douteles man walketh in a tha:lowe, and difquieteth him felf
in vaine: he hrapeth vprishes, & a mer tel who fhall gather the.

7 And now Lord, what waite I for b mine hope is euen in thee.

8 Deliuier me from all my tranfgrefions, and make me not a
rebuke vnto the foolith.

9 I fholde haue bene dumme, and not haue
opened my mouth, becaufe t thou di- deft it.

10 Take thy plague away from me: for I am confumed by the
froke of thine had.

11 When thou with rebukes doeft chaftife man for iniquitie,
thou as a moth b makeft his b beautie to confume: fully
euerie ma is vanitie. Selah.

12 Heare my praier, o Lord, & hearken vn to my crye: kepe
not silence at my ceares, for I am a stranger with thee, & a
foiour- net as all my fathers.

13 Stay thine angre from me, that I maiere- couer my strength,
b before I go hence & be not.

away all that is defired in this worfde. b For his forow eused
him to thin he that God wode defroy him vtually: wherthy we
fo how hard it is for the verie fames to kepe a meaire in thine
wodes, when death & defpat- te affaile them.

P S A L. X L.

1 David deliuered from great danger, death magnifie and
praise the grace of God for his deliuerance, & o- mndeth his
providence towards all mankind. 2 Thou death be promise to
give him self wholly to Gods ferui- ce, & fo declareth how God
is truly worshaped. 3 A f- terward be giveth thanks & praifeth
God, & having complained of his enemies, with good courage
be cal- leth for aide and succour.

4 I o him that excellith. A Psalm of David. I Waited b
patiently for the Lord, & he inclined vnto me, and heard my
crye.

5 He brought me also out of the b horrible pit, out of the myrie
clay, and fet my fete vpon the rocke, and ordered my goings.

6 And he hath put in my mouth c a new song of praise vnto
our God: manie shal fe it and fease, and shal trost in the Lord.

7 Bleffed is the man, that maketh the Lord his truft, and
regardeth d not the proude, nor fuche as turne afide to lies.

8 c O Lord my God, thou haft made thy wonderful wolkes fo
manie, that none can counte in ordre to thee thy thoghts tow-
ard vs: I wode declare, & fpeake of them, but thei are mo then
I am able to exprefse.

9 Sacrifice and offring thou didest not de- fire: (for f mine
cares haft thou prepared) burnt offring and fin offring haft thou
not requited.

10 T Then faid I, Lo, I come: for in the rol- le of the booke it is
writen of me,

11 I defired to do thy good wil, o my God: yea, thy Law is
within mine heart.

12 I haue declared thy righteoufnes in the h great
Congregation: fo, I wil not refrei- ne my lippe: o Lord, thou
knoweth.

13 I haue not hid thy righteoufnes within mine heart. but I
haue declared thy trueth and thy faluation: I haue not
conceiled thy mercie and thy trueth from the great
Congregation.

ferance. g When thou hadest opened mine eares & heare, to
obte thee, being affired that I was writen in the booke of thee

eue. h In the Church affembled in f fucfurne. i David h re ob-
bleth: degrees of our faluation: Gods mercie, whereby he
puteth vonthe, which fignift th his continual grott thon, and his
tryeth, whereby appeareeth his confame fucour, fo that hereof
procedeth our faluation.

g foing my troubles came of thy proudif ce, I oght to have
endered the patiently h Though this as open pla- gues light not
mermice vph them, yet thy ferret eurefe criminally free ceith
them

i The worde fignifeth all f he defireth, as health, for- ers,
strength, beaurie, and in whesfocuer be hathe define, fo that
the rod of God taketh

of God taketh of God taketh of God taketh of God taketh of
God taketh of God taketh of God taketh of God taketh of God
taketh of God taketh of God taketh of God taketh of God
taketh of God taketh of God taketh

a Though God differed his helpe, yet he patiently a- hede, til
he was heard

b He hathe de liuered me fob moth great d's gees

c That is, a fpe cial occafo to praife him: for Godshenefnes are
fo manie occafoe for vs to praife his Name

d To follow their example, which he muſt nates do, that
trutheth not unely in the Lord

e David goeth from one kide of Gods fau- our to the con-
templation of his proudifce our all, & con feffeth that his
conifith tew- erde vs are far- re abone our capacities: we ci not
fo much as cel thim in ordre

f Thou haft o- posed mena- cares to vndce fluid the fpre tual
meaning of the faci- ces and here David efte- meth the com-
monies of the Law nothing in refpect of the fpretual

1 was reaide thee elect for thee elect for thee elect for thee
elect for thee elect for thee elect for thee elect for thee elect for
thee elect for thee elect for thee elect for thee elect for thee
elect for thee elect for thee elect for thee elect for thee elect for
thee elect for thee elect for thee elect for thee elect for thee
elect for thee elect for thee elect for thee elect for thee elect for
the

Pp.iii.

The nature of flatterers.

Psalmes.

Dauids zeal 12/1224

A. As touching the exogenous of the flesh, I was utterly
defting of all counsel. yet faith inwardly moneu mine heart to

praye He defiereth that Godmire are maye content for him
against the ex or his enemies Let the same shame, and colish
in light upon them, if they intended to have brought upon me.
In the faithful always praise God for his benefits; so the
wicked mockie Gods children in their affliction

a. Not clotm- ning him as occurred, who me God doeth wher,
know- ing that there as: darers ex- fer, why God kept his bid
up? vs? yes, & afterwar he aftereth to When for so- man &
grief of mude he ex- terth him self v, on his bed c. Thou hast
erbores him in his fike bed & feth him comfort d. This is our-
fe me, and can not have their cruel hate qu' ched, but wish my
shameful death e. For pretending to coft me, he consp- rest my
death in his heart, & heageth the- out f. The enemies thought
by his sharpe possi- ments y God was become his mortal e-
nemie "He The man of my peace g. As David felt this fol- hud,
and as it was chiefly ac complished in Christ, John 11, 12,
other in pro-

11 Withdraw not thou thy tendre mercie from me, o Lord: let
thy mercie and thy teueh alway preferue me. For innumerable
troubles haue compa-fed me: my sinnes haue caken fuche
holde vpon me, that I am not able to loke vpe yea, they are mo
in nomber then the hee-res of mine head: therefore mine heart
hathe a failed me. Let it please thee, o Lord, to deliuer me:
make haste, o Lord, to helpe me. Let them be confounded &
put to sha-me together, y fehe my foule to defroye it: let them

be drue backward and put to rebuke, that defire mine hurt. Let them be a defroyd for a rewarde of their shame, v faye vnto me, Aha, aha. Let all the, that fete thee, reioyce and be glad in thee: & let the, that loue thy falua-tion, faye alway. The Lord be praised. 17 Thogh I be poore and nedie, the Lord thinketh on me: thou art mine helper & my deliuerer: my God, make no taiying.

P S A L. X L I.

1 David being grievously afflicted, bleffeth them, that pi-te his case, 2 And complaneth of the treafin of his owne freands & familiarer, as came to paffe in India, Iain 13, 14 After he feing the great mercies of God gently chafifing him, & me fuffering his enemies to triumph against him, 15 Gueth mofe heartie than-ker vnto God.

To him that excellet. A Psalme of David.

B Leffed is he that a udgeth wisely of the poore: the Lord fhall deliuer him in the time of trouble. The Lord wil kepe him, & preferue him alue: he fhall be bleffed vpon the earth, & thou wilt not deliuer him vnto the wil of his enemies. The Lord wil ftrenghen him vpon the b bed of forowe: thou hast turned all his c bed in his fickenes. 4 Therefore I faid, Lord haue mescie vpon me: heale my foule, for I haue finned a-against thee. 5 Mine enemies a fpeake euil of me, faying, When fhall he dye,

[illegible]

[illegible]

Meaning, fo fhal his mibere devonally, amou the fame. h

Meaning, fo fhal his mibere devonally, amou the f

mine integritie, and doest fet me before thy face for euer.

Bleffed be y Lord God of Israel worlde without end. So be it,
euen fo be it.

P S A L. X L I I.

2 The Prophet grievously complaineth, that being letted by his
perfeetures he clde me be prefent in the Cigrega-cia of Gods
people, pretending that although he was fepa-rated in bode fro
them, yet on hea: I was thitherwarde affeetioned 7. And last of
all he sheweth, that he was not fo farve ouers me with thefe
foretwa & th gict. 8. But that he consumally put his confidence
in the Lord

To him that excellet. A Plaime to give in- strudion, a omitted to
the sonies of K. brah. A S the hart braieth for the riuers of
water, fo b pàteth my foule after thee, o God. My foule
thirfteth for God, eum for the liuing God: when fhal I come
and appea-re before the prefence of God? My teares haue bene
my meat daie and night, while they daiey fay vnto me, Where
is thy God? 4 When I remébred a thefe things, I pow-red out
my verie heart, becaufe I had gone with the multitude, o led
them into the Houfe of God with the voice of finging, o praise,
as a multitude y kepeh a feaft. 5 Why art thou caft downe, my

foule, and vnquiet within me? waite on God: for I wil yet giue him thanks for the helpe of his prefence. 6 My God, my foule is caft downe within me, f becaufe I remember thee, from the land of Iorden, and Hermonim, and from the mount Mizár. 7 One a depe calleth another depe by y noi-fe of: thy water fpoutes: all thy waues and thy floods are gone ouer me. The Lord will grant his louing kinden- nes in the daie, and in the night fhall I fing of hi, eue a praier vnto y God of my life. I wil faie vnto God, which is my rocke, Why haft thou forgotten me? why go I mournig, when the enemie opprefleeth me? My bones are cut a funder, while mine enemies reproche me, faying daieiy vnto me, Where is thy God? Why art thou caft downe, my foule & why art thou difquieted within me? waite on God: for I wil yet giue him thanks: he is my prefent helpe, and my God.

P S A L. X L I I I.

He praieith to be deliuered from them which confire against him, that he might vnfully praise God in his belie Cingregation

1 Vidge a me, o God, & defend my caufe against the vnmerciful b people: deliuer me from the deceitful and wicked man. 2 For thou art the God of my ftrégth: why hast thou put me awaie: why go I fo mour-ning, when the enemie opprefleeth me. 3 Send thy c light and thy trueth: let them lead

me: let the bring me vnto thine holy Mountaine and to thy
Tabernacles.

To wit, thy fmoor, which appeaieth by the performance of thy
promifes.

a Shewing me condens figure of thy Father- liep: o adnexc. by
this rep- ration he fite- reth vp y faith of to praise God P. 31
XLII. a At a recafin- re to be kept of the, which were of them
for of the fa- times b By thefe a mildreds of thrift & purifig he
theweth his feruor de- fice to ferue God in his 20 ple. c At
other ta he pleafire in easing & drin- king, fo he was allogethir
gi- nen to weping. d That mow I led y people to ferue thee in
thy Taber- nacle, & now feing my con- trate efate, I dye for
ferue y Thogh beft- fented gries most affaites of the fuch to
caft hi imodef paire, yeohis faith gencnded on Gods acen
fomed meres- regretteth the viftrate f That is, whi I remember
thee in thefald of my babilio- ment among y mountaines g
Affliiion came fo the ko vpon me, that I felt my feff as
uncrwhel- med: whereby he theweth there is unced of
ourmidferin, all God he pa- infed, & fend remede b He
affureth him feife of Gode helpe in time to come 1 That is, I
am mofregretouf by cormened if This rep- rtion doeth de- clare
y David did not ouerra me at once: to teache vs to be confam
for afmache at God wil cer- tainly deliuer his P. 31 XLIII a He
defireth God to under- take his cau- fe against the enemies, but

chiefly that he wilde refo- re him to the Tabernacle. b That is,
the cruel compa- nie of mine enemies.

The Church afflicted praieth. Psalmes. Christ figured.

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d He poffeth to offer a fole- ne facrifice of thankfigning in
token of his great deffac- rance

e Whereby he admonffeth fa fuchfal not to refent, but
confitionly to waite on the Lord, though their troubles be fog
fegreat

a This plafone fometh to have been made by fome excellefe
Prophet for yfe of the po- ple, when the Church was an
extreme mife- rie, other at their reterne fou in Babylon, or
under Anti- ction, or in fuche like af- ftition b. That is, the
Canaunties c To wit, our fathers d. Of Canaan e That is, our
fathers e God's for mercie & love is fonelie in rain & begin-
ning of the Church, Deut 4-17

g. Because art our King, therefore deli- ver thy people from
their in- ferie h. Because that & that foreth the mafcho- the one
Church the applie to the folues, which before the did antri-
hate to their fathers As the con- ftized fecior, fe creet bringin
came at God, so now the re- how ledge this affliction came by
his fuit indgemet m, at their pleafure

Rom 2, 36. h. Knowing God to be au- ne of this ca- lunite,
they mirenire not, hat fake re- fudie at his hands, who
wounded the. I. As felance are folde for a low price, ne- ther
lutech for him the offerth mofe, for fuame

4 Then 4 wil I go vnto the altar of God, euen vnto the God of
my joy & gladnes: and vpon the harpe wil I giue thanks vn to
thee, & God, my God.

5 Why art thou caft downe, my foule 2 and why art thou
difquiered within me? 3 waite on God: for I wil yet giue him
thanks, be is my prefent helpe, and my God.

P S A L. XLVIII.

The faithful vanemfer the great mercie of God toward his
people. After, the complaine, because thei fole is no more. 17.
Alfi that allodge the counane made with Abraham, for the
keping whereof thei fhewe what grue wout things that faffred.
2 Finally they praife vnto God 9 to contemne their affliction,
fung the fame reduc- deth to the contempt of his honour.

To him that excelleth. A Psalme to giue in- structio, committed
to the fonnes of K. Arch.

WE haue head with our 4 exres, 6 God: our fathers haue tolde
vs the workes, that thou haft done in their daies, in the olde
time:

2 How thou haft driuen out the 6 heathen with thine hand, and
planted 7 them: how thou haft deftroyed the 8 people, and cau-
fed 9 them to giowe.

3 For thei inherited not the land by their owne fworde, terrier
did their owne arme faue them: but thy right hand, & thine ar-
me and the light of thy countenance, be- cause thou didest 9
fauour them.

4 Thou art my King, 6 God: fend helpe vnto 8 Izakob.

5 6 Through thee haue we thruft backe our aduerfaries: by thy
Name haue we troade downe them that rofe vp againft vs.

6 For I do not truſt in my bowe, nether can my fworde faue me.

7 But thou haft faued vs from our aduerfa- ries, & haft put the
10 confuſion 9 hate vs.

8 Therefore wil we praife God continually, & wil confeſſe thy
Name for euer. Selah.

9 But now thou art faire of, and puttelt vs to 10 confuſion, &
goeſt not for the with our armies.

10 Thou makeſt vs to turne backe from the aduerſarie, and
thei, which hate vs, ſpoile 9 for them ſelues.

11 10 Thou giueſt vs 11 as ſhepe to be eaten, & doeſt ſcater vs
among the nations.

12 Thou fellest thy people 12 without gaine, and doest not
incitefe their price.

13 Thou makest vs a reproche to our neigh- bours, a tefte and a
laughing stocke to the that are round about vs.

14 Thou makst vs a prouerbe among the nations, & a nodding
of the head among the people.

15 My 15 confufion is daiely before me, and the fhame of my
face hath coured me,

16 For the voice of the fclanderet and rebuker, for the entime
and 16 auenger.

but takest the fi-ft chapman in I dare not lifte vp mine head
Meaning, the proude and cruel 17 rane.

17 All this is come vpon vs, yet do we not o forget thee, nether
deale we falſely conceining thy counaile.

18 Our heart is not turned back: nether our ſteppes gone out of
thy paths,

19 Albeit thou haſt ſent vs downe into the place of dragons,
and couered vs with the ſhadowe of death.

20 If we haue forgotte 9 Name of our God, & holden vp our
hafts to a ſtrange god,

21 Shal not God 5 fearche this out? for he knoweth the fecites
of the heart.

22 Surely for thy sake 2 are we flaine coftinu- ally, & are
cofted as shepe for 9 slaughter.

23 Vp, why flepeft thou, & Lord 3 awake, be not farce of for
euer.

24 Wherefore hideft thou thy face 4 for- getteft our miferie and
our affliction?

25 For our foule is 1 beaten downe vnto the duft: our belly
cleueth vnto the grounde.

26 Rife vp for our succour, and redeme vs for thy mercies sake.

P S A L. XLV.

1 The maiftie of Salomon, his honour, strength, bountie, riches
& power are praifed, & alfo his marriage with the Egyptian
being an heathen woman is bleffed, so if that the can remice
her people & the love of her coun- trey and giue her felfe
wholly to her houf band. Un- der the which figure the
wonderful maiftie & increa- fe of the kingdoms of Chrest and
the Church has fpoue now taken of the Gentiles is defcribed.

To him that excelleth on 4 chfhannim a fong of 5 loue to giue
inftruction, committed to the fonnes of K. Arch.

1 Mine heart wil vfer for the a good matter: I wil intreat in my workes of the King: my tongue is as the penne of a fwift writer.

2 Thou art 2 fairer the the childre of men: giace is powied in thy lippe, because God hath be bleffed thee for euer.

3 Girde thy fworde vpon thy thigh, & moſte mightie, to wit, thy worſhip & thy glorie.

4 And proſper with thy glorie: 4 iide vpon the worde of trueth and of mekenes 5 of righteouſnes: fo thy right hand ſhal teache thee terrible things.

5 Thine arrowes are ſhaipe to perce the heart of the Kings enemies: therefore the people ſhal fall vnder thee.

6 Thy 6 throne, & God, is for euer and euer: the ſceptet of thy kingdome is a ſceptet of righteous.

7 Thou louſt righteous, and hateſt wit- kednes, because God, euen thy God hath 7 anointed thee with the oile of gladnes aboue thy felowes.

8 All thy garments ſmall of myrrhe and a- loes, and caſſia, when thou comelt out of the yourie palaces, 8 where thei haue made thee glad.

9 Kings daughters were amog thine hono- Pp. xiii.

f Hathc eft obliſhed thy kingdome as the figure of Chreſt,
which is the pea- te & toye of the Church g th the which
palace the people made thee tuiſful to ſe them giue thanks &
crioyce for thee.

o Thei boafte not of their vercues, but de clare that thei reſt
vpon God in the muddle of their affil- tions: who pa niſhed one
now their ſonnes, but by hard of ſtitions called them to the
conſideration of the boun- me: anyes the, whalee 2 neading the
latemiles ſent of recarence here we ſe the power of furch,
which eat he increme by us prife

8 Thei ſhewe that thei ho- nured God a- righte becau- fe thei
truſted in him alone. 9 Thei take God to wrenze 9 thei were vp
right to hum- ward

10 The ſuchful make thieflher tffort, that 9 trichle ſmuch them
not for their ſonnes, but for God's canic, Mait 6. 10 Pet 4.14.

11 There is no hope of reco- curie, except thou put to thine
hande & raife vs vp. 12 Which is 1 oncile & ſuffi cient ranſom
to deliver bo- the hodie and ſoule from all kide of ſelance is &
miferie.

Pfal. XLV. a This was a cercene unto or anithomeft b Of that
per ſiue haue that right to be be- come 9 haft- hand & the wife.

c Salomon's be- auſe and clo- cree to we- re fauour with his
people, and his power in ouerſone his enemies, is be- re
deſcribed. d He alludeft to them 9 ride in charters in their

crisphet, stowing 9 the quiet fure of a kingdom & fi- deth 1
 trueth, mekens 8 in flice, not in worldlike pl- pe and vanine. e
 Vnder thei figure of this kingdome of mifeie is fet for the 9
 euer- lafting king- dome of Chreft

The figure of the Church. Pfalmes.

The kingdome of God 1224

h Though he had many Kings daughters among his wives, yet
 he loved Pharaohs daughter best. 1 Under the figure of
 Pharaohs daughter he sheweth 2 Church most 3 all of all car 4
 all, thines 5 they Christ 6 only. 7 His signified 8 that others of
 9 them, that be 10 rich, shall be 11 benefishours to 12 the
 Church, al 13 but they give 14 not perish o- 15 heidence to 16
 Gospel 17 Or, Zer 18 There is no- 19 thing fained, 20 not
 hypocriti- 21 cal, but she is glory, but she 22 within & with 23
 outland how- 24 best Church 25 hath not at all 26 time this
 out- 27 warde glorie, 28 the feast is to 29 be imported o- 30
 only to their 31 owne ingrati- 32 tude. 33 The Shalha 34 the
 greater gra- 35 cer then thic 36 fathers 37 the signified 38 the
 great ch- 39 paffe of Christ 40 king lone, & 41 Shalhe's office
 42 to curtle all 43 his members 44 o This must 45 only be refer
 46 red to Christ 47 and not to Sa- 48 london. [{"box_2d": [84,
 596, 159, 936], "label": "text", "caption": "a Which war-\n50
 at a mo-\n51 cal indomn\n52 or a folemn\n53 ruse, ruse

the\n54 this pfalme\n55 was fung.\n56 pneffine.\n57 In all
man\n58 of troubles\n59 God sheweth\n60 his fcode mer\n61
an and power\n62 to defend\n63 his\n64 The is, we\n65 will
not be o-\n66 overcome with\n67 feare\n68 d Though the\n69
affections ra-\n70 ge never fo\n71 much, yet the\n72 ruses of
God\n73 meries being\n74 fufieine com\n75 fort to his\n76
The ruse of\n77 Shaloh, & paf\n78 ed thong: fe\n79 rufelion:
mea-\n80 ning tough &\n81 defence fme\n82 nenerfo
fmole,\n83 yes if God ha-\n84 ne apnited it,\n85 it is
fufieine.\n86 f Alwies when\n87 the God can and\n88 wies:
vpon thy right hand did stand\n89 the\n90 Quene in a vefture
of golde of O-\n91 nphir.\n91 Hearken, & daughter, and confider,
and\n92 incline thine care: forget alfo thine owne\n93 people
and thy fathers houfe.\n94 So fhall the Kig haue pleafure in thy
be-\n95 autic: for he is thy Lord, and reuerence\n96 thou
him.\n97 And the daughter of Tyrus with the ri-\n98 che of the
people fhall do homage before\n99 thy face with prefent.\n100
The Kings daughter is all glorious\n101 within: her clothing is
of broydered\n102 golde.\n103 She fhall be brought vnto the
King in tai-\n99 ment of nedle worke: the virgins that follo
a\n104 after her, & her companiós fhall be brought\n105 vnto
thee.\n106 With ioye and gladnes fhall thei be\n107 brought, and
fhall enter into the Kings pa-\nface.\n107 In fleade of thy
fathers fhall thy m chil-\n98 dren bety fhalt make the princes &
through\n109 all the earth.\n110 I wil make thy Name to be
remembred\n111 through all gene rations: therefore fhall

y people giue thakes vnto thee worlde with out
end. P SAL. XLVI. A fong of triumph or
thankfiguing: for the deliuer- ce of Ierufalim, after
Sennaherib with his armie was drind awais, or fame
other like fudden and maruelous deliuerance by the
mightie bld of God. & Whereby the Prophet
commending this great benefite, doeth ex- re the faithful
to giue them felues wholly into the hand of God, douting
nothing but that under his protezism thai fhall be safe
again if all the affautes of their enemies, because this is
his delite to affrage the rage of the wicked, when they are
moft hofie again if the fuf. To him that excelleth vpon
Alamiah a fong committed to the fones of Kifrah.
O Od is our hope and ftrengh, & helpe in & troubles,
readie to be founde. Therefore wil not we feare, thought
the earth be moued, and thought the mountai- nes
fall into the middes of the fea. Thought the waters thereof
drage & be troubled & the mountaines fhallke at the fur-
ges of the fame. Selah. Yet there is a Riuer, whofe
ftreames fhall make glad y Citie of God: euen y Sanctua-
rie of the Tabeinacles of the moft High. God is in
the middes of it: therefore fhall it not be moued: God fhall
helpe it verie early. When the nations raged, & the
kingdomes were moued, God thundred, & the
earth melted. The Lord of hoftes is t with vs: the

God of Iakób is our refuge. Selah. Come, &
beholde the works of y Lord,"}]

nable wise: vpon thy right hand did stand 149 the Quene in a
vesture of golde of Ophir. 150 Hearken, & daughter, and
confider, and 151 incline thine care: forget also thine owne 152
people and thy fathers house. 153 So shall the King have
pleasure in thy beauty: for he is thy Lord, and reuerence
155 thou him. 156 And the daughter of Tyrus with the riches
of the people shall do homage before 158 thy face with
presents. 159 The Kings daughter is all glorious 160 within: her
clothing is of brodered 161 golde. 162 She shall be brought
vnto the King in trainment of needle worke: the virgins that
follow 163 after her, & her companions shall be brought 164 vnto
thee. 165 With ioye and gladnes shall they be 166 brought, and
shall enter into the Kings palace. 167 In feare of thy fathers
shall thy mother and brethren be made the princes & through
170 all the earth. 171 I will make thy Name to be remembered
172 through all generations: therefore shall y 173 people give
thanks vnto thee worlde without end.

P SAL. XLVI.

1 A song of triumph or thanksgiving: for the deliuerance of
Ierusalem, after Sennacherib with his armie was 3 drin aways,
or some other like fudden and maruelous 4 deliuerance by the
mightie bld of God. & Whereby the 5 Prophet commending

this great benefite, doeth exi- 6 rte the faithful to giue them
felues wholly into the hand 7 of God, douting nothing but that
under his protezism 8 thai fhal be safe again if all the affautes
of their en- 9 mies, because this is his delite to affrage the rage
of 10 the wicked, when they are moſte hofie again if the ſuf.
11 To him that excelleth vpon Alamiah a fong 12 committed to
the foneſes of Kifrah.

13 O Od is our hope and ftrengh, & hel- 14 pe in & troubles,
readie to be founde. 15 Therefore wil not we feare, thoght the
16 earth be moued, and thoght the mountai- 17 nes fall into the
middles of the fea. 18 Thoght the waters thereof drage & be
trou- 19 bled & the mountaines fhalke at the fur- 20 ges of the
fame. Selah, 21 Yet there is a Riuer, whofe ftreames fhal 22
make glad y Citie of God: euen y Sanctua- 23 rie of the
Tabeinacles of the moſte High. 24 God is in the middes of it:
therefore fhal it 25 not be moued: God fhal helpe it verie 26
early. 27 When the nations raged, & the kingdo- 28 mes were
moued, God thundred, & the 29 earth melted. 30 The Lord of
hofteſ is t with vs: the God 31 of Iaakób is our refuge. Selah.
32 Come, & beholde the works of y Lord,

33 A fong of triumph or thanksfiguing: for the deliuer- 4 ce of
Ierufalim, after Sennaherib with his armie was 5 drind awais,
or fame other like fudden and maruelous 6 deliuerance by the
mightie bld of God. & Whereby the 7 Prophet commending
this great benefite, doeth exi- 8 rte the faithful to giue them

felues wholly into the hand 9 of God, douting nothing but that
under his protezism 10 thai fhall be safe again if all the affautes
of their en- 11 mies, because this is his delite to affrage the
rage of 12 the wicked, when they are moſte hofie again if the
ſuf. 13 To him that excelleth vpon Alamiah a ſong 14
committed to the ſonnes of Kifrah.

h what defolations he hath made in the earth.

9 He maketh warres to ceaſe vnto the ends of the worlde: he
breaketh the bowe and cutteth the ſpeare, & burneth the
chariots with fyre.

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

11 The Lord of hoſtes is with vs: the God of Iaakób is our
refuge. Selah.

P SAL. XLVII.

12 The Prophet exhorteth all people to the worlde of the true
and everliving God, contending the mercie of God toward the
poſſerites of Iaakób. And after prophe- cteth of the kingdome
of Chriſt in this time of the Goeſpel.

13 To him that excelleth. A Pfalme committed to the ſonnes of
Kifrah.

14 A Li people clap your hands: fing 15 I loude vnto God with
a ioyful voice.

16 For the Lord is high, & terrible: a great King ouer all the
earth.

17 He hathe subdued the people vnder vs, and the nations
vnder our fere.

18 He hathe chofen our inheritance for vs: euen the glorie of
Iaakób whome he lo- 19 ted. Selah.

20 God is gone vp with triumph, euen the 21 Lord, with the
founde of the trumpet.

22 Sing praises to God, fing praises: fing praises vnto our
King, fing praises.

23 For God is the King of all the earth: fing praises euerie one
that hathe vnderftan- 25 ding.

26 God reigneth ouer the heathen: God fit- 27 teth vpon his
holie throne.

27 The princes of the people are gathered vnto the people of
the God of Abrahám: for the fhielde of the worlde belong to
God: he fis greatly to be exalted.

28 I reimph of Christ and his glorious afeaction into the
kennost. 29eth that vnderftanding be ioyed with finging, left

the Name of God be 30 profaned with vame crying. He
praiseeth Gods highnes, for that he ioymeth 31 the great
princes of the worlde, whome he calleth fhielts to the feloftip
of 32 his Church.

P SAL. XLVIII.

1 A notable deliuerance of Ierufalim from the hand of manie
Kings is mentioned, for the which thanks are given to God,
and the Hate of that citie is praised, that 2 hathe God fo
prefently at all rimes readie to defend the. 3 The Pfalme
fometh to be made in the time of Ahle, y 4 lofraphat, Afli or
Exgehlah: for in their times chiefly 5 war the citie by form
princes affalted.

6 A fong or Pfalme committed to the fon- 7 nes of Kifrah.

8 O Reat is the Lord, and greatly to be 9 Praised, in the Citie
of our God, e- 10 men vpon his holie Mountaine.

11 Mount Zion, lying Northward, is faire in 12 fituation: is the
ioye of the whole earth, 13 and the citie of the great King.

14 In the palaces thereof God is knownen for

15 re-

16 voice followeth The Pfalme of the fong, the contrary 17
fhew his wonders through all the worlde, yet he wil be chiefly

praised in 18 his Church. Because the words of faliation came
thence to all 19 them: that fhulde helene.

h To wit, how of he hathe deffroied his enemies & de- liuered
his people.

i He warneth the that perse cure y Church to ceafe their
vrueltie: for els the fhall fife that God is to ftrong for them,
again whome that fight.

2 Here is figu- 3 red Christ, vn- to whome all his tholor gi- 4
the willing ohe dionce, & who 5 wolde fhew hi 6 fif terrible to
the wicked 7 He hathe made y twet, 8 who were the keepers of
the Law and Pro- phers, fchole- 9 mathers to the Genetics,
eher 10 the fholde 11 with gladnes 12 obey them 13 God hathe
13 chofen vs a 14 boue all other 15 nations to co- 16 ioye a
mofte gloriots inhe- 17 riance 18 He doeth af- 19 fide vafe the
19 trumpet, that 20 were blowne 20 as fuleome fo- 21 after:
her he doeth furtine 22 fignife: the

a Some put this diffrence between a fong and Pfal- me, flying
that it is called a fong, whf the- re it no fufie- men, but the
voice: and the pfalme, the co- terary The fong of the Pfalme is
whf the infirmation beghine, & the b Albeit God

*The vaine truſt of the wicked. Pfalmes. The
iuſt ſhal triumphs*

4 Except God were y defen- ce thereof, ne- ther ftunacion nor
municion colde proufile 5 The confpi- sed & were a- gainft
Gods people 6 The enemies were afraid as the fight of y Cith.
7 That is, of Cilicia, or of y fta called Me- diterranium 8 To
wit, of our fathers, fo have we pro- uefur, Go! ha- the
performed his primfes 9 In all places where thy Na- me fhall be
he- ard of, me fhall praife thee, who thefi hea- re of thy mar-
uel? works 10 Let feruf- hen & y cries of tudfa re- loyce for
thy infit iudgement againft thine enemies 11 For in this outward
defi- ce & ftrengh Gods bleffigs did alfo appa- rent y chief it
to be refer- red to Gods ftunor and fe- ceet defence, who neuer
launch him.

a He wil in- creas how God genfteth the world by his
prefidence w ca not be per- soned by the indigement of the
nofh b Though wie- fednes reign & enemies ra- ge, feing God
wil excufe his iudgement againft y wie- fed in time co- ment c
To truft in nefhes is more manner, feing they ca nefher reftors
life nor pooling it d That is, fo- re, or not to be founded, as
prophecis was pactou in the dates of Eli, I. Sam. 1. e Meaning,
it is impoffible to liue for e- wer: alfo that life and death are
only in Gods hands f In that that death maketh no difference
between the parfones g profis not by

a d refuge.

4 For lo, the Kings were e gathered, & wfet together.

5 When thei sawe f it, thei marueiled: thei were aftonied, & suddenly driuen backe.

6 Feare came there vpon them, & foowe, as vpon a woman in trauaile.

7 As with an Eaft winde thou breaket the fhippes of Tarfhilh, fi were they deftroyed.

8 As we haue h heard, fo haue we fene in the Citie of the Lord of hoftes, in the Ci- tie of our God: God wil ftablish it for e- uer. Selah.

9 We waite for thy loufg kind:nes, & God, in the middes of thy Temple.

10 O God, according vnto thy Name, fo is thy puife vnto the i worldes end: thy right hand is fui of righteousnes.

11 Let h mount Zion reioyce, & the daugh- ters of Iudáh be glad, becaufe of thy iud- gements.

12 Compaiſe about Zion, and go rounde about it, & tel the tofwres thereof.

13 Matke wel the wall thereof: beholde her tofwres, that ye maie tel your pofteritie.

14 For this God is our God for euer & euer: he ſhal be our guide vnto the death.

P S A L. X L I X.

1 The holic God calleth all men to the confideration of man
life, 2 chewing them out to be moſte bleſſid, that are moſte
woalible, & therefore not to be feared: but contrary wiſe to
lifteth up our mindes to confider how all things are ruled by
Gods prouidence: 14 Who as he inſgeth thoſe woalible moſters
to everlaſting tor- ments, 15 So deeth he preferue his & wil
rewards thſi in the day of the refurrection. Thſft 1,6.

16 To him that, excelsis. A pſalme committed to the ſonnes of
K. frals.

17 H Eare a this, all ye people: giue care, all ye that dwel in
the woilde.

18 Aſwel lowe as his, hothe riche & poore. 19 My mouth ſhal
ſpeake of wiſdome, and the meditacion of mine heare is of
know- ledge.

20 I wil incline mine eare to a parable, and viter my graue
matter vpon the harpe.

21 Wherefore ſhulde I h feare in the euil dales, when iniquitie
ſhal compaſſe me a- bout, as at mine heſes?

22 They truſt in their c goods, & boaſt them ſelues in the
multitude of their riches.

23 Yea man can by no meanes redeme his brother: he can not
giue his ranfome to God,

24 (So d precious is the redemption of their foules, e and the
continuance for euer)

25 That he may liue ftill for euer, & not fe the graue.

26 For he feeth that wifemen f dye, & alfo that the ignorant
and foolith perifh, and leaufe their riches for s others.

27 Tei they thinks, their houfes, & their ha- bitacions fhall
continue for euer, euen from that is, not to their children, but to
ftrangers Yea the wicked thefe examples, but ftill dreame an
immoftualitie in earth.

generation to generation, and 'call their lands by their names.

28 But man fhall not continue in honour: he is like the h beafts
that dye.

29 This their waie viereeth their foolithnes: yet their pofteritie i
deliite in their talke. Selah.

30 Like fhepe thei lie in graue: i death deuoureth the, & the
righteous fhall haue dominacion ouer them in the m morning:
for their beautie fhall confume, when they fhall go from their
houfe to graue.

31 But God ſhal deliuer my foule from the power of the graue:
'for he wil receiue me. Selah.

32 Be not thou afraid when one is made riche, & when the
glorie of his houſe is increafed.

33 For he ſhal take nothing awaie when he dyeth, nether ſhal
his pompe deſcend af- ter him.

34 For while he liued, 'he reioyced him ſelf: and m men wil
praiſe thee, when thou makeſt much of thy ſelf.

35 He ſhal enter into the generacion of his fathers, o & they
ſhal not liue fot euer.

36 Man is in honour, and p vnderſtandeth not: he is like to,
beaſts that periſh.

P S A L. L.

1 Becauſe the Church is atwaie fui of hypocrites, 2 Which de
imagine that God wilhe worſhoped with our word ceremonies
only, without the heart: and eſpecially the leaves were of this
opinion, becauſe of their figures and ceremonies of the Law,
thinking that their ſacrifices were ſufficient. 23 Therefore the
Prophet deith repu- ne this groſſe erreur, & pronouneth the
Name of God to be blaſphemed, where holines is ſet in
ceremonies. 24 For he declareth the worſhip of God to be

fpiritual, whereof are two principal partes, innovation, & than-
belfgiving.

A. Pfalme of a Afaph.

1 The God of gods, euen y Lord hathe fpoken and called the h
earth ft o the rifting vp of y funne vnto the going downe thei
eof.

2 Out of Zion, which is the c perfection of beautie, hathe God
fhined.

3 Our God fhall come and fhall not kepe fi- lence: d a fyre fhall
deuoure before him, & a mightie tempeft fhall be moued
rounde about him.

4 He fhall call the heauen aboue, and e the earth to iudge his
people.

5 Gather my f Saints together vnto me, thofe that make a
couenant with me with s facriflice.

6 And the heauens fhall declare his righ- teoufnes: for God is
Iudge him felf. Se- lah.

7 Heare, o my people, & I wil fpeake: heare, o Ifrael, and I wil
te ftifie vnto thee: for I am God, euen thy God.

8 God in refpect of his eleft, calleth the whole budfe holic.
Saints & his pen- ple. g Which fhulde knowe their facriflices

are feales of the couenant be- ience God and his people, and
not let religion therein

or, labour that their name may be fame in earth.

h As touching y death of the bodies.

i They speake & do the fame- thing y their faiths did

j As shepe are patience into folds, fo shal the he bought in the
graue. I Because they have no parte of life everla- ting

m Curish ch- ning is as the morning, when the eleft shal reigne
with Christ: their head ouer the wicked. No, because he baste
received me

Job 27, 28. 1 Tim. 4, 7. "His he bleffid his ftates.

m The ftate- ters praife did y liue in deli- tes & plafi- tes

"Or, his foule n And not paffe the terne ap- pofted for life o
Bothe thei & their fathers shal liue here her a while & at length
dye for euer

p He condem- neth man in- grafitude, who haur received
excelleg gules of God, au- feth them like a beaft to his owne
condem- nacion

P S A L L A Who was e- ther the an- vor, or a chief finger, to
who- me is was co- mitted

b To plead a- gainst his def- fending po- ple before hea- nen
and earth.

c Because God had chrisf m it to haue his Name: there called
vpon, and also his i- mage fhined there in y one trine of y Law.

d As when God giue his Law in moine Sinai, he appe- ared
terrible with them fet and tempest, fo wil he appeare terrible to
ta-

ke a come for the keeping thereof e As verneftes against the
hy- pecities

Qq.i.

The true sacrifice.

Psalmes. The corrupt nature of man

For I pass not for fasten- ter, except one of the there, which is
to confirm your faith in my promises. I though he did deliver
in or otherwise had he no need of man's help there. I though
man's life for the in- formity there- of the of the God, which
life quicketh all the world, the he no need of the man. I show
thy self mindful of God's bene- fits by than- becoming Why
don't than fainet the of my people and talketh of my covenant,
I say that we but an hypo- trate And to line according to my
words He sheweth what are the fumes of them that converse

Gods word He noteth the cruelty of hypocrites, & I have not in their talk or indignif their own mothers some I will write all thy wicked dedes in a role and make that to read & acknowledge the whether thou writ or no I yeder the & is conceited faith and in- terance. I had had ha- the appouned. That is, de- cluse my self to be his Sa- mour.

To reprove him because he had chout- ed fathorable fumes, and him in the same without repro- ce more the whole year As his fin- nes were manl folds & great, so he requi- reth that God while gone him the feling of his excellent and abundant mercies. My fines flocke to fath in me, that I have need of some singular kinds of a strong-

I will not reprove thee for thy sacrifices, or thy burnt offerings, that have not been continually before me. I will take no bullocke out of thine house, nor goates out of thy foldes. For all the beasts of the forest are mine, and the beasts on a thousand mountaines. I knowe all the foules on the mountaines: & the wilde beasts of the field are mine. If I be hungre, I will not tell thee: for the world is mine, and all that therein is. Will I eat the flesh of bulles? or drinke the blood of goates? Offre vnto God praise, & I paie thy vowes vnto the mofte High, And call vpon me in the daie of trouble: so wil I deliuer thee, & thou shalt glorifie me. But vnto the wicked said God, "What hast thou to do to declare mine ordinances, that thou shuldest take my covenant in thy mouth, Scing thou

hatest to be reformed, and hast cast my wordes behind thee
For whê thou scelt a thefe, thou runnest with him, and thou art
partaker with the adulterers. Thou giuest thy mouth to euil, &
with thy tongue thou forgest deceite. Thou fitteest, and speakest
against thy brother, and scandereft thy mothers fonne. These
things hast thou done, & I helde my tongue: therefore thou
thoghtest that I was like thee: but I wil reprove thee, and I set
them in order before thee. Oh consider this, ye that forget God,
lest I teare you in pieces, & there be none that can deliuer you.
He that oftietieth praife, shal glorifie me: and to him, that
disposeth his ware anght, wil I shewe the saluacion of God.

PSAL. LI.

When David was rebuked by the Prophet Nathan, for his great
offences, he did not only acknowledge the same to God with
protection of his natural corruptia and enquires, but also left a
memorial t'reft to his posterous. Therefore first he desireth
God to forgive his sinner, to And to reme in him his bole
Spirit, 1) With prunes that he will not be unminded of those
great graces. 2) Finally fearing left God wilde punish the
whole Church for his faute, he requireth that he wilde rather
increase his graces towards the same.

To him that excelleth. A psalme of David, when the Prophet
Nathan came vnto him, after he had gone in to Bath sheba.

H Aue mercie vpon me, & God, according to thy louing
kindenes: according to the multitude of thy compassions put
awaie mine iniquities.

Wath me thoroughly from mine iniqui-

the feling of his excellent and abundant mercies. My sinner
flocke to fath in me, that I have need of some singular kinds of
a strong-

rie, and clenfe me from my sinne.

3 For I knowe mine iniquities, & my sinne in thee before me. 4
Against thee, against thee onely haue I finned, & done euil in
thy fight, that thou manest be iuste when thou speakest, and
pune when thou iudgest. 5 Beholde, I was borne in iniquitie,
and in sinne hathe my mother conceiued me. 6 Beholde, thou
louest trueeth in & inwarde affections: therefore halt thou
taught me wildome in the secret of mine heart. 7 Burge me
with hystope, and I shal be cleane: wath me, & I shalbe whiter
then showe. 8 Make me to hear e ioye and gladnes, that the
bones, which thou hast broken, maie reioyce. 9 Hide thy face
from my sinnes, and put awaie all mine iniquities. 10 Create in
me a cleane heart, & God, & renue a right spirit within me. 11
Cast me not aware from thy presence, and take not thine holte
Spirit from me. 12 Restore to me the ioye of thy saluacion, and
stablish me with thy fire Spirit. 13 Then shal I teache thy
wates vnto the wicked, and sinners shal be converted vnto

thee. 14 Deliuer me from blood, & God, which art the God of my saluacion, and my tongue shal sing ioyfully of thy righteousnes. 15 Open thou my lippes, & Lord, and my mouth shal shewe for the thy praise. 16 For thou desirest no sacrifice, though I wilde giue it: thou desirest not in burnt offering. 17 The sacrifices of God are: a contrite spirit: a contrite & a broken heart, & God, thou wilt not despise. 18 Be fauourable vnto Zion for thy good pleasure: build the walles of Jerusalem. 19 Then shalt thou accept the sacrifices of righteousness, euen the burnt offering and oblation: then shall they offer calues vpon thine altar.

PSAL. LII.

1 David desireth the arrogant tyrannie of his aduersare Doog who by false surmish caused Ahmeli with the rest of the Preses to be slayne. 2 David propheseth his destruction, & And succurgeth the faithful to put their confidence in God, who se judgements are mostetharpe against his aduersaries. 3 And finally he rendereth thanks to God for his deliverance. In the Psalme a lively set for the kingdoms of Antichrist.

To him that excelleth. A Psalme of David to give instructions. When Doog the Edomite came & shewed Saul, & said to him, David is come to the house of Ahmeli.

Why boastest thou thy self in thy wickednes, & man of power,
the louing kindnes of God endureth daily.

My conscience acculeth me, to that I can have no relief, if he
reconciled When thou gnaist forence agst sinners, the man he
des confide thee to be just and thou salues sinners He chiffeth
that God, who loueh purenes of heart, mate indely destroy
man, who of nature is a sinner, much more him, whome he had
iftrtered to his best willle wisdom Laut. 1.4.8. He meaneth
Gods comfortable mercies towards repentant sinners Why &
bones he underhandeth all strength of foile and bodie, which
by cares and mourning are coniaffed He chiffeth & when
Gods Spirit re colde in us, to have it agame reuued is a new
creation Which mate affiere me that I am drawn out of & fela-
neric of sinne. He promifeth to ende-nour that o-thers by his
example may runne to God From the murder of V-ricah, and
the others that were Sime & him, a Sam 11, 17 By guingme
occasion to praise thee, when thou shalt forgive my sinnes
Which is a wounding of & heart, proce-ding of taen, which
which vnto God for merces He preach is the whole Church,
because through his sinne it was in danger of Gone indig-ment
That is, not & lawful ap-pled in their right end is the exercise
of faith & re-penance

a O Doog, & halt credit & the cycle Saul, & halt power to
murder the Saints of God

2 Thy

The godlie oppressed.

Psalmes. False friendship. 248/71224

b Thy malice mouth there by craftice fea- terces is lies to
accuse and de- stroye the in- noctures

"Ear rightness" . c Thigh God forbears for a time, yet as length
he will recomprise thy fallshode.

d. Albert thou feme to be ne- ner so sure for- led.

e For the eats of ye reprobate are thou vp at God's indigo-
ments.

f With joyful reunches, singly he taketh their parts against the
wicked. "Gry to his job- flame.

g He reinjects to bane a pla- ce among the forgants of God, the
mine growe in the knowledge of godlines.

h Executed this vengeance. "Or, maize vpon thy grace and
proper."

PSAL LIII. a Which was an infirmist or kind of note b Where
at no regarde it had of bonesse or dishonesse, of verine noe of
vice, there the Prophet pro- noncerth that the people ha- ue no
God.

c. When, by he chirmouth all knowledge & vndersfaking, y
rendeth not to feke God. Rom. 5,10.

d David pro- noiterth Gods vengeance a- gainst cruel go
turners, who having charge to defende and profarne Gods
people, do mo- ste cruelly de- nour them. e When they thought
there was none or- casto to feare, she fulden ef- grance of God
lighted vph life f Be the ene- mate power name fo great, not y
digred fo featerful, yet God defuereth but m dne ti- me.

PSAL LIII. 1 Sam 27,27. a He declareth that when all meavts
do fas- le, God will de- liuer, "uen as it were by no- raele the
that

call vnto him with an upright conscience.

2 Thy tongue imagmeth b mischief, and is like a sharpe razor,
y cutterth deceitfully.

3 Thou doest loue cuil more the good, and lies, more the to
speake y "trueth. Selah.

4 Thou louest all wordes that maye des- troye, o deceitful
tongue!

5 So shal God c destroye thee for euer: the shal take thee and
plucke thee out of thy tabernacle, & d rote thee out of the land
of the liuing. Selah.

6 The e righteous also shal se it, f and feare, and shal laugh at him, saying,

7 Beholde the man that toke not God for his strength, but trusted vnto the multi- tude of his riches, e put his strength in his malice.

8 But I shaibe like a g grene oliue tre in the houfe of God: for I trusted in the mer- cie of God for euer and euer.

9 I wil alway praise thee, for that thou hast done h this, & I wil hope in thy Name, be- cause it is good before thy Saints.

PSAL. LIII.

He describeth the crooked nature. 4 The crueltie, 5 And punishment of the wicked, when they like not for it. 6 And descrieth the deluuerance of the godlie, that they make reoyce together.

To him that excelletth on a Mahallith. A Psalme of David to give instruction.

The foole hathe said in his heart, There is h no God, they haue corrupted and done abominable wickedness: there is none that doeth good.

God loked downe from heauen vpon the children of men, to se if there were anie that wolde vnderstand, and c feke God.

Euerie one is gone backe: they are alto- gether corrupt: there is none that doeth good, no not one.

Do not the d workers of iniquitie knowe y they eat vp my people as they eat bread? they call not vpon God.

There they were afraid for feare, where no e feare was: for God hathe scatered the f bones of him that besieged thee: thou hast put them to confusion, because God hathe cast them of.

Oh giue saluacion vnto Israel out of Zion: when God turneth the captruitie of his people, then Iaakob shal reoyce, & Is- rael shal be glad.

PSAL. LIII.

David broght into great danger by the reason of the Ziphims. 1
Calletth vpon the Name of God to destroye his enemies. 2
Promising sacrifice and free off-rays for so great deluuerance.

To him that excelleth on Neginieth. A Psal- me of David, to give instruction. When the Zi- phims came & said vnto Saul, I not David had among v?

S Aue me, o God, by thy Name, and by thy power judge me.

O God, heare my prayer: hearken vnto with an upright conscience.

the wordes of my mouth.

3 For b strangers are risen vp against me, & c tyrants feke my foule: they haue not set God before them. Selah.

4 Beholde, God is mine helper: the Lord with d them that vpholde my foule.

5 He shal reward cuil vnto mine enemies: oh cut them of in thy e trueth!

6 Then I wil sacrifice freely vnto thee: I wil praise thy Name, o Lord, because it is good

7 For he hathe delineerd me out of all tro- ble, and mine eye hathe g fene my desire vpon mine enemies.

PSAL. LV.

1 David being in great heaumes & distresse explaineth of the crueltie of Saul. 12 And of the falsebude of his familiar acquaintance. 17 Steering mote ardent af- feitions to mue the Lord to pete him. 22 After being afforded of deluuerance, he seteth for the the grace of God as thigh he had already detained his request.

To him that excelletth on Neginieth. A Psal- me of David to give instruction.

1 H Eare my prayer, o God, & hide not thy self from my supplication.

2 Hearke vnto me, & answer me: I mourne in my prayer, and make a noise,

3 For the b voyce of the enemie, & for the vexation of the wicked, because c they haue broght iniquitie vpon me, & furiously hate me.

4 Mine heart trembleth within me, and the terrors of death are fallen vpon me.

5 Feare and trembling are come vpon me, & an horrible feare hathe d couered me.

6 And I said, Oh that I had wings like a doone: then wold I e flie away and rest.

7 Beholde, I wolde take my flight farre of & lodge in the wilderness. Selah.

8 He wolde make haste for my deluuerance from the stormie winde and tempeft.

9 Destroye, o Lord, and t deuide their tongues: for I haue fene crueltie and strife in the cutie.

10 Daye and nighte they go about it vpon the walles thereof: bothe h iniquitie and mischief are in the middes of it.

11 Wickednes is in y middes thereof: deceit & guile departe
not from her strees.

12 Suxely mine e enemie did not diffame me: for I colde haue
borne it, nethet did mine aduersarie exalt him self against me:
for I wolde haue hid me from him.

13 But it was thou, o man, euen my b com- pansion, my guide
and my familiar:

14 Which delised in consulting together, and went into the
House of God as com- pansons.

15 Let death feafe vpon them: let them go downe quicke into
the graue: for wicked- ness in their dwellings, euen in the
middes of them.

16 But I wil call vnto God, & the Lord wil faue me.

17 Eucning and morning, & at noone wil Qq.ii.

b To wit, the Ziphims. c Saul and his armie, which were like
cruel bearles & col- de are he said God but by his death.

d By thy ne- uer so few, as he was with lonestiae.

e According to thy faithful promes for my defence.

f For hypocel- tes fetue God for feare, or vp on conditions. g
We may law fully reoyce for Gods ind- fered in again the
wicked, if our affections be pure.

a The earnest- ness of his prai- er declareth not vehemem of his grief, in so muehe as he is compelled to knell out un- to cryes.

b For y there- tening of Saul & his adherent. c They haue diffamed me as a wicked: ne- fone: or, they haue imagined my defecath. d There was no parte of his that was not affirmed with extreme feare. e Feare had druff his to se great distress, that he wished to be hid in so me wilderness, & to be banish- ed from that kingdom, & God had peo- mised that he shulde reoyce. f From y cruel rage & tyrance of Saul.

g As in the ef- luff of baby- lon, when the wicked ellys- ted against God.

h All laws & good orders are broken, & uncle vice & dissolutio wrig- neth vnder Saul.

i If mine openemie had foght mine hunt, I colde y brerer haue a- uyt and him. j Which was not on my my- Neal to me in frie: ship & co- fit in world- lie masters, hut al to in re- ligious.

l At Kifrah. David & a bura.

The teares of the Saints. Psalmes.

God preferueth his. 98/1224

m Which figal fath a huarter mude & sure truffe to obor ne his
paritis, w huch ching made him ex- neft at all to- mce in prace
n Euf the An- gels of God fught on my fide agiht me- ne
enemies, a Ring, &c. o But their g's person effete flil elemueth
p I did not go- oke him, but was at peace with him, yet he
made war- ce against me.

Or, gift in wis, which the w- drift that God fultly give her q
Thogh for their bettering & trial in suf- fer the to flip for a rose
r I hogh they fometime line loger, yet their life is curled of
God, enquire & worle than mue death

a Being chafed by the fures of his enemies to- co a frage cof
rtie, he was at a dome doone, not faking ze- uangrance h He
flaweth that is in ether now ture, or neuer, if God helps him for
all if worde is against him & make to deuoure him e He flaeth
his confenote vpô God's pro- mea, thogh he is not prefeine
belp e if All my cof- felt have coft fucceffe & tor- no to
unnoov- ne forowe e An all the voride agaiht pot man, & can
not be feuar, except they have my life f They thunke not only
to of cap punish- me, but if mo- re wicked the are, the more
impedem they wate g If God keeps the teares of his Saints in
fore, maybe more wil he remelber their blond to and- ge it: &
thogh ty rams burnt the bones, yet can then not bite the teares
blond out of God's regifter.

I praye, = & make anoife, & he wil heare my voyce.

8 He hathe deliuered my foule in peace frô the battel, that was against me: for a manie were with me.

10 God fhal heare and afflict them, euen he that reigneth of olde, Sélah becaufe they have no changes, therefore they feare not God.

10 He r layed his hand vpon fuche, as be at peace with him, and he brake his co- uenant.

11 The worder of his mouth were fofter the butter, yet warre war in his heart: his wor- des were more gentle then oyle, yet they were fwordes.

12 Caithy 'burden vpon the Lord, and he fhal nourish thee: he wil not fuffer the righteous to fall for a euer.

13 An I thou, ô God, fhalt bring the downe into the pit of corruptio: th: blooddie, & deceitful men fhal not liue r halfe there dayes: but I wil truft in thee.

PSAL. LVI.

1 David being broght to Adish the King of Gath, a Sa- ma. 11, 12, complaineth of his enemies, dam and th' fu- cur. 3 'Putteeth his truft in Gid & m his promife, 12 And promifeh to pay'rome his vowes which he had takf vpo him, whereof this was the effect to praife God in his Church.

To him that excelleth. A Psalme of David on Michlám,
concerning the a dumme doone in a farre counties, when the
'Philistim' toke him in Gath.

1 BE merciful vnto me, ô God, for b ma wolde fwallow me vp:
he fig heeth co- tinually and vreceth me.

2 Mins enemies wolde dauey fwallow me vp: for manie fight
against me, ô thou mofte High.

3 When I was afraid, I trufted in thee. 4 I wil reioyce in God,
be: ufe of his wor- de, I truft in God, & wil not feare what fleth
can do vnto me.

5 Mine owne 4 won des gi: iene me daily: all their thoghts are
agaiht me to do me hurt.

6 They gather together, and kepe them felues clofe: they marke
my steppes, becau- fe they waire for my foule.

7 They thunke they fhall escape by iniqui- tie: ô God, caft thfe
people downe in thine angre.

8 Thou haft counted my wandrings: put my s teares into thy
bottel: are they not in thy registre?

9 When I crye, then mine enemies fhall tume backer this I
know, for God is with me.

10 I wil reioyce in God becaufe of his worde: in the Lord wil I reioyce becaufe of his worde.

11 In God do I truſt: I wil not be afraid what man can do vnto me.

12 b Thy vowes are vpon me, ô God: I wil rendre praises vnto thee.

13 For thou haſt deliuered my foule from death, and alſo my fete from falling, that I maye walke before God in the h light of the liuing.

PSAL. LVII.

1 David being in the deffort of Ziph, where the inhabitants did betray him, & at length in the ſame caſe with Said, a Calieth moſte earneſtly vnto God with ful ci- fidence, that he wil performe his promes & take his cauſe in hild: 1 Alfe that he wil fhew his givie in the heauens and the earth againſt his cruel enemies. 2 Therefore death he rendre laude & praife.

To him that excelleth. a Deft eye not. A Pſal- me of David on Michlám. * When he fled from Said in the caſe.

1 H Aue mercie vpon me, ô God, haue mercie vpo me: for my foule truſteſh in thee, and in the ſhadow of thy wings wil I truſt, til theſe b afflictions ouer- paffe.

2 I wil call vnto the moſte high God, euen to the God, that c
perfoi meeth his promes toward me.

3 He wil fend from a heauen, and faue me from the reprofe of
him that wolde fwal- low me. Sélah. God wil fend his mercie,
and his tueth.

4 My foule is among lions: I lie among the childré of men, that
are fet on fyre: whofe teeth are a fpeares and a rowes, and their
tongue a fhaipe fvorde.

5 E: alte thy felf, ô God, aboue the heaué, & let thy glorie be
vpon all the earth.

6 They haue layed a net for my ſteppes: s my foule is pr. ffeu
downe: they haue digged a pit behre me, & are fallen into the
infides of it Sélah.

7 Mine h: at is h prepared, ô God, mine heat: is prepat of: I wil
fing & giue praife.

8 Awake my t tongue, awake viole & har- pe: I wil awike
early.

9 I wil praife thee, ô Lord, among the peo- ple, and I wil fing
vnto thee among the nations.

10 For thy mercie is great vnto the heaués, and thy trueth vnto
the k cloudes.

11 Exalt thy self, ô God, aboue the heauens, and let thy glorie
be vpon all the earth.

PSAL. LVIII.

2 He deforibeth the malice of his enemies, the flatterers of
Said, who bathe ferretly & openly fight his destruction, feh
whome he appealeth to Gods judgement, to Shew- ing that the
suffe fhal reioyce, when they fe the punifhe- ment of the
wicked to the glorie of God.

To him that excelleth. Deft ye not. A Psal- of David on
Michlám.

3 Is it true? a Congregation, fpeake ye ruftly b fonnes of men,
iudge ye vprightly?

4 Y.a, rather ye imagine mifchief in your heart: b your hands
crecure cruel: ie vpo the earth.

b Haufe recei- ved if which I required, I am while to paye my
vowes of chikeigning, a I promised 1 As mindful of his great
mercies, & gi- ning him thil- kes for if fame 2 That is, in this
life and light of the lions.

a This was a ther the begin ning of a cer- trene fong, or the
wordes, w David entered, who he flayed his affliction

1.5 am a do the d, of mofte felf.

b He cfeppureth the afflictions, ô God layeth vpon his chit-
dren, to a fur- me, that com- mech & giveth. c Who fenneth
not his u orkes high vpo: fte d He wolde rath: it deliuer me by
a man- cle, then that I fhold be ouer- cone

e He mesterck their defiance & falfe repor- tes

f Suffer me not to be de- liuered to the contempt of thy name

g For verse teared, ing the great dangers on all fides

h That is, wholly felt to give that prai- te for my deli- uerance

i He fhaueeth b banhe his heart fhal prai fe God not his tigue
fhal ci- feffe him, and alfo if he ad vfe when ma- nes to pouo:
fo him till for- warde to the fame

k I by mercie do not only apprentice to the fewes, but alfo to
the Gemilles

a Ye coifleters of Said, who waste provinc of poo: faling farf
commute weith compe- te m: doom b ing an inno- cene

b Ye are not afin: do ce cure f: uet- the pub: fhel. & ye want
one gent in vne hears

The

The wicked described.

Psalmes. The miserie of the wicked

e That is one- more to the people of God even fro their birth f
They pass in malice, and substitute the crafts of the evil to be
in his life by supply his ears from the inchanter f Take away all
occasion & matter, where by they hurt f Confidential Gods
divine power be shew all that God is a moment can destroy
their force, whereof they bragge. g As flesh is take away out of
y pot befo- re the water fresh to be de- ferred God to destroy
their unreprisable for ever help them to pass h With a pure
affection e Their punish ment & laugh- ter shall be fo great h
Being God poursuach all he his proustitice, he must be one put
dis- trance befo one the godly, and the wicked.

a Read psal. 16 2 Sam. 19. 14. b Though his enemies were
even at hand to destroy all, yet he assured him self that God
had way- es enough in his hand to de- liner him 4 For I am in-
nocent to the wardes, & have our offended them. d Being it ap-
perteneth to God's indig- nements to po- nish y wicked, he
desireth God to execu- ge his venge- ce on y repro- ber, who
mali- ciously perish to his Church 5 He espouse their cruxine
to higher dogs showing that they are never waive in only will f
They boast apply of their wicked devi- ces, and exercise in
order to as a sword for the other sea to God, nor a to a hand of
even.

The wicked are strangers from the wo- ber: even from the
belly haue they erred, & speake lies.

Their poison is euen like the poison of a serpent: like the deafe
d adder that stop- perth his eare.

Which heareth not the voyce of the in- chanter, thogh he be
mofte expert in char- ming.

6 Breake their teeth, & God, in their mou- thes: breake the
iaws of the yong lions, & Lord.

7 Let them f melt like the waters, let the passe away: when he
shooteth his arrowes, let them be as broken.

8 Let him consume like a fnaile that mel- teth, & like y
vntimelie frute of a woman, that hathe not fene the funne.

9 As rawe flesh before your pottes fele the fyre of thornes: &
let him carie them away as with a whirle winde in his wrath.

10 The righteous shal h reioyce when he feeth the vengeance:
he shal wash his fete in the i blood of the wicked.

11 And men shal say, k Verely there is frute for the righteous:
doutles there is a God that iudgeth in the earth.

PSAL. LIX.

David being in great danger of Saul, who sent to slay him in
his bed, prayeth unto God: 2 Declareth his in- nscience, &
their fures. 3 Desiring God to destroy all those that fume of

malicious wickedness 11 Whome thogh be kype aliue for a
time to exercise his people, yet in the end he wil consume the
in his wrath. 12 That he maye be known to be the God of
Iaskob to the end of the woride. 13 For him he singeth praises
to God, assured of his mercies.

To him that excelleth. Destroye not. A Psal- me of David on a
Michigan. When Saul sent & they did watche the house to kill
him.

O My God, b deluer me from mine enemies: defend me from
them that rise vp against me.

Deluer me from the wicked doers, and fau me from the
blooddie men.

For lo, they haue layed waite for my fou- le: the mightie men
are gathered against me, not for mine c offense, nor for my
sin- ne, & Lord.

They runne and prepare them selues without a faute on my
parte: arise there- fore to assist me, and beholde.

Euen thou, & Lord God of hostes, & God of Israel awake to
visite all the heathen, & be not d merciful vnto all that
transgreite maliciously. Selah.

They go to and fro in the euening: they barcke like e dogs, and
go about the citie. Beholde, they f brag in their talke, and

swordes are in their lippes: for Who, say they, doeth hearie?

But thou, & Lord, shalt haue them in derision, and thou shalt laugh at all the heathen.

9 He is strong: but I wil waite vpon thee: for God is my defence.

10 My merciful God wil breuent me: God wil let me se my desire vpon mine ene- mies.

11 Slay the i not, lest my people forget it: but scater them abroad by thy power, & put them downe, & Lord our shield,

12 For the sinne of their mouth, & the wor- des of their lippes: and let them be taken in their pride, euen for their percurie and lie, that thei speake.

13 I consume them in thy wrath: consume them that thei be no more: and let them know that God ruleth in Iaskob, euen vn to the ends of the woride. Selah.

14 And in the euening they shal go to and fro, & barcke like dogs, & go about the ci- tie.

15 Thei shal runne here and there for meat: & surely they shal not be satisfied, thogh thei earie all night.

16 But I wil sing of thy power, & wil prai- set thy mercie in the morning: for thou hast bene my defence and refuge in the

day of my trouble.

17 Vnto thee, & my o Strength, wil I sing: for God is my defence, and my merciful God.

men to confoonde the enemies strength, 21 2 Sam 19. 15 felle to be voide of all vernie and strength, he attributeth the whole to God.

PSAL. IX.

1 David being now King ouer Judah and hauing had manic victories, sheweth by evident signes, that God e- leited him King, assuring the people that God wil pro- per this if they apprene the same 12 After he praiseth unto God to finish that that he hathe begonne

To him that excelleth vpon a Sinchan Eduth, or Michelam. A Psal. of David to teache. When he fogle against Aram & charcim, and against Aram b Zidah, whil Ioh retur- med and slew twilue thousand Edomites in the salt valles.

2 O God, thou hast cast vs out, thou hast scatered vs, thou hast bene angrie, turne againe vnto vs.

3 Thou hast made the land to tremble, and halt made it to e gape: heale the breaches theicof, for it is shaken.

4 Thou hast e shewed thy people heauie things: thou hast made vs to drinke the wi- ne of giddines.

5 But now thou hast giuen a banner to the that feare thee, that it maie be displaced because of thy rueth. Selah.

6 That thy beloued may be deliuered, help with thy tighic hand and heare me.

7 God hathe spoken in hiss holines: therefo- re I wil reioyce: I shal deuide Slechem, & meafue the valley of Succoth.

8 Gilead shalbe mine, and Manafsch shalbe mine: Ephraim also shalbe the h strength

Q. 9. iii.

not unle of the realme. f In making me King, thou his proues, which femed to haue loft the force as it is were spoken by an oracle, that I shal possiffe thefe place, which Saul fue left to his children h For it was strong and wel people.

g Thogh Saul haue enter fo great power, yet I know y thou doeth Ird del him: there- fore wil I pe- tiotely hope on thee

h He wil not felle to for- cour me, when node requi- reth.

i Altogether, but by little &c felle, that the people feing ofst tunes thy indignity may be mindful of thee.

k That in their misere is the me they may be as giddis and
examples of Gods virgace. I When thy tu- me shal come, and
when thou hour suffici- tely intired for an example of the
vengeance vnto other m He musteeth at their vaine unrepriises,
he ing affered y that shal not bring their nor pote to pass. a
Which didest vts the police of a worde, vn

o Confessing him whole to God.

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Mans helpe is vaine.

Pfalmes.

The vanitie of man.

i David men- meth, that in this tribe his big dome shall be
established, Gen 49,10 k In moab vile subsidion. l For y will
dissimble, and faint as chogh y were glad. m He was ac- furred
this God whole gue hi y strong citie of his enemies wherein
they thoghe the fal nes fure.

of mine head: Judah is my lawgiuer.

Moab shalbe my wash pot: ouer Edom wil I cast out my shoe:
Palestinaa shew thy self ioyful for me.

Who wil lead me into the strong citie who wil bring me vnto
Edom

Wilt not: thou, ô God, which hadest cast vs of, & didest not go
for the, ô God, with our armies

Gue vs helpe against trouble: for vaine is the helpe of man.

Through God we shal do valiantly: for he shal treade downe
our enemies.

PSAL. LXII.

Whether that he were in danger of the Ammonites, or being
pursued of Absalom, bore he cryeth to be heard & delivered,

And confirmed in his kingdoms. He promiseth perpetual praises

To him that excelleth on Cignoth. A Psal- me of David.

Hare my crye, ô God: giue eare vnto my praier.

From the ends of the earth wil I crye vnto thee: whê mine heart is opposed, bring me vpo the rocke that is higher then I. For thou hast bene mine hope, & a strong tower against the enemies.

I wil dwel in thy Tabernacle for euer, & my trust shal be vnder the couring of thy wings. Selah.

For thou, ô God, hast heard my desires: thou hast giue an heritage vnto those: that feare thy Name.

Thou shalt giue the King a long life: his yeres shalbe as manie ages.

He shal dwell before God for euer: pre- pate mercie & faithfulness that they may prc serue him.

So wil I alway sing praise vnto thy Na- me in performing dately my vows.

PSAL. LXII

The Psalme partly contesteh meditates, whereby Da- uid
mournageh him self to trust in God against the affiles of the
nations and because our mindes are ease- ly drawn from God
by the alluremists of the worlds, he sharp ly v. proueh this
vanitie, to the intent he might deaus fast to the Lord.

To the excellent musician I eduthin. A Psalme of David.

Et my soule kepeth silence vnto God: of him cometh my
saluation.

Yet he is my strength and my saluatio, & my defence:
therefore I shal not mucche be moued.

How log wil ye imagine mischief against a man ye shalbe all
slaine: ye shalbe as a bowed wall, or as a wall shaken.

Yet they consult to cast him downe fro his dignitie: their delite
is in lies, ther blef- se with their mouthes, but curse with their
hearts. Selah.

Yet my soule kepe thou silice vnto God: God had appointed to
y kingdoms d Thogh ye some to be God wil suddey deftroy
you. David was greatly moud with these troubles: therefore he
shreeth vp him self to trust in God.

for mine hope is in him.

Yet is he my strength, & my saluation, & my defence:
therefore I shal not be moued.

In God is my saluation and my glorie, & rocke of my strength:
in God is my trust.

Trust in him alware, ye people: power out your hearts before
him, for God is our hope. Selah.

Yet the children of men are vanitie, the chief me are lies: to lay
the vpon a balan- ce they are altogether lighter the vanitie.

Trust not in oppression nor in roberie: be not vaine: if riches
increase, set not your heart thereon.

God spake: once or twife, I haue heard it, that power belongeth
vnto God,

And to thee, ô Lord, mercie: for thou re- wardest euery one
accordig to his worke.

PSAL. LXIII.

David, after he had bene in great danger by Saül in the desert
of Ziph, made this psalme, & if herein he go- neeth thanks to
God for his wonderful deliverance, and whose mercies he
trusted, euen in the modes of his mi- feries, & Prophesying the
destruction of Gods enemies: And contrarriwise happiness to all
them that trust in the Lord.

A Psalme of David. When he was in the wilderness of Judah.

God, thou art my God, early wil I se- ke thee: my soule
thirsteth for thee: my flesh longeth greatly after thee in a baren
and orye land without water.

Thus: I beholde thee as in the Sanctua- rie, when I beholde thy
power & thy glo- rie.

For thy louing kindness is better then li- fet: therefore my
lippes shal praise thee.

Thus wil I magnifie thee all my life, and life vp mine hands in
thy Name.

My soule shal be satisfied, as with marow and fatnes, and my
mouth shal praise thee with joyful lippes,

When I remember thee on my bed, & when I thinke vpon thee
in the night wat- ches.

Because thou hast bene mine helper, the- refore vnder the
shadow of thy wings wil I reioyce.

My soule cleaueth vnto thee: for thy right hand vpholdeth me.

Therefore they that seke my soule to de- stroy it, they shal go
into the lowest par- tes of the earth.

They shal cast him downe with the ed- ge of the swords, &
thei shal be a portio for foxes.

But the King shal reioyce in God, and all that sweare by him
shal reioyce in him: for the mouth of them that speake lies,
shal be stopped.

PSAL. LXIII.

David praeth against the furie and false reportes of his
enemies. He declareth these punishments & de- brutition, so
To the comfort of the will and the glory of God.

These vehe mone & often repetitive wa- re necessities to
strengthen his fault against & hourthle affali- tes of Satan. He
admoni- theeth vs of our wicked nar- re, which re- ther hade
our farrow, & him on the bridle, then were our graf to God to
obteine re- medits. Give your fakes wholly to God by per- ting
away all things & are christie to his Laws. He hath plausely
bor- ne wines of his power, to none medeth to dont cheruf. So
that the wicked shal fo le thy power, and the godlie thy
merces.

To wit, of Ziph, I Sam- tain. Though he was hoths hi- gree &
in great distress, yet he made God his sufficiency & about all
mea- te & de- thee. In this mis- ri e: I exorc my self in the
contemplatio of thy power & glove, as if I were in thy
Sindhariae. The re- membrance of my famous is more so ere
vnto me then all the pleasures and deters of the wockle

He afferech him selfe by the Spirit of God to haue & gife of
com- li- the pob- seth of the de- brutio of Sa- ul, & the the take
his par- ter, whose bodies shal not be bu- ried, but be re-
wound with wide bertho, All & foen- re by God e- right, or
pro- fit, or pro- fit, shal reioye in this worshe King.

The euiltongue.

Psalmes. God tryeth his. 24301/1224

a In that he eglath to God b his voice, it is a sign that his praier
was vahomum, & y his life was in danger b That is, feh their
secret ma lice: c To wit, their outward void on d Pals repor- tes
& scladers

e To be wish- out feare of God & reared e of men, is a sign of
repro- hation f The more y the wicked fe God's child re in
mlferate, the more bold, & impudent are this in oppref- ting
them g There is no wate fo secret & fubrit to do hart, & that en
wanted not for his defecation. h To fe God's heanate judg-
ment, again them, and how he hath ce, right them to their own
feares. i When thel shal confide that he wilbe favourable to
the, as he was e his fœnunt David.

a Thou glnst dately new oc- carbon to thy Church to pri- se
thee b Not only the Iwer, but also the Gen- tiles in y kig- dome
of Chri- de e He impureth it on his sin & to the sin of y people,

that God, who was accolished to affilite them, with draweth
his succour from them d Thou wile declare thy fel fe to be y
pre- feruer of thy Church in de- froying thine enemies, as y
dideth in y red Sea e As of all her barous nations and farre of f
He sheweth y there is no pure our crea- ture in ywal- de, & is
mor- guened by Gods power & prouidence

To him that excellet. A Psalme of David. H Eare my voice, &
God, in my praier: preferue my life from feare of the e- nemie.

2 Hide me from the b conspiracie of the wicked, and from the
c rage of the workers of iniquitie.

3 Which haue whet their tongue like a fworde, and shot for
their atroves d bitter wordes:

4 To fnote at the vpright in fecret: thel fnote at him fuddenly,
and e feare not.

5 Theif encourage them felues in a wicked purpofe: thei
comune together to laie fna res priuely, and faie, Who fnal fe
them

6 Thei haue foght out iniquities, and haue accomplished that
which thei foght out, euen euerie one's his fecret sloght, and
the depth of his heart.

7 But God wil fnote an arrow at them fud- denly: their strokes
fnal be at once.

8 Thei final cause their owne tongue to fall vpon them: and
whofoeuer final fe them, final b flee aware.

9 And all men final fe it, and declare the worke of God, and
thei final vnderstand, what he hath wrought.

10 But the righteous i final be glad in the Lord, & trust in him:
and all that are vp- right of heart, final reioyce.

PSAL. LXV.

A praise and thankful giving vnto God by the faithful, who are
signified by Zion, For the chusing, preferua- tion and
governance of them, And for the plentiful blessings pervred
for the vpon all the earth, but specially toward his Church

To him that excellet. A Psalme or song of David.

1 O God, praife waiteth for thee in Zi- ón, & vnto thee final the
vowe be per- formed.

2 Because thou hearest the praier, vnto thee final all b flesh
come.

3 Wicked dedes e haue preuailed against me: but thou wilt be
merciful vnto our trif gressions.

4 Bleffed as he, whome thou chufest and cau- fest to come in
thee: he final dwell in thy courts, and we final be satisfied with

the pleasures of thine Houfe, euen of thine ho lie Temple.

5 O God of our faluation, thou wilt d an- fwer vs with fearful signes in thy righteous nes, & thou the hope of all the ends of the earth, and of them that ate farre of in the e fea.

6 He stabliffeth y moutaines by his power: and is girded about with fitength.

7 He appeaseth the f noife of the feas and the noife of the waues thereof, and the tumultes of the people.

8 Thei also, that dwell in the vtermost par tes of the earth, fnalbe afraid of thy signes:

thou shalt make" the East and the West to reioyce.

9 Thou a vifiteft the earth, and watereft it: thou makeft it very rich: the h Ruer of God is ful of water: thou piepareft them come: for fo thou appointeft i it.

10 Thou h watereft abfudantly the fo: rowes thereof, thou causeft the raine to defenc into y valleis thereof: thou makeft it foft with fhowres, & bleffeft the bud thereof.

11 Thou crownelt the yere with thy good- nes, and thy steps drop fatnes.

12 They drop vpon y pafures of the wilder nes: & the hils fnal he c opaffi d w gladnes.

13 The pastures are clad with fhi:pe: y val- leis also fnal be
couered with corne: there- fore they fhowte for ioye, i and
fing.

PSAL. LXV.

1 He preuuketh all men to praife the Lord and to confi- der his
works. 2 He fseteth for the power of God to affray the rebels. 3
And sheweth how God hath be caliuered Israel from great
bondage and affli- dions. 4 He promifeth to giue farrifice. 5
And prou keth all men to heare what God hath done for him
and to praife his Name.

To him that excellet. A song, or Psalme. 1 Reioyce in God, all
ye inhalatants of the earth.

2 Sing forthe the glorie of his Name: make his praife glorious.

3 Saie vnto God, How terrible art thou in thy works: though
the greatnes of thy power fnal thine enemies be b in fubiecti-
on vnto thee.

4 All the worlde fnal worship thee, & fing vnto thee, euen fing
of thy Name. Selah.

5 Come and beholde the works of God: he is terrible in his
doing toward d the fon- nes of men.

6 He hath turned the Sea into drye land: thei paffe through the riuer on fote: there did we reioyce in him.

7 Heruleth the worlde with his power: his eies beholde the natiós: the rebellious fnal not exalt them felues. Selah.

8 Praife our God, ye people, and make the voice of his praife to be heard.

9 Which f holdeth our foules in life, and suffereth not our fete to flippe.

10 For thou, & God, haft proued vs, thou haft tryed vs as fluer is tryed.

11 Thou haft broght vs into the a fnare, & laied a ftrant chume vpon our loins.

12 Thou haft caufed men to ride ouer our heads: we wét into fyre & into water, but y bioghtest vs out into a wralthie place.

13 I wil go into thine h Houfe with burnt offrings, & wil paie thee my vowes,

14 Which my lippes haue promifed, & my mouth hath e spoken in mine afflictio. 15 I wil offer vnto thee the burnt offrings of

Qg iii.

dangers h The deette of the faithful is here defcribed, ure
vntunduful to rendre God praife for his benefice.

"The The gung forthe of the nursing, or of the nursing To wit,
with raine. h That is, Shi- loah, or, y rai- ne i Thou haft ap-
poited y earth to brig forthe fode to mave vfe h By this de-
scription he theweth that all the ordre of namures a testimony
of God's limetow- arde vs, who caufeth all cre- atures to ferne
our necessities. i That vs, the dumme creant res fnal not onely
reioyce for a true for Gods benefi- ce, but fnal continually
fing.

a He prophe- eeth y all na- tibs fnal come to the know- ledge
of God, who then was onely knowed to lode. b As y fath- ful
fnal obey God will lgy fo y infideles for feare fnal diffemble
the felites to be fubteth c He eueheth y fathful dul- nes of mi,
who is cofe in the confideration of Gods workes. d His
proudde ce is wonder- ful in mauter- ning that eha re e He
proueh that God wil extend his gen ce also to the Gelfire, he
can fe he punifheth among them fuch as wil not obey his calig
f He fignifeth fome fnecial benefit, y God had shewed to his
Church of y fewes in deli- nering the fob fome great da gory
whereof or of y like he p- mifeth that y Genities fnal be
partakers. g The confide- on of y Church is here defces bed, &
it to be led by Gods prout ffee in- to troubler, to be fioneth ve-
der vyrants, & to enter in- to manifelde which are ne-

*The reioycing of the iust. Psalmes. Gods
power in his Church 12/1224*

It is not enough to have received Gods benefits & to be made of the share of, but also we are before to make others to profit thereby & praise God. It is the same in wickedness. God will not hear me but if I confess it, he will receive me

fact: ams with incense: I will prepare bullokes and goates.
Selah.

15 i Come & hearken, all ye that feare God, & I will tell you what he hath done to my foule.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 18 If I regarde wickedness in mine heart, the Lord will not heave me.

19 But God hath heard me, & considered the voice of my praiser.

20 Praised be God, which hath not put backe my praiser, nor his mercie from me.

PSAL. LXVII.

1 A praiser of the Church to obtain the favour of God & to be lightened with his countenance. 2 To the end that his male & judgement must be known throughout the earth. And finally is declared the kingdom of God, which should be unnecessarily erected at the command of Christ.

¶ I o in m that excelleth on Regimeth. A Psal. or song.

God be merciful vnto vs, and blesse vs, & cause his face to shine among vs. Selah.

3 That they make know thy waie vpon earth, & thy saung health among all nations.

4 Let the people praise thee, & God: let all the people praise thee.

5 Let the people be glad and reioyce: for thou shalt judge ye people righteously, & gouerne the nation: vpon the earth. Selah.

6 Let the people praise thee, & God: let all the people praise thee.

7 The shal ye earth bring forth her increase, & God, even our God shal blesse vs.

8 God shal blesse vs, and all the ends of the earth shal feare him.

PSAL. LXVIII.

9 In this psalme David seteth forth as in a glass the wonderful mercies of God towards his people. 10 Who by all means & motile strange seteth declared him self to them? And therefore God, church by reason of his promises, graces and willsores death excel without comparison all worldlie things. 11 He exhorteth therefore all men to praise God for ever.

¶ To him that excelleth. A psalme or song of David.

11 O Od wil arise, & his enemies shalbe scattered: thei also that hate him, shal flee before him.

12 As the smoke vaniseeth, shalt ye drive them awaie: & as waxe melteth before the lyre, shal ye wicked perish at the presence of God.

13 But the righteous shalbe glad, & reioyce before God: yea, thei shal leape for iove.

14 Sing vnto God, & sing praises vnto his Name: exalt him, that rideth vpon the heavens, in his Name: Iah, & reioyce before him.

15 He is a Father of the fatherless, and a Judge of the widowes, even God in his holle habitation.

6 God maketh the solitarie to dwell in families, & deliuereth them that were prisoners in stockes: but the rebellious shal dwell in a drye land.

7 O God, when thou wentest for the before thy people: when thou wentest through the wilderness, (Selah)

8 The earth shoke, and the heauens dropped at the presence of this God: even Sinai was mowed at the presence of God, even the God of Israel.

9 Thou, & God, sendest a gracious raine vpon thine inheritance, & thou didest refresh it when it was weare.

10 Thy Congregation dwelled therein: for thou, & God, hast of thy goodness prepared it for the people.

11 The Lord gaue matter to the women to tell of the great armie.

12 Kings of the armies did flee: they did flee & the that remained in the house, deeded the spoile.

13 Though ye haue lien among pots, ye shall ye be as the wings of a dove that is couered with silver, and whose fethers are like yelow golde.

14 When the Almighty scattered Kings in it, it was white as the snow in Zalmon.

15 The mountaine of God is like the mountaine of Bashan: is an high Mountaine, an mount Bashan.

16 Why leape ye, ye high mountaines as for this Mounaine, God delieth to dwell in it: yea, the Lord wil dwell in it for euer.

17 The charets of God are twentic thousand thousand Angels, and the Lord is among them, as in the Sanctuarie of Sinai.

18 Thou art gone vpon high: thou hast oled capnuitie capture, and received gifts for men: yea, even the rebellious hast thou led, that the Lord God might dwell there.

19 Praised be the Lord, even the God of our saluacion, which ladeth vs daiely with be nefate. Selah.

20 This is our God, even the God that saeth: and to the Lord God belong the tissues of death.

21 Surely God wil wound the head of his enemies, & the heerie pate of him that walketh in his sinnes.

22 The Lord hath said, I wil bring my people againe from s Bashan: I wil bring them againe from the depths of the Sea:

23 That thy foore maie be dipped in blood, & the tongue of thy dogges is the blood of the enemies, even in it.

24 Thei haue sene, & God, thy goings, the goings of my God, & my King, which at Church ones sith Og of Bashan, & other cycles, & sith the dages of the sinne will be shil do as oft as necessities requireeth. 25 That is, in great laughter, where dogges shal lap blood. 26 That is, in chief King, goeth out with thy people to warre, and goeth them the vulture.

4 He giveth children, & he childees, and merseeth their families. 6 Which is hears of Gods bless, & he fores: thei had abused. 7 He exoreth & Gods favour peculiarly belonging to his Church as appeared by their wonderful deliverance out of Egypt. 8 God blessed the land of Ca man because he had chosen that place for his Church. 9 The favour then was that women long songs after the village, in Misham, in Amish, in Judah and others.

10 The pray was to give: & not only the soldiers, but would also had pure thereof. 11 Thogh God suffer his Church for a time to lie in blacke darkness, yet he will restore it and make it more shunly where. 12 He & land of Ganjain, where his Church was

13 The Church of God doeth excell all worldlie things, not in plop & ours at de showe, but by the power de grace of God, & thro remate: because of his dwelling there. 14 Why shall ye of your strength & hears the sgareth that Mountaine of God?

15 As God ower came the enemies of his Church, take the prisoners, and made the tributaries to Christ, & in God manifested in Beth, subdued Sara & some under vs, & gave vpon his Church more liberal gifts of his spirit, Eph. 4, 5 p In make extreme dangers God hath to state when to deliver his

16 As he delivered his blood of that blood of that which are the vulture.

a That is, mo- ue our nearer & his holy sly rit, ye may fate his favour towards vs. b That hath laws & Grit les man know Gods punish made & them. c By these oft repetitions he theweth, ye the people can ne- ter reioyce for fistify, & give shakes for the great benefies that thei shal receive wider the kingdoms of Christ. d He thei with where God: Yourseth, the shalbe abund to of all other things e What thei re- le his great be nears both spiritual & cor- tural towards Him.

6 The Prophet the with that alber: God sol fresh yeared yr: Even op- fe his Church for a time, yet at, if gith he wil be reneged of them. 7 He theweth that whf God declared his power again ye wicked, that ices for the ch modiste & sal- nation of his Church, & pres fe imp: thro- fore 8 Iah & teho- ath are the as men of God, & do fight his alliance & ma- siefie underre- beble, for that herly to decle red ye all idols are hurr: yea, & that ye God of Israel, ye ye only one God.

*The number of his enemies. Psalmes.
Comfort is only in God.*

in the Sanctuarie.

1 He defi- cheth the order of the people, who they went to the Temple to give shakes for the victo- rie which come of a fairish Lakob 2 Benjamin is called little, he cause he was youth fiond of Lakob y who was fo- que chief ruler of the tribe. 3 Declare out of thine holie palace thy po- wer for the de- fence of thy Church Ieru- falim. 4 He defi- cheth the plea- ple of the mightie may be deftro- ed, acco- noed to grouch their fiond w fifierch ther- fore for their ginning pa- ne dlught the fifier abou- all men 5 He gpheri- ch the Gen- tile that come to y true know ledge & wor- ship of God 6 by his terri- ble thunders he wil make him fell to be know to y God of all y woe- de 7 In flowing foresful ind- gents again thue enemies for the falua- to of thy peo- ple 8 He alludeth to y Taberna- cle o was de- ftroed into the parties.

a Of Shofban- nim read Psal- le b David figui- feth by the waters, in what great dangers he was, out of y which God did deliver his c No firmitie or Rabbines to feste my feet d Thigh his feste failed him, yet his faith was con- flute & incou- raged him fitl to praise commencing the giletes. f Thei judged me pore inno- cent at a thief and gaue my

15 The fingers went before, the plaiers of instruments after: in the middes were the maides playing with timbrels.

16 Praise ye God in the assemblies, & the Lord, ye that are of the fountaine of Israel.

17 There was a little Benjamin with their r ruler, & the princes of Judah with their assemble, the princes of Zebulun, & the princes of Maphtali.

18 Thy God hath appointed thy strength: stablish, & God, that, which y hast wrought in vs,

19 a Out of thy Temple vpon Ierufalem: & Kings fhall bring presents vnto thee.

20 Deftroie the copanie of the spearemen, & multitude of the mightie bulles with the calues of the people, that tread vnder fete pieces of filuer: scatter the people that delite in warre.

21 Then shall y princes come out of Egypt: Ethiopia shall haste to ftereth her hads vn- to God.

22 Sing vnto God, & ye kingdomes of the earth: sing praise vnto the Lord, (Selah)

23 To him that rideth vpon the molte high heauens, which were from the beginning: beholde he wil fend out by his c voyce a mightie founde.

24 Afcribe the power to God: for his maie- ftie is vpon Israel,
& his strength is in the cloudes.

25 O God, thou art a terrible out of thine holie e places: the
God of Israel is he that giueh strength and power vnto the peo-
ple: praised be God.

PSALLEXIX.

1 The coplains, prayers, fervent 2 sale & great anguish of
David is set forth as a figure of Christ & all his mi- bers: 2 The
malicious crueltie of the enemies, 3 And their punishment also,
4 Where Judas & fuchs trai- vers are accursed, 5 He gathereth
courage in his afflic- tion & offreth praises vnto God, 6 Which
are more acceptable than all sacrifices: where if all the
afflicted maie take effort, 7 Finally he deeth provoke all crea-
tures to praises, prophesying of the kingdoms of C. rift, & the
preferuacion of the Church, where all the fuis- sful, 8 And
their side, that dwell for ever.

9 To him that excelletth vpon a Shofban-nim. A Psalme of
David.

1 S Aue me, & God: for the b waters are sentred euen to my
foule.

2 I fticke fast in the depe myre, where no c ftale is: I am come
into depe waters, and the streames runne ouer me.

3 I am wearie of crying: my throte is drye: mine d eyes faile,
whiles I waite for my God.

4 They that hate me without a cause, are mo then the heertes of
mine head: thei that wolde deftroie me, and are mine enemies
falsely, are mightie, so that I restored that which I c toke not.

goods to others as thigh I had fullen them.

5 O God, thou knowest my a foolishnes, & my fautes are not
hid from thee.

6 Let not them that truft in thee, & Lord God of hoftes, be
ashamed for b me: let not thofe that feke thee, be confounded
through me, & God of Israel.

7 For thy fake haue I fuffed reprove: shame hathe couered my
face.

8 I am become a stranger vnto my brethre, euen an aliant vnto
my mothers fones.

9 i For the zeale of thine houfe hathe eaten me, and the
rebukes of them that rebuked thee, are fallen vpon me.

10 I a wept and my foule fasted, but that was to my reprove.

11 I put on a facke also: and I became a pro- uerhe vnto them.

12 They that fate in the gate, spake of me, and the drunkards
fang of me.

13 But Lord, I make my praier vnto thee in an m acceptable
time, euen in the multitu- de of thy mercie: & God, he are me
in the trueth of thy faluacion.

14 Deliuer me out of the myre, that I sinke not: let me be
deliuered from the that hate me, and out of the n depe waters.

15 Let not y waterflood drowne me, nether let the depe
swallow me vp: and let not the pit shut her mouth vpon me.

16 He are me, & Lord, for thy louing kinde- nes is good: ruine
vnto me according to the multitude of thy tendre mercies.

17 And o hide not thy face from thy feruat, for I am in trouble:
make hast & he are me.

18 Drawe nere vnto my foule & redeme it: deliuer me because
of mine enemies.

19 Thou hast knowen my reprove and my shame, & my
dishonour: all mine p aduer- series are before thee.

20 Rebuke hathe broken mine he are, and I am ful of heauines,
and a I loked for some to haue pitie on me, but there was none:
and for comforters, but I founde none.

21 For thei gaue me gall in my meat, and in my thirst thei gaue
me vinegre to drinkc.

22 Let their table be a share before them, and their prosperitie
their ruine.

23 Let their eyes be blinded that thei se not- and make their
floynes alwaie to tremble.

24 Powre out thine angie vpon them, & let thy wathful
displeafue take them.

25 "Let their habitacion be voide, & let none dwell in their
centes.

26 For thei persecute him, whome thou hast fmiten: and they
adde vnto the forowe of them, whome thou half wounded.

27 Lay n iniquitie vpon thei iniquitie, & let them not come into
thy righteousness.

28 Let them be put out of the b boke of life.

g Thigh I be giltie to thee warde, yet am I innocent now- arde
them h Let out mine coil intreatie of the enemies be an
occafio, y the faithful fall fro thee. i When I saue thine
enemies pretend thy bisme onely in month, and in their life de
nie the fa- me, thine holie Spirit thrift me forward, to reprove
the & defend thy plazie. k My zeale moved me to lamet & prai
for my falun- ion l The more he fight to wine them in God, the
more thei were again, him both po- re and richer n knowing
that: alheit I suffer no wro- ble, yet y hast a time, where in y

hast ap- pointed my deliuerence. n He sheweth a livelir faith,
 in that y he af- fareth hi fell, y God is fa- notable to hi, whhe
 sheweth to be angie: it at hand, when he femeeth to be farre of
 o Not that he feared y God wold not hea- re him, but y care
 made him to thicke that God differed lung p Thou fect y I am
 befet as a flepe among manie woher. q He sheweth y it is in
 vain to put & truft in men in our great neophi- cies, but y our
 comfort only dependeth of God: for man rather increa- feth &
 forow- er, then dimi- theth them, John 19:19 r He defireth God
 to execu- te his indge- ment again the reprobate, & can not by
 anie enemies be ruined, from thy f Take bethe indgement and
 power frothe. All. 1:20. s Punish not only them, but their
 posteritie, which fhalbe like vnen them u By their continuance
 and increasing in their fones let it be known that they be of the
 reprobate x They which femed by their profession to haue
 bene written in thy hoke, ye: by their froses prove the
 contrarie, let them be known as reprobate.

Rxi

What sacrifice God accepteth. Psalmes.
Gods benefits towards his

There is no faction, & God more; the much, than thanksgiving
 for his ben- ch. After all he de- lieves his for sure Bond, so
 will he do all are in desired, and call upon him. After the of

paral promise of the land of God to be re- prehended the
promises of life concluding to the faithful & their poheristic

PSAL. LXX. Which might put him in re- membrance of his
deliverance. PSAL. LXX. He reacheth to be con- ner'd in
praise, though God re- ceive to stay for us his time he will
secure us. He was ef- fered that the more, that re- ged, the
more that were to destruction & be the nervous his deliverance
if Herchy we are caught out to mocks at o- there; in their
miserie, lest fame fall on & ounce neckt. Because he had felt
Gods helps before, he provoked on experience and boldly so
kept unto him for succour

PSAL. LXXI. PSAL. LXX. a the prairie to God & fail
assurance of faith, & he will deliver him from his abner fame.
By declaring thy self trust of promise & Thou hast in finite
means, & all creatures are in any com- mporing, & in therefore
they come signs, whereby I shall be deliv- ered. That is a
Aphidian, Ahi- shaped & that anothoretic. He brought with
his faith & the experi- ence, of Gods he, & others, who did not
only perform him in his mothers belly, but take him thence, &
enter since his the preferred him.

nether let them be written with the right- tous.

When I am poore & in heauines, thine helps, & God, shall
exalt me.

I will praise the Name of God with a song, & magnifie him
with thanksgiving.

This also shall please the Lord better the a young bullocke,
that hath he hornes and hoofes.

The humble shall be this, & thei that seke God, shalbe glad, &
your heart shall liue.

For the Lord heareth the poore, and des- piseh not his
prisoners.

Let heauen & earth praise him: the seas and all that mouech in
them.

For God will haue Zion, and buylde the cities of Judah, that
men maie dwell there and haue it in possession.

The seke also of his seruantes shall inhe- rit it: and thei that
loue his Name, shall dwell therein.

PSAL. LXX.

He praiseh to be right findely delivered. He desireth the shame
of his enemies. And the joyful comfort of all those that like the
Lord.

To him that excelleth: A Psalme of David to put in
remembrance.

O God, haste thee to deliver me: make haste to helpe me, & Lord.

Let them be confounded & put to sha- me, that seke my foule: let them be turned backward and put to rebuke, that desire minehurt.

Let the be turned backe for a rewarde of their shame, which said, Aha, aha.

The let all those that seke thee, be joyful & glad in thee, and let all that loue thy salua- cion, faie alwaies, God be praised.

Now I am poore and nedie: & God, ma- ke haste to me: thou art mine helper, and my deliverer: & Lord, make no taryng.

PSAL. LXXI.

He praiseh in faith, established by the words of the promises. And confirmed by the works of God from his youth, to He complaineth of the cruelty of his enemies. And desireth God to continue his graces rewarded him, as Promising to be minded and than- heful for the same.

IN the thee, & Lord, I trust: let me neuer be ashamed.

Rescue me and deliver me in thy righteousness: incline thine eare vnto me and saue me.

Be thou my strong rocke, whereunto I maie alwaie refore: thou
hast giue com- mandement to saue me: for thou art my rocke,
and my forci esse.

Deliver me, & my God, out of the hand of the wicked: out of
the hand of the cull and cruel man.

For thou art mine hope, & Lord God, enen my trust from my
youth.

Vpon thee haue: I bene staied from the wombe: thou art he
that toke me out of

my mothers bowels: my praise shall be al- waies of thee.

I am become as it were a monst e vnto manie: but thou art my
sure trust.

Let my mouth be filled with thy praise, & with thy glorie
euctie dale.

Cast me not of in the time of a age: for- sake me not when my
strength faileth.

For mine enemies speak of me, & they that laie waite for my
foule, take their co- ursel together,

Saying, God hath e forsaken him: pur- sue and take him, for
their is none to deli- uer him.

Go not farre fro me, & God: my God, haste thee to helpe me.

Let them be confounded and confumed that are against my
foule: let them be co- ursed with reprove & confusion, that
seke minehurt.

But I will waite continually, & will prai- se thee more and
more.

My mouth shall daily rehearse thy right- teousnes, and thy
saluacion: for I knowe not the number.

I will go forward in the strength of the Lord God, and will
make mention of thy righteousness, even of thine onely.

O God, thou hast taught me from my youth euen vntil now:
therefore will I tel of thy wonderous woikes,

Yes, euen vnto mine olde age and graie head, & Gods forsake
me not, vntil I haue declared thine arme vnto the generation, &
thy power to all them, that shall come.

And thy righteousness, & God, I will ex- alt on high: for y hast
done great things: & God, who is like vnto thee!

Which hast shewed me great troubles and & aduersities, but
thou wilt ret, me and reuiue me, and wilt come againe, and
take me vp from the depth of the earth.

Thou wilt increase mine honour, & re- turne and comfort me.

Therefore will I praise thee for thy faith fulnes, & God, vpon instrument and viole: vnto thee will I sing vpon the harpe, & Mo- lie one of Israel.

My lippes will reioyce when I sing vnto thee, and my foule, which thou hast de- liuered.

My tongue also shall take of thy right- teousnes daily: for they are confounded & brought vnto shame, that seke mine hurt:

PSAL. LXXII.

He praiseh for the proper welfare of the kingdoms of Salomon, who was the figure of Christ. Under whom shall be righteousnes peace and felicity, to Thou win me all Kings and all nations shall do b. mage, 17 Wh. se- name and priner shall induce for ever. & in whom all nations shall be blessed.

and therefore he promised to desire in nothing, but wherein glossed.

All your- de wonderful at me be cause of my mis- res, afoul chei in assurite, as the chancry o ple, yet being afford of thy favourit reme ned fudself.

Thou that didst helpe me in my youth, when I had more ftrigh, helpe me now so much the more in mine olde age & we abence

Thus the wle led boebe blaf pheme God & trigh against his
Saints, as though he had forsake them, if he fudde the to fall
inve their hands

He callig him his God, he putrish hacks & false reper- ces of
the ad- ueraries, that said God had forsaken him. & because
thy benefits tow- ard me are in- memorable, I can not but co
tim: T, me- dicate & rehe- arse them

I will re- main, fudde, be- ing upholden with power of God.

He desireth & he haste begonne, he & olde so con- tinue his
kine- ters, his li- feralitie wain have peruite praise

Thy inst pre- founded of thy promises.

His faith breaketh through all s. cernions, & by this exclu-
mant he prai- seth power of God.

As he confec- feth that God is the noelle ment of his
delinerance: so he exhue wed- geth that she- se could warn
feet vnto him by Gods pro- vidence.

He obfeth & his long re- rience & at wel recomposed, when
God per- formed his primes.

For there is no true prai- se of God, except in one few shews:

APLIME

Christ's kingdoms figured. Psalmes, The wicked described.
209/1224

a Copied by D and as you chung's reign of his home Salomon.
b. Ended the King in the Spirit of wit- done & justice that he
reign not as do the worlds c. To wit, to his pothertie d. He is
justice reigneth, even Spiates made but he shall be enriched
with the blesings e. He the 4th whosefore the foarde is com-
mitted to Kings: to wit, to defend the innocent and deposeth
the wicked f. The people shall indorse the true reli- gion, who
then gain a King, that which ac- cording to thy words g. As
that is true in all godlie Kings: fo is it chiefly verified in
Christ, who has bearable dear maketh he Church cur to flourish
h. That is fro the red sea to the ice called Syracum, and fro
Euphrates forw aidemne ning, Christ's kingdome shall de be
large & transfec i. Of Cilicia & of all other en- neries bevbd
the sea, which he meaneth by the yles j. That is, of Arabia &
riche envires, where- of Sheba was a parte bode- ring vpon B.
thopia l. Thoph ry- name paffe not to shed blood, yre this
god- lie king shall preferne his fthioths from all knide of
wrong m. God wil be the prosper his life, & also ma ke the
people make willing to obese him a. Under foche a King
shalbe make great plentle, hoche of frute & also of the
increase of manande o. They shall praie to God for his consi-
nece, & know what God doeth God miracul- ity preferne his
people, that neither the King nor the kingdom. me can
continue.

¶ A Psalme of Salomon.

Que thy b judgements to the King, Is God, and thy
righteousness to the Kings c fonne.

Then shall he judge thy people in righteous, and thy poore
with equitie.

The d mootaines and the his shall bring peace to the people by
justice.

He shall e judge the poore of the people: he shall faue the
children of the nedie, and shall subdue the oppreflor.

They shall f fear thee as long as the sun- ne and moone
endureth, from generation to generation.

He shall come e downe like the raine vpon the mowen graffe,
& as the showres that water the earth.

In his dates shall the righteous florish, & abundance of peace
shall be so long as the moone endureth.

His dominion shall be also from h fa to sea, and from the
River vnto the ends of the land.

They that dwell in the wilderness, shall knele before him, and
his enemies shall lic- ke the dust.

The Kings of i Tarfish & of the yles shall bring prefentes: the
Kings k of Sheba and Seba shall bring gifts.

Yea, all Kings shall worship him: all na- tions shall ferue him.

For he shall delhuer: the poore when he cryeth: the nedie also, and him that hathe no helper.

He shall be merciful to the poore and nedie, and shall preferue the foules of the poore.

He shall redeem their foules from deceit and violence, and l deare shall their blood be in his fight.

Yea, he shall liue, and vnto him shall they giue of the m golde of Sheba: they shall also praye for him continually, and daily bless him.

An handful of corne shall be fowen in the earth, even in the top of the mountains, and the n frute thereof shall shake like the trees of Lebanon: and the children shall flo- rish out of the citie like the graffe of the earth.

His name shall be for euer: his name shall induce as long as the funnel: all natiós shall blesse o him, and be blessed in him.

Blessed be the Lord God, even the God of Israel, which onely doeth r wonderous things.

And blessed be his glorious Name for euer: and let all the earth be filled with his glorie. So be it, even so be it.

HERE END THE q praiers of David, the fonne of I shal.

proper them for his fate p He confesseth that except God
miracul-ity preferue his people, that neither the King nor the
kingdom. q Concerning his fonne Salombs.

PSAL. 209/1224

The Prophet teacheth by his example that neither the w videile
prosperitie of the vngodlie. 14 Nor yet the affliction of the
good oght to dislourage Gods children: but rather oght to
moue vis to consider our Fathers pro- uidence, and to cause us
to renerence Gods judgements, 15 For afoouche as the wicked
wathish away, 16 And the godlie enter into life everlasting. 17
In hope wher- ter he resigneth him self into Gods hands.

¶ A Psalme committed to Assiph.

1 Et a God is good to Israel: even, to the pure in heart.

2 As for me, my fete were almost gone: my steps had welne: e
slipt.

3 For I fteared at the foolish, when I sawe the prosperitie of
the wicked.

4 For there are b no bands in their death, but they are lustie &
strong.

5 They are not in trouble as other men, ne- ther are they
plagued with other men.

6 Therefore pride n as a chaine vnto the, & crueltie couereth them as a garment.

7 Their eyes stand out for fatnes: "they have more then heart can with.

8 They are licencious, and fpeake wicked- ly of their oppression: their talke presum- teously.

9 They d set their mouth against heaven, & their tongue walketh through the earth.

10 Therefore his e people turne hither: for waters of a ful cup are wrung out to them.

11 And they f fay, How doeth God know itior is there knowledge in y moite High?

12 Lo, these are the wicked, yet prosper thee alway, & increase in riches.

13 Certainly I haue clenched mine heart in vaine, and wafted mine hands in inno- cencie.

14 For daily haue I bene punished, and cha- stened euerie morning.

15 If I fay, e I wil judge thus, beholde the generacio of thy children: I haue nef- paced.

16 The thought I to knowe this, but it was to painful for me,

17 Vntil I went into the h Sanctuarie of God: then vnderstode I
their end.

18 Surely thou hast set them in slippetrie places, and castest
them downe into de- solation.

19 How suddenly are they destroyed, pe- rished & horribly
consumed,

20 As a dreame when one awaketh: o Lord, when x thou
raisest vs vp, thou shalt ma- ke their image despised.

21 Certainly mine heart was vexed, & I was pricked in my
reines:

22 So foolish was I and ignorant: I was a beast before thee.

23 Yet I was alway m with thee: thou hast worde & holic
Spirit, f thou endcrest all thorge moite wisely & thy festerful
judgement k When thou open: it our cure to beaucolie felicitie,
& e connemne all their vaine pompe I that mi goeth about by
his owne nasion to feke our Gods deeth he declare him self a
beast m by faith I was affixed that thy pro- dence did watche
alwayes ouer me to preferue me

a As it were heverse hope & disprove he bretheth for- the men
that affidish, being affixed f God wilde obiunt his favour to-
ward forfe as were godlie in dede, and not hypertere

b The wicked in this life li- us at pleasure, & are not dis- wen
to death like prisomen that is by fic- kence, & is den then
mefeger. c They glorie in their pride as fovee do in their
enemies: & in crueltie, as fovee do in apparel

"The They go the d fere of the heart d They blas- phence God
& feare not but pon er, Araile vpon men, be- cause thw e-
stone the sel- uct abone all others

e Not one? y reprobate, but also y people of God often
concefall his i- ker, being fperd perous efters of the wicked,
and are ouer- whelmed with furnace, than king y God ell
fidereth not a- right the hate of the godlie.

f Thus y deth mouth men y godlie to dis- pute with God
muchlig their poore efters & the prosperitie of the wicked. g If
I gue pla- ce to this wit- led thought, of fed against thy proud,
nor, lo- ing y dispoeat all thorge mo- ite wisely, and prefereth
thy children in their greatest dangers

h Vntil I en- tried even thy fchule & lear- nerd by thy unity. i
By For the more the prof decees did wache alwayes ouer me to
preferue me

Rr.ii.

The Church afflicted prayeth. Pfalmes.

holden me by my right hand.

14 Thou wilt guide me by thy counsel, & afterwards receive me to glorie.

n He sight ne- ther helps not clibor of nice fame of God only

o He teacheth to do one out felues, to have God our who- le sufficiency, & only clean- terous

p That is, for- fals thou to fake others q Though all y wonder them- ke from God, yet he promi- feth to trust in him and to magnifie his truthes.

15 Whome haue I in a heauen but thee: and I haue defired none in y earth with thee.

16 My flesh faileth and mine heart also: but God is the strength of mine heart, and my • porcion for euer.

17 For lo, they that withdrawe them felues from thee, shal perish: thou destroyeth all them that p go a whoring from thee.

18 As for me, it is good for me s to drawe nere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

PSAL. LXXIII.

1 The faithful compleine of the destruction of the Church & true religion, 2 Under the name of Zion, and the Temple destroyed: 1: And trusting in the might & fre mercies of God, 2: By his covenant, 3: They require helps & succour for the glorie of God's holy Name, for the saluation of his poore afflicted sermons, 4: And the confusion of his proud enemies.

¶ A Psalm is gone instruction, committed to Asaph.

a The Church of God being oppressed by the tyrannic other of y Ba- bylonians, or of aetochet, practs to God by whose hid this yoke was lated upon them for their sinnes

b Which is the rity: ce y hast monitored out for thy self as with a line of rod • D. fore

c They haue destroyed thy true religion is spread their thamers in fig- me of defiance. d He chman deaths the Tem- ple for y co- lls winter, the excellent wor- kenna the y beance thereof is notwith- ding the ene- mate did de- stroye.

e They incun- raged one an- other to cruel- tle, y but only Gods people might be de- stroyd, but al- so his religion veterily is all places suppres fod.

f They lamfe y they haue no Prophet aming them to shewe them how big there miseries shulde endure. g They myne there delir- ce with Gods glorie & pow- or, knowing that the

punishment of the eneme shulde be their deliverance. h
Meaning in the fight of all the worses.

O God, a why hast thou put vs away for euer? why is thy
wrath kindled a- gainst the shepe of thy pasture?

Thinke vpon thy Congregacion, which thou hast possessed of
olde, on the rod of thine inheritance, which thou hast re-
demed, on this mount Zion, wherein thou hast dwelt.

Lift vp thy strokes, that thou maiest for euer destroye euerie
enemie that doeth euil to the Sanctuarie.

Thine aduersaries roare in the middes of thy Congregacion, &
c set vp their banners for signes.

He that a lifted the axes vpon the thicke trees, was renounced,
as one, that broght a thing to perfection:

But now they breake downe the cartued worke thereof with
axes and hammers.

They haue cast thy Sanctuarie into the fyte, & raised it to the
ground, and haue de- filed the dwelling place of thy Name.

They said in their e hearts, Lee vs de- stroye them altogether:
they haue burnt all the Synagogues of God in the land.

We se not our signes: there is not one Prophet more, nor anie
with vs that know- eth f how long.

O God, how long shal the aduersarie re- proche thee: shal the
enemie blaspheme thy Name for euer?

Why withd eawest thou thine hand, eurn thy right had? drawe
it out of thy bosome, & e consume them.

Euen God is my King of olde, working saluation h in the
middles of the earth.

Thou didest diude y Sea by thy power: & knowing that the
punishment of the eneme shulde be their deliverance. h
Meaning in the fight of all the worses.

thou brakest the heades of the i dragons in the waters.

14 Thou brakest the head of k Liuiathán in pieces, and gaueft
him to be l meat for the people in wilderness.

15 Thou brakest vp the fountaine and riuier: thou dryedst vp
mightie riuers.

16 The m daye is thine, and the night is thine: thou hast
prepared the light and the sunne.

17 Thou hast set all the borders of y earth: thou hast made
somer and winter.

18 Remember this, that the enemie harhe reproched the Lord,
and the foolish peo- ple harhe blasphemed thy Name.

19 Guae not the soule of thy a turtle dooue vuto the beast, & forget not the Congre- gacion of thy poore for euer.

20 Consider thy covenant: for o the darke places of the earth are ful of the habita- cious of the cruel.

21 Oh let not the oppressed returne asha- med, but let the poore & nedie praise thy Name.

22 Arise, & God: mainteine thine p owne cause: remember thy saile reproche by the foolish man.

23 Forget not the voyce of thine enemies: for the tumult of them, that isse against thee, ascendeth continually.

PSAL. LXXV.

1 The faithful do praise the Name of the Lord, 2 Which shal come to judge at the same appointed, 3 When the wicked shalbe put to confusion, and drinky of the cup of his wrath. 10 These pride shalbe abated, & the righteous shalbe exalted to honour.

¶ To him that excelleth. 1 Destroye not. A Pfalme or song committed to Asaph.

2 WE wil praise thee, & God, we wil praise thee, for thy Name is nere: therefore b they wil declare thy wonde- rous works.

3 When I shal take a convenient time, I wil judge righteously.

4 The earth and all the inhabitants thereof are disloured: but I wil establish the pillars of it. Selah.

5 I said vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne.

6 Lift not vp your e horne on high, nethet speake with a shife necke.

7 For to come to preferment s nethet from the East, nor from the West, nor from the South,

8 But God is the judge: he maketh low and he maketh his.

9 For in the hand of the Lord is a f cup, and the wine is reddit is ful mixt, and he pow- reth out of the same: surely all the wicked of the earth shal wrang out & drinke the dregs thereof.

1 To wit, Pha- raohs arms.

k Which was a great mshite of the sea, or whole, mean g Ph relth

l His fufime- ion di I reuo- ce the as most retrefseft the bodie

m Scng that God be his p- uidence gover neth & difpo- feth all thige, he gathereth y he wil take ca to cherif for his children

n He meaneth y Church of God, & is expo fed as a pray to the wicked. o That is all places where thy worde flis neth not, there reigneth reed- me & ambish

p He sheweth that God can one softer his Church to be oppressed, except he lose his own right the, forer of his mere and more.

a Read Psal 57.1

bife declareth have y faithful shal ever haue cult entelle to praise God, not amnache as in their n, de ther shal fele his power at hand to helpe them.

c When I se my time (faith God) to helpe your miseries, I wil come & see all things in good order.

d I hope all things be brought to run- ne, yet I can refuse & pre- ferne them.

e The Prophet wataeth y w ic ked that they w olde not see them felues a- gainst Gods people, temp y God at his t- me deft, oyeh them that rule wic acely

f Gods wrath is compared to a cup of strong & delicate w- nt, a lucen with

the wicked are made so drinke, that by drinking till they come to the verse dregs, they are utterly destroyed.

Gods mightie power.

Psalmes. The godlies meditation

g The godlie shal better prosper by their innocent simplicitie,
then the wic- ced shal by all these ceals, & labochite.

the declareth † Gods power as our leily ie- ne in priesemig his
people and dextroying his eremies b Which afore ward was
cal- led Ierusalim e He obpareth the kingdoms ful of exorcis &
rapine to mountaines are ful of eme- ning beaith d God bathe
cated their fpi- ents & strength from them, as though their
halos were cut of.

e God is a loo- ke is able to dedrove all power & ab- trate of
men, were the more so manie or mightie

f In reusing wrogs done to thy Church g For the end shal
shewe f mume was able to bring nothing to pal fe also shale
bristle there ra go; they shal not compise their purpore. h To
wit, the Loures f dwell about the Ta- bernacle, or people,
among whome he do- eth dwell

meaning that he foolish and trine

9 But I wil declare for euer, and sing prai- ses vnto the God of
Izakób.

10 All the hornes of the wicked also wil I breake: but the
hornes of the e righteous shalbe exalted.

PSAL. LXXVI.

1 This Psalme setteth forth the power of God & care for the defence of his people in Ierusalim, in the def- trulsion of the arms of Sanchrist: 11 And exhorteth the faithful to be thankful for the same.

¶ To lam that excelleth on Meginoh. A Psal- me or song committed to Asaph.

1 God is known in Iudah: his Name is great in Israel.

2 For in b Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake he the arrows of the bowe, the shield and the sword and the battel. Selah.

4 Thou art more bright and puissant, then the mountaines of pray.

5 The stoure hated are spoiled: they haue slept their slepe, & all the men of strength have not found their hands.

6 At thy rebuke, o God of Izakób, both the chariot and horse are cast a slepe.

7 Thou, euen thou art to be feared: and who shal stand in thy e sight, when thou art angrie!

8 Thou didest cause thy judgement to be heard from heauen: therefore the earth fea- red and was stil.

9 When thou, o God, arose to judgement, to f helpe all the meke of the earth. Selah:

10 Surely the e rage of man shal turne to thy praise: the remnant of the rage shalt thou restraine.

11 Vowe & performe vnto the Lord your God, all ye that be h rounde about him: let the bring presents vnto him that oght to be feared.

12 He shal e cut of the spirit of princes: he is terrible to the Kings of the earth.

The Ebrewe worde signifeeth, to vintage, or gather graper: shal make the counsels and enterprises of wicked tyrants

PSAL. LXXVII.

1 The Prophet in the name of the Church rehearseth the greatness of his affliction, and his grievous tentations, 6 Whereby he was drawn to this end to consider his former conversation, 11 And the continual course of Gods workers in the preservation of his servants, & so he conformeth his faith against these tentations.

1 Chro 16,41. psal. 33, & 34 a The Prophet excelteeth vby his example to see vnto God for helpe in our necessities Or, more hard was first heued b He sheweth in e must pa- terely abide, although God deliver was not one of our trea- bles at f first cry.

¶ For the excellenc mutician a Ieduthim. A Psalme committed to Asaph.

1 My a voyce came to God, when I cryed: my voyce came to God, and he heard me.

2 In the day of my trouble I fought f Lord: my fore ranne & ceased not in the night: my soule refused comfort.

3 I did think vpon God, and was b trou- bled: I prayed, and my spirit was ful of an- guish. Selah.

4 Thou kepest mine eies e waking: I was astonied and colde not speake.

5 Then I considered the dates of olde, and the yeres of ancient time.

6 I called to remembrance my sſong in the night: I comuned with mine owne heart, and my spirit searched e diligently.

7 Wil the Lord absent him self for euer: & wil he shewe no more fauour?

8 Is his f mercie cleane gone for euer? do- eth his promes faille for euer more?

9 Hathe God forgotten to be merciful? ha- the he shut vp his céder mercies in displea- sure: Selah.

10 And I said, This is my e death: yet I rem- bered the yeres of the right hâd of the most High.

11 I remembled the works of the Lord, certainly I remembred thy wonders of olde.

12 I did also meditate all thy works, & did devise of thine Actes, saying,

13 Thy waie, o God is h in the Sanctuarie: who is so great a God as our God!

14 Thou art the God that doest wonders: thou hast declared thy power among the people.

15 Thou hast redeemed thy people whine at me, euen the sonnes of Izakób and Io- seph. Selah.

16 The s waters sawe thee, o God: the wa- ters sawe thee, and were afraid: yea, the depths trembled.

17 The cloudes powred out water: the hea- uens gaue a f founde: yea, thine arrows wnt abroad.

18 The voice of thy thundre was round a- bout: the lightenigs lightened the world: the earth trembled and shoke.

19 Thy waie is in the Sea, and thy paths in the great waters, and thy fosseteps are not known.

20 Thou didest leade thy people like sheep by the hand of
Moses and Aaron.

PSAL. LXXVIII.

1 He sheweth how God of his mercie chose his Church of the
polleritie of Abraham, a Reproving the Huh- burne rebellion of
their fathers, that the children might not only understand, 11
That God of his fre mercie made his covenant with their
ancestors, 17 But also sizing them so malici us and perverse,
might be asha- med and so turne wholly to God. In this Psalme
the ho- lie God hath be comprehended as in were the summe
of all Gods benefites, to the intent the ignorant and griffe po-
ple might se in sewe-words: the effect of the whole in- stitutes
of the Bible.

¶ A Psalme to giue a instruction committed to Asaph.

1 H Eare my b doctrine, o my people: in- cline your eares vnto
the words of my mouth.

2 I wil open my mouth in a parable: I wil declare high
sentences of olde.

R1.iii.

e Meantg that his forowes were, as watch men f kept his eies
fro fepig; d Of thinker- guig, f I was accustomed to sing in my
af- peritie

e Bothe f cau- ses why I was chastened, and when my fo-
rowes should have an end f As if he shul de faie, it is
impossible: whereby he ex- horteth him selfe to pact- enes.

g Thogh I first doued of my life, yet consi- dering that God
had his yeres, f in, cha- ge of name, & was acco- lued also to
lift vp them, whome he ha- the beaten, I toke heart a- gaine

h That is in heauen, when- unto we must azied by faith, if we
wil kon we f waies of God

i He condemneth all f wor ship anie thig fane f enely true God,
who se glorie apper reth through the worlde

k He decla- reth, wherein f power of God was declared, when
he deli- uered f Fran- liers through the red Sea

l That is, thud- dered & light- ened. m For when f badeth
brothe our thy peo- ple, the water returned to her course & f
eremies that thoghe to ha- ue followed the, colde not pass
through, Exod 14,19.

n Read psalme 11 b The Pro- phes vnto the name of a tex- cher
called f people his, & the doctrine his, as Paul cal- leth f
Gospel his, whereof he was but spea cher as Rom 2,16 &
16,25.

a Read psalme

11 b The Pro- phes vnto the name of a tex- cher called f people
his, & the doctrine his, as Paul cal- leth f Gospel his, whereof
he was but spea cher as Rom 2,16 & 16,25.

Tempting of God.

Psalmes.

Gods plagues.

Which were the people of God

By the teth modin & Law he an acctn y Law writers, which
they were commu- ded to erache their children, to a & y.

e He Sheweth where y chil- dren, a & y he has the re- thers,
that is, in manu, in y God, puts re- ligns

f He Sheweth wherean y vie of this cuders- ne & an, it in faith,
a y me- dire, one of Gods, a & y & to obedien- ce

g Thoe the feathers were the side of A- braham & the chosen
people, yet he she, with by their rebel lines, genera- tion,
fathode & hypocris- that the chil- dren ought not to follow
their exiples. h By Ephraim he measure also the rath of the
rath, a he- cause the we- re mote in number whse punishme

de- clared that they were to fathid to God, and by their malten-
de and amuse- ne had corrupt all others

He premeth that not only the posterites, but also their fear-
fathers were wicked and rebellious to God

Eond. 14, 21. Eond. 14, 24. Eond. 17, 8.

Num 10, 12. Psal. 101, 42. 14 or 10, 4.

Wol. 11, 4. 8. Then we had malice col de he contro- me by no
be- nefters, which were great &

1. Then to re- quire more the is necefters, & to fuy-into

Gods power from his wil, is to temp God *Nond 11, 1 m. Thus
when we gain place to some, we are moved to some of Gods
power, except he wil al- wayes he ready to ferne our lull.* Eond
17, 8 and 20, 11 psal. 101, 41 1 or 10, 4 *germ 11, 1 n. That is,
in his Fatherlie providence, whereby he careth for his and
proudest sufficiently.

3 Which we have heard and known, and our c fathers have
tolde vs.

4 We wil not hide them from their chil- dren, but to the
generacion to come we wil shewe the praises of the Lord, his
power also, and his wonderful works that he hathe done:

5 How he established a d teftimonie in Laakob, and ordained a Law in Israel, which he commanded our fathers, that they shulde teache their children:

6 That the e posterite might knowe it, and the children, which shulde be borne, shulde stand vp, & declare it to their children:

7 That they might f fet their hope on God, and not forget the works of God but kepe his commandements:

8 And not to be as their s fathers, a diso- bedient and rebellious generation: a gene- ration that fit not their heart aright, and whose spirit was not faithful vnto God.

9 The children of h Ephraim being armed & shooting with the bowe, turned backe in the day of basrel.

10 They kept not the covenant of God, but refused to walke in his Law.

11 And forgate his Actes, and his wonder- ful works that he had shewed them.

12 He did marvelous things in the fight of their s fathers in the land of Egypt: even in the field of Zoan.

13 *He deuided the Sea, and led them through: he made also the waters to stand as an heape.

14 *In the daietime also he led them with a cloude, and all the night with a light of fyer.

15 *He claue the rockes in the wilderness, and gaue them drinke as of the great depths.

16 *He broght floods also out of the stonie rocke, so that he made the waters to def- cend like the riuers.

17 Yet they h finned stil against him, and prouoked the Highest in the wilderness,

18 And tempted God in their heartes in l requiring meat for their lust.

19 *They spake against God also, saying, Can God = prepare a table in the wil- dernes?

20 *Beholde, he smote the rocke, that the water gushed out, and the streames ouer- flowed: can he giue bread also for prepare flesh for his people?

21 Therefore the Lord heard and was an- grie, and the fyer was kindled in Laakob, and also wrath came vpon Israel.

22 Because they beleued not in God, and a trusted not in his helpe.

Gods power from his wil, is to temp God *Nond 11, 1 m. Thus when we gain place to some, we are moved to some of Gods*

power, except he wil al- wayes he ready to ferne our lull. Eond
17, 8 and 20, 11 psal. 101, 41 1 or 10, 4 *germ 11, 1 n. That is,
in his Fatherlie providence, whereby he careth for his and
proudeth sufficiently.

23 Yet he had commanded the e cloudes a- boue, and had
opened the dores of hea- uen,

24 And had rained downe MAN vpon the for to eat, and had
giuen them of the wheat of heaun.

25 *Man did eat the bread of Angels: he sint them meat
ynough.

26 He caused the e Eastwinde to pass in the heauen, and
through his power he broght in the Southwinde.

27 He rained flesh also vpon them as dust, and feathered foule
as the sand of the sea.

28 And he made it fall in y middles of their campe, even round
about their habita- tions.

29 So thei did eat and were wel filled: for he gaue them their
desire.

30 They were not turned from their y lust, but the meat was yet
in their mou- thes,

31 When the wrath of God came even vp- on them, and show
the stongeit of them, and smote downe the chosen men in Is-
rael.

32 For all this, thei finned stil, and beleued not his wonderous
works.

33 Therefore their dates did he consume in vanitie, and their
yeres hastely.

34 And when he s slewe them, thei foght hi & they returned, &
foght God early.

35 And thei remembered that God was their strength, & the
mofte high God their re- demer.

36 But thei flattered him with their mouth and distembled with
him with their ton- gue.

37 For their a heart was not vpright with him: neither were
they faithful in his cou- enant.

38 Yet he being merciful a forgaue their in- iquitie, and
destroyed them not, but oft ti- mes called backe his angie, and
did not stirre vp all his wrath.

39 For he remembered that thei were flesh: yea, a winde that
passeth and commeth not againe.

40 How oft did they prouoke him in the wilderness & gruee
him in the desert?

41 Yea, they returned, and tempted God, and a limited the
Holle one of Israel.

42 Thei a remembered not his hand, nor the daie when he
deliuered them from the e- nemie,

43 Yor him that set his signes in Egypt, & his wonders in the
field of Zoan,

44 And turned their riuers into blood, and their floods, that thei
colde not drinke.

45 He sent a swarme of flies among them, which deuoured
them, & frogs, which de- stroyed them.

wornes some take it for all forces of serpent. some for all

o so that thei bid y, which was necefters & hufters: but their
lull ma- de them to co ursthat which thei. Exene God has de-
and them.

Joh. 6, 21.

1 or 10, 5. p God of y manuel of the waste retouch them, that
all thee are were at a comm- dement, & that no did one of pity,
coiclet his working.

q Suche is the nature of con- cup. fence, y in more a hat y
more it in lull.

r Lough other were not, pro- red, yet chiefly this willed, o
truth, & tathur strength against God.

f Thus fence by conmuere mouth man utens s, in y by no pign,
a rhet can be a- mended.

g See, we that hypocrit &c, that thei fight vnto God for fere of
punishme, though in their hears thei be- ual him not. h Wit-
innor commeth not from, the pure foucaine of y hears, is hypo
erife.

a Because he wolde mer have some remans of a Cimeth to
praub a sta- me in earth, he tuffed not to our fones to overcome
his merce.

y That is, thei tempted him oft times, 1 As this all do y
measure the power of God by their capacitie.

g The fepp- fulnes of Gods benefits is the rore of rebel- lion &
all vane

h This worde fignifeth a confused mor- ruro of fien- and
rememane

Mans ingratitude.

Psalmes. The Church persecuted 1332

e He repeteth not here all f miracles that God did to E- gypt,
but cer- teme & might be sufficient to produce the people of
ma- lice & ingrati- nude

d So called, o- ther of the ef- fect that is, of puzzling the
wicked, or els become thei were wicked firms, whome God
permitted to vice men a The firthor- ne are fo cal- led, as Gen.
4913

f That is, E gyptifor it was called Mira- son of Egypt of
Miracles, that was the foune of Ham

g That is, the had none occa- tion to feure, for a fourcheas God
destroyed their enemies and deliured them safely h Meaning
Ca- man, & God had consecrate to him fofe, & appointed to
his people Iph. 11, 12.

i Nothing mo- re dispharish God in f chil- dren, the when thei
chrome in f wickedness, which their fa thei had b, go to

k By fearing God inberwi- fe then he had apace. 1

l For their in- gratitude he fudied f Phi- lithm to take the Arke,
& was the figu- of his prefere, fo aming the m The Arke it
called his power & beau- tie, because ther by he de- fied of his
pen- ple, & be men- tally appeared veto them

o This were fuddealy de- Broyed, Sam 4, 10

o This had no marriage fongs f is, that were not carried p
Beure this were Bame be fore or taken prisoners of their
enemies, & fo were fur- bidden.

q because they were drunken in their fones, mering f i Go fore
in an- ders to graue lins, singh he

46 He e gaue also their frutes vnto the ca- terpillar, and their
labour vnto the gras- hopper.

47 He deftroied their vines with haile, & their wilde figgetrees
with the haile- ftone.

48 He gaue their cartel also to the haile, and their flockes to
the thunderboltes.

49 He caft vpon them the fierceness of his angre, indignation
and wrath, and vex- ation by the fending out of d euil An- gels.

50 He made awaie to his angre: he fpared not their foule from
death, but gaue their life to the peftilence,

51 And fmote all the firthborne in Egypt, euen the e beginning
of their ftrength in the tabernacles of l Ham.

52 But he made his people to go out like fhepe, and led them
in the wilderness like a flocke.

53 Yea, he caried them out safely, and they f feared not, and
the Sea coueted their e- nemies.

54 And he bioght them vnto the borders of his h Sanctuarie:
euen to this Mountai- ne, which his light hand purchased.

55 "He caft out the heathen also before the and caft d them to f
all to the lot of his in- heritance, and unide the tribes of Ift rel
to dwell in their tabernacles.

56 Yet they tempted, and prouoked the moft high God, and
kept not his teft: mo- nies,

57 But turned backe and delr fa'fe'y like tut it fa: he: s: thei
turned like a wcruful bowe.

58 And thei h prouoked him to angre with their high places, &
moued him to wrath with their giam n images.

59 God heard this and was wroth, & great- ly abhorred Iftrel.

60 So that he l fofoke the habitation of Shiló, ené the
Tabernacle where he dwelt among men,

61 And deliuered his w power in to ceptui- tie, and his beautie
into the enemies hand.

62 And he gaue vp his people to the fwor- de, and was angite
with his inheritance.

63 The fy-r o deuoured their chofen men, and their maides
were not e praised.

64 Their Præfts fell by the fworde, & their P widowes
lamented not.

65 But the Lord awaked as one out of flepe, and as a ftrong
man that after his s wine cryeth out,

66 And fmote his enemies in the hinder par te: and put them to
a perpetual flame.

67 Yet he refued the tabernacle of lofeph, and chofe not the
tribe of Ephraim:

68 But chofe the tribe of Judah, & mount is pretence to be a
fto thre: & ch-gh he were drunken there their a: 18' 1000' 1' 1'
1' 1' 1' 1' 1' 1' 1' 1' 1' 1' 1' 1' 1' 1' 1' 1' 1' 1' 1' 1' 1' 1' 1' 1'
1' 1' 1' 1' 1

ZiÓN which he loued.

69 And he f buylt his Sanctuarie as an high palace, like the
earth, which he ftablified for euer.

70 He chofe Dauid also his feruant, & coke him from the
fhepefoldes.

71 Euen from behinde the ewes withyong broght he him to
fede his people in Iak- kób, and his inheritance in Iftrel.

72 So the fed them according to the fimpli- citie of his heart,
and guided them by the difcretion of his hands.

PSAL. I. I. I. I.

1 The Ifraelites complains to God for the great calamite and
oppression that thei fuffed by Gods enemies. 2 And emfetting
their fiones, flee to Gods merces with ful hope of deliurance,
to Beuansf their calamities were signed with the confips of im
Name, 3 For the which thei prunes to be thankful.

4 Psalme committed to Afiph.

5 O God, a the heathen are come into thine inheritance: thine
holie Tem- ple haue they defiled, & made Ierufalém heapes of
fiones.

6 The b dead bodies of thy feruants haue thei giuen to be meat
vnto foules of the heauen: and the fleth of thy Sancées vn- to
the beaftes of the earth.

7 Their blood haue thei fhed like waters ro- und about
Ierufalém, and there was none to bury et em.

8 We are a reproche to our d neighbours, euen a fcom: and
derision vnto them that are round about vs.

9 Lord, how long wilt thou be angrie for euer: fhall thy geloufte
e burne like fycr 2

10 Powre out thy wrath vpon the heathen that haue not
knownen thee, and vpon the king domes that haue not called
vpon thy Name.

11 For thei haue deuoured Iaskób and made his dwelling place defolate.

12 Remember not againt vs the f former iniquities, but make hafte & let thy ten- dre mercies preuent vs: for we are in great miferie.

13 Helpe vs, ô God of our b faluacion, for the glorie of thy Name, and deliuer vs, and be merciful vnto our finnes for thy names fake.

14 Wherefore fshulde the heathen faie, Where is thei God: let him be known among the heathen in our fight by the vengeance of the blood of thy feruants that is fhed.

15 Let the fighig of the i prisioners come b fore thee: according to thy mightie arme preseue & the children of death,

16 And rendit to our neighbours furn folde into their b: fom: their reproche, wherewith they haue reproched the, e, ô Lord.

17 So we thy people, and fhepe of thy R. 1111.

f By boy iding the Temple & fthabishing f kingdoms, he declareth that the figns of his fioner wo- re among the, the fhorwth whereina Kige chargeffdech: to wit, to pro- ulds fathfully for his people, to guide them by eunifil, & defend them by powre.

a The people crye vnto God against f bar-beron crye: fion of f baby loof ent, who fput- led Gods in- heranues, pol- lated his Te- ple, deftroied his religion & marthered his people.

b The Prophet fheweth to what extremi- tion God fuf- frith fones: me his Church to full, trece- cife their faith before he fet to his hand to delior them. c Their freuds & kinfolkes durft not borne them for feure of f enemies. d Whereof fo- me came of A- brahán, but were degne- trate & others were vpon me mire to thy re- ligion, but thei buthe laughed at our mis- ries

e Wilt f vent ly confione vs for our finnes, before fvished vs to mercif

Iere 10, 22. f Which we & our fathers ha ue commuted. g And ftan not til we ha- ue rechproved to our finnes. h Seig we ha- ue none other Saviour ocher em we helpe our flue: and al h by our faluacion thy Name inafhe praised, there- fore, o Lord, help vs

i. h his chogh in vs fuch of God thus were unify punified for their fin- nes, yer to cife de atton of their conf, we re vnuify marthered

h Which were captures amig their enemies, & colde lohe for config but death.

The Church afflicted prayeth. Psalmes.
Israels obstinacie.

We oghe to define no bene theof God, but on this condi- tion
to praise his Name, 1st. 4.24.

pasture shal praise thee for euer: and from generation to
generation we wil set for- the thy praise.

PSAL. LXXX.

A lamentable praier to God to helpe the miseries of his
Church, a Deferring him to consider their first estate, when his
favour shamed towards them, to the extent that he might finish
that works which he had beguine.

¶ Tolum that excelleth on Shohannum & duith. A Psalme
committed to Asaph.

H Eate, a d thou Shepherd of Israel, thou that healed Ioseph
like shepe: shew thy brightnes, thou that sitest betwe- ne the h
Cherubims.

Before Ephraim and Benjamin and Ma- nasseth stirre vp thy
strength, and come to helpe vs.

c Tuine vs againe, o God, and cause thy face to shine that we
male be faued.

O Lord God of hostes, how long wilt thou be d angie against
the praier of thy people?

Thou hast fed the with the bread of tea- res, and guen them teares to drinke with greare measure.

Thou hast made vs a strife vnto our neighbours, and our enemies laugh at vs a- mong them selues.

f Tuine vs againe, o God of hostes: cau- se thy face to shine, and we shalbe faued.

Thou hast brought a s vine out of Egypt: thou hast cast out the heathen, and plan- ted it.

Thou madeest rounge for it, and didest cause it to take roote, and it filled the land.

The mountaines were couered with the shadow of it, and the boughs thereof were like the "goodlie cedres.

She stretched out her branches vnto the Sea, and her boughes vnto the h Riuer.

Why hast thou then broken downe her hedges, so that all thei, which passe by the waie, haue plucked her?

The wilde bore out of the wood hathe destroyed it, and the wilde beastes of the field haue eaten it vp.

Returne we beseche thee, o God of ho- stes: loke downe h from heauen and behol- de and visit this vine,

And the vineyarde, that thy right hand hathe planted, and the yong vine, which thou madeest strong for thy self.

It is burnt with fyer and cut downe: and they perish at the m rebuke of thy counte- nance.

Let thine hand be vpon h a man of thy right hand, and vpon the sonne of man, whome thou madeest strong for thine owne self.

So wil not we go backe from thee: a re- uiue thou vs, and we shal call vpon thy Name.

Turne vs againe, o Lord God of hostes; cause thy face to shine and we shalbe fa- ued.

o For none of call vph God, but so the as a- re raised vp, as it were, from death to life & regenerate by holle Spine.

PSAL. LXXXI.

An inhortatio to praise God bathe in heart & voice for his benefites. And to worship him only: God condi- tieth their ingratitude, and foreth what great be- nesites that haue left through their owne malice.

¶ Tolum that excelleth vpon a Gituith. A psal- me committed to Asaph.

Sing b joyfully vnto God our strength: sing loude vnto the God
of Iaskob.

Take the song and bring for the the tim- brel, the pleasant
harpe with the viole.

Blowe the trumpet in the newmoone, euen in the time
appointed, at our frast- daie.

For this is a statute for Israel, & a Law of the God of Iaskob.

He set this in a Ioseph for a testimonie, when he came out of
the land of Egypt, where I heard a language, that e I vnder-
stone not.

I haue withdrawn his shulder from the burden, his hands haue
left the f pottes.

Thou callest in affliction and I deliue- red thee, and a
answered thee in the secret of the thunder: I proued thee at the
wa- ters of Meribah. Selah.

h Heare, o my people, and I wil protest vn to thee: o Israel, if
thou wilt hearken vn- to me,

Let there be no strange god in thee, ne- ther worship thou anie
strange god.

For I am the Lord thy God, w brought thee out of the land of
Egypt: open thy mouth wide and I wil fill it.

But my people wolde not heare my voi- ce, and Israel wolde none of me.

So I gaue them vp vnto the hardenes of their heart, & thei haue walked in their owne counsels.

Oh that my people had hearkened vn- to me, & Israel had walked in my waies.

I wolde sone haue humbled their ene- mies, and turned mine hand against their aduerfaries.

The haters of the Lord shulde haue bene subiect vnto him, and their time m shulde haue endured for euer.

And God wolde haue fed them with the fat of wheat, and with honie out of the roske wold I haue sufficed thee.

abundance as he powresh them out. h God by his all, but his ferret election appointeth, who shal heare with If their stones had use letted. m If the Israelites had nenact with God, he wolde hone glean them vishore against That is, with more fine wheat and abundance of honie.

a An inhumid of wulche brother firm to th

b It so much h this psal well appointed for soldier, hadte Raffinities of the people, m whome for a time these ex-remours were ordoned, but now vnder the Gospel are a-holished

c Vnder this fault heade- headeth all o- ther solemn dates

d That is, in Israel: for lo- siphe family was counted the chief
be- fore that in- dish was pre- ferred.

e God spea- heth in f per- son of the people, becu- h he was
chair leader.

f If that were nemer able to gone sufficient shakes to God for
this delina- rance his cor- poral bldage, how much more are we
indicted to be for our spur- tual delina- ce from the sy- ronnie
of Sufi & Kone?

g By a strange & wonderful factum.

Or, reversion, Read. 17.16.

h He conden- neth all afsin- tities, where f people are not
attentive to heare God voice, & to g- ne obedience to the same
God accosteth their increath- ities, because they opened not
their mo- tines to re- ctus. Gods be- nefore infiel- the

worde call: trine not broken these enemies.

PSAL. LXXXII.

The Prophet declaring God to be present among the Judges
and Magistrates. 2 Repreueth their parcia- litis.

a This psalme was made as a praier for to define God to be
merciful to the tenets- tes b Mone their hearts f that may
returne to worship God angle: f it in place where thou hast ap-
pointed

c Toyne thy whole people & all thy tri- bes together again.

d The faithful fears Gods so gre, when that percent: that their
praieres are our forth- with heard

e Our neigh- bours hane ch tional strife & ware again vs f
because that repentice oth ly commeth of God, that mo- se not
amly &

oft tunes call to God for it as a means, whereby that shalbe
faued.

g Seng that of thy mercia thou hast ma- de vs a wode
dearpselfs to to thee, & we through our sinne are ma- de open
for wilde beaftes : denour vs. declare again thy loue & fi- nish
f worke that thou hast beguine. ¶ the Orders of God.

h To wie, Re- phrates.

That is, af- wel that f hare our religion as that f hare our
perianes.

h That gane not place so womish, know ing thir alben there
were no helpe in earth, yes God was able to fac- our them fro
banzen

i So f no pow or can presale against it, & a n a yong had thou
raised vp

against as use of the horse afters. m Oonly when then art.
angie, and not with the shorde of the enemies. h That is, vpon
this vine, or people, whome thou hast planted with thy right
hand, that the shulde be as one man or oathodie.

The duetic of Iudges.

Psalmes, The desire of the godlie 1234

The Prophet stomach that is priceless and judges do not their
duetie. God, who is an vortice is abo- ne them, will take
vengeance on them. b For thence and murderers shade favour
in tudgence, whil the cause of godlie can not be heard e Not
only whil they crye for help, but whil their can- se requireth
and defapore f That is, all things are out of order, other by their
tyra- me or caroles negligence e No title of honour shall
excuse you, but you shall be sub- ject to Gods judgment, and
order a comp at well as other men f Therefore no tyrace that
plucke thy right & auto- riate fro thee

PSAL LXXXIII a This Psalme seventh to ha- ne bene cõpo-
sed, as a forme of praiser a- gainst the dan- gers that the
Church was in in the daies of Ioshiaph. b He called them Gods
e- nemies, & are enemies to his Church a The elect of God are

his se-cret ones: for he hideth the in the secret of his taberna-
cle, & pre-seventh the in sin all dangers d They were not
content to take f Church as prisons, but foghs ve-nerly to def-
troy it. e By all secret monies. f That thought to have sub-
jected thy end-set, wherein f per-pennies of the Church was
established. Or, Sir.

g The wicked not of the am-pointees & Mo-chites is de-ferd
bed, in f they prou-bed the-fe other natis-oughly again the
Israelites their brethren, not suffer his people to be veterily de-
termed, Indy 7.11 and 4.15 e Troden vader fer-res in the
church in the church in the church in the church in the church
in the church in the church in the church in the church in the
church in the church in the church in the church in the church
in the church in the church in the church in the church in the
church in the church in the church in the church in the church
in the church in the church in the church in the church

litie. 3 And exhorteeth them to do iustice 4 But feing none
amendment, 5 He deftreth God to vndertake the master &
execute iustice him self.

¶ A Psalme committed to Asaph.

¶ O God standeth in the assemble of gods: he iudgeeth among
gods.

How long wil ye iudge vniustly, and ac-cept the persones of
the b wickedc Selah. Do right to the poore and fatherles: do

iustice to the poore and nedie.

Deliuēs the poore and c nedie: saue them from the hand of the wicked.

They knowe not & vnderstand nothing: they walke in darkness, albeit all the c fun- dacions of the earth be moued.

I haue said, Ye are gods, and ye all are children of the most High.

But ye shall dye as a man, & ye princes, shall fall like others.

O God, arise, therefore iudge thou the earth: for thou shalt inherite all nations.

PSAL. LXXXIII.

The people of Israel praise vnto the Lord to deliuer the from their enemies bethe at home and farve of, which t- magined nothing but their deprivation. 9 And thal defi- re that all foehe wicked people maie, according at God was accustomed, be fricken vnto the formue tempest of Gods wrath. 11 That thei maie knowe that the Lord is melfe high vpon the earth.

¶ A so 12, or Psalme committed to Asaph.

K Epe a not thou filence, & God: be not shil and ceafe not, & God.

For lo, thine b enemies make a tumulte: & they y hate thee,
haue lifted vp the head.

Thei haue taken craftie counfel against thy people, and haue
consulted against thy c secret ones.

4 Thei haue said, Come and let vs c cut them of from being a
nation: and let the name of Israel be no more in remembrance.

5 For thei haue consulted together e in heart, & haue made a
league f agaist thee:

6 The tabernacles of Edom, & the Ishmac- lites, Moab and the
Agarims:

7 Gebäl and Ammón, and Amaléch, the Philistums with the
inhabitants of Ty- rus:

8 Asshûr also is joyned with the: thei haue bene an arme to the
children s of Lot. Sélah.

9 Do thou to them as vnto the b Midiani- tes: as to Siferâ & as
to Iabán at the ruer of Kishón.

10 Thei perished at En-dór, & were don- gue for the earth.

11 Make the, even their princes like a Oréb and like Zeéb: yea,
all their princes like Zébah and like Zalmuná.

12 Which haue said, Let vs take for our pos- session the h
habitations of God.

h By these examples, thei were esteemed that God wolde
people to be utterly deftroed, Indy 7.11 and 4.15 h That is,
Iodea: for where has Church in, there deftreth he among them.

13 O my God, make the like vnto a whele, & as the stubble
before the winde.

14 As the fyrt burneth the forest, and as the fiamme setteth the
mountaines on fyret

15 So persecute them with thy tempest, and make them afaied
with thy storme.

16 Fil their faces with shame, that thei maie is foke thy Name,
& Lord.

17 Let them be confounded and troubled for euer: yea, let
them be put to shame and perish,

18 That they maie is knowe that thou, which art called
Iehouab, art alone, even the mo- she High ouer all the earth.

PSAL. LXXXIII.

1 David drumm for the of his country, 2 Deftreth malfe
ardently to come agame to the Tabernacle of the Lord & the
assemble of the Saints to praise God, 4 Prom- ancing them
blessed that maie so do. 6 Then he praises the courage of the
people, that pass through the wu- dernes to assemble them

selues in Zion to Finally with praise of the matter &
confidence of Gods goodnes he eneth the Psalme.

¶ To him that excelletch vpon Gittish. A Psalme committed to
the sonnes of Kórah.

1 O a Lord of hostes, how amiable are thy Tabernacles!

2 My foule longeth, yes, & fainteth for the b courtes of the
Lord: for mine heart and my flesh reioyce in the living God.

3 Yea, the sparowe bathe foude her an hou- se, and the
swallowe a nest for her, where she maie lay her yong: even by
thine c al- tars, & Lord of hostes, my King and my God.

4 Blessed are thei that dwell in thine hou- se: they wil euer
praise thee. Sélah.

5 Blessed is the man, whose strength is in thee, & in whose
heart are thy waies.

6 They going through the vale of a Bacá, make welles therein:
the raine also cou- reth the pooles.

7 They go from strength to strength, if suerte one appeare
before God in Zion.

8 O Lord God of hostes, he are my praiser: hearken, & God of
Iakóh. Sélah.

9 Beholde, & God, our shield, & Ioke vpon the face of thine s
Anointed.

10 For a daie in thy courtes is better the a thousand other
where: I had rather he a dore keeper in the House of my God,
theft to dwell in the tabernacles of wickednes.

11 For the Lord God is the sunne & shield vnto: the Lord wil
giue grace & glorie, & no good thing wil be withholden from
them that walke vprightly.

12 O Lord of hostes, blessed is the man that trusteth in thee.

PSAL. LXXXV.

1 Because God withdrew me his rods from his Church after
their returns from Babylon for it they put him in minds of their
delisurance, to the intent that he should not leave the works of
his grace vuperfect. 2 Next thei

SL1.

I Because the reprobate olde by no manne he amdeed, he
praiseth y that maie vtnerly be deftroed, he vnholde & led with
all winder in That is, be compelled by thy plagors to confect
thy power a Thugh they belene one, ye thei maie pro- ne by
exprei- ce, that is in vaine to resist against thy ex- nsel in esta-
blishing thy Church

b David com-plaintsh y he can not haue acceste to the Church
of God to make pro-fection of his fush & to pro-se in religion
b For mine but the praise colde cause in to the Isihas-res, &
the rest of the people into the cour-tes

c So that the poore berdes have more li-ber in them I 4 Who
trusteth nothing in him self, but in thee onely, & learneth of
thee to rule his life.

e That is, of malherentress which was a baren place: so that
they which passed through, mul-dig pits for water dignity-ing
y no less can hinder the that are fully bent to comb to Christs
Church, ne-ther yet that God wil euer salle them

f Thei are re-ne wears, but increase in Brighth Scen-rage till
thei come to Gods House g That is, for Christ's fake, whose
figure t reprision

h He wolde with to line but one daie rather to Gods Church,
then a thouf me a-mong y worl-delings.

i But wil from time to time increase his blessings euer-ard his
more and more.

Praier accepted.

Psalms. The restoring of the Church 2/1224

a The confid-ion that God for meers was the cause of their
delus-tance, because he loved the land, which he had chosen.

b Thou hast buried them, that that shall not come into
judgment c Not only in withdraw- ing thy rod, but inforging
our sinners, & in reaching a hearts to con- fess them. d As in
times past that had fith Godmer- ciel: do now being oppress-
ed by the log commence of mills, that pray unto God, that
according to his nature he would be mer- ciful unto the. e He
confid- ion that our salutation com- meth only of Gods mercie
f He will send all præspectio to his Church, where he hath
sufficiently corrected the also thy his punishment the faithful
shall learn to heware that that returns not to like of- fences. g
Though for a time God thus extreize them with his rods, yet
under the kingdoms of Christ that shall be peace & myre &
justice shall then Borish & have for cont- le & passage to
course place.

a David perse- ment of God, then prayed, leaving the lone to
the Church as a monument, how to take redre- se again their
miseries h I am not e- ment to the, but praye the, though that
be cruel toward me e Which was a fore when y he beloved y
God would a liver him d He doth confess that God is good to
all, but one- ly merciful to poore sinners must not be mercie,
though God grants not forthwith our request, but that we must
conceive

complaints of their long affliction: 1. and thirdly they reotype
in hope of felicity promised. 2. For their delus- tance was a

figure of Christ's kingdom, under the which shulde be perftre felicitye.

To him that extellath. A Psalme comitted to the sinnes of Kijal.

1 Ord, thou hast time a favourable vnto thy land: thou hast broght againe the captiuitie of Izakob.

2 Thou hast forgotten the iniquitie of thy people, and brouered all their sinnes. Selah.

3 Thou hast withdrawn all thine angre, & hast tuined backe from the c fiercenes of thy wrath.

4 Turne vs, d God of our saluation, & re- lease thine angre towards vs.

5 Wilt thou be angrie with vs d for euer, & wilt thou prolong thy wrath from one ge- neration to another.

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

7 Sheve vs thy mercie, d Lord, and grante vs thy a saluation.

8 I wil hearke what the Lord God wil saie: for he wil speake c peace vnto his people, & to his Saints, that they turne not againe to folie.

9 Surely his saluation is nere to them that feare him, that glorie maie dwell in our land.

10 Mercie and trueth shal mete: righteous- nes and peace shal
kiss one another.

11 a Trueth shal bud out of the earth, and righteousness shal
loke downe fro heauen.

12 Yea, the Lord shal giue good things, and our land shal giue
her increase.

13 b Righteousness shal go before him, and shal set her steps
in the waie.

PSAL. LXXXVII.

1 David sore afflicted & forfeited of all prayeth fruent- ly for
delusurave: sometimes rehearsing his miseries. 2 Sometimes
the mercies received, 3 Deferring also to be instructed of the
Lord, that he make feare him and glorifie for Ngone. 4 He
complaineth also of his ad- mirfaries, & requireth to be
deliuered from them.

A prayer of David.

1 Ncline a thine care, d Lord, and heare me: for I am poor and
nedie.

2 Preferue thou my soule, for I am b mer- ciful: my God, saue
thon thy seruant, that trusteth in thee.

3 Be merciful vnto me, d Lord: for I c crye vpon thee continually.

4 Reioyce the soule of thy seruant: for vn- to thee, d Lord, do I lift up my soule.

5 For thou, Lord, art good and d merciful, & of great kindenes vnto all them, that call vpon thee.

6 Giue care, Lord, vnto my prayer, & e he- arken to the voye of my supplication.

7 In the daye of my trouble I wil call vpo thee: for thou hearest me.

8 By crying and calling continually, he sheweth how we maye, though God grante not forthwith our request, but that we must conceive, and often call vpon him.

9 Among the gods there is none like thee, d Lord, and there f is none that can do like thy workes.

10 All nations, whome thou hast made, shal come and e worship before thee, d Lord, and shal glorifie thy Name.

11 For thou art great and doest wonderous things: thou art God alone.

12 b Teache me thy waie, d Lord, and I wil walke in thy trueth: knit mine heart vnto thee, that I maie feare thy Name.

13 I wil praise thee, d Lord my God, with all mine heart: yea, I wil glorifie thy Na- me for euer.

14 For great is thy mercie towarde me, and thou hast deliuered my soule from i the lowest graue.

15 O God, the proude are rifen against me, and the assemblies of violent men haue b foght my soule, and haue not set thee before them.

16 But thou, d Lord, art a pitiful God and merciful, slowe to angre and great in kin- denes and trueth.

17 Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, & sauce the i sonne of thine handmaid.

18 Sheve a token of thy goodnes towarde me, that they which hare me, maie se it, & be ashamed, because thou, d Lord, hast holpen me and comforted me.

PSAL. LXXXVII.

1 The belie God premisteth that the condition of the Church, which was in miserie after the captuance of Babylon, shulde be restored to great excellence. 2 So that there shulde be nothing more comfortable than to be removed among the members thereof.

A Psalme or song committed to the sinnes of Kjral.

1 God laied his a fundacions among the Cholie mountaines.

2 The Lord louteth y gates of Zion aboue all the habitacions of Izakob.

3 b Glorious things are spoken of thee, d Citre of God. Selah.

4 I will make mention of c Rahab and Ba- bel among them that knowe me: beholde Palestina & Tyrus with Ethiopia, d The- re is he borne.

5 And of Zion it shalde said, e Manie are borne in her: and he, even the most High shal stablish her.

6 The Lord shal count, when he f writeth the people, He was borne there. Selah.

7 Awel the singers as the players on instru- ments, shal praise thee: all my e springs are in thee.

a Out of all quarters they shal come into the Church and be contied as re- taeue f When he calleth by his worde them into the Church, whome he had elected and written in his hoke g The Prophet feteeth his whole affec- tions and comfort in the Church

PSAL LXXXVIII.

1 A grievous complaint of the faithful, sore afflicted

He cladouth all idoles, for- armache as that can do no workes
to de- clare that they are gods. 2 Thus proueh y David pray- ed
to the na- me of Christ y Messias, of whose king- dome be
death here, gidecim. him self igno- rant till God hadte taught
him, and his heart variable & fepest fro God, till God toyne is
to be & chfeme it in his obedience 3 That is, from make great
danger of de- reliance of the which none, but only the mighty
hand of God, colde delluer him 4 He sheweth that there can be
no modera- tion nor equi- ris, where prou- de vyrants re- gne is
that the lache of Gods feare it as a prunedge to all vice and
cruelite. 5 He hoatheth not of his ow- ne vermes, but cdefisteth
that God of his fre- goodnes hadte cure him mer- ciful vnto
him & glieve him power against his enemies, as to one of his
owne homi- holde.

PSal LXXXVII a God did the is that place among the hills to
stablish he rusalem & his Temple b Though thy glorious estate
do not yet ap- praye, prewa- ce & pacience & God wil ac
complish his prones e That is, B- gype & these other comreis
shal come co y knowledge of God. d It shalde said of him, y is
regenerat & come to the Church, y he is at one that was borne
in the Church.

The faithful afflicted.

Pfalmes.

God's power. 254

1 King 4, 25. psal. 13

a. For it is, to bumble it was by beginning of a song, by the
rune whereof that Psalme was long

b. I high many crye to their forruses, yet they crye not
apparently to God for rem- ade as he did; whome he ch- failed
to be sure of his falue ion.

c. For he that at dead, is for from all cares & busines of
christalities he furch be- cause he was reproducibile for all
matters concerning man life, and as it were out of the this
world

d. This is, fro thy promide- ce & care, & it ment accordg to &
indigence of the flesh

e. The former of thy wrath have over- whelmed me f. He
attribu- rtch & loe & displeasure of his friends to Gods proud-
ce, whereby he parody possi- ble and par- ody true this.

g. If he none end of my forruses h. Mine eats & face declare
my forruses i. He sheweth & the time is more closeniet for
God to helpe, whf me call unto him in their digers she to vary
til that he dead & then raise the vp agame

j. That is, in & grave, where early the bu- dle lieth with- out all
fense and remem- berance l. I am ever in great dangers &

forruses, as though my life shade utterly be out of con-
strumous. "the were in danger.

I am ever in great dangers & forruses, as though my life shade
utterly be out of con- strumous. "the were in danger.

by sickness, persecution & aduerstia: 7 Being as it were left of
God without any conflation 13 Yet he called on God by furch
& ftriveth against desperation. 12 Complaining him self to be
forsaken of all earth- lie helps.

¶ A song or Psalme of 6 Remain the Exrabite to give
instruction, committed to the sonnes of Kjirah for him that
excellet upon Sta- lish 2 Leanneth.

O Lord God of my saluació, I crye day and night 3 before thee.

Let my prayer enter into thy presence: incline thine eae vnto
my crye.

For my foule is filled with euils, and my life draweth nere to
the graue.

I am counted among them that go dow- ne vnto the pit, and am
as a man without strength:

6 Fre amòg the dead, like the slaine lying in the graue, whome
thou remembrett no more, and they are cut of from thine 4
hand.

6 Thou haft laied me in the lowest pit, in darkness, & in the depe.

7 Thine indignation lieth vpon me, and thou haft vexed me with all thy e waues. Selah.

8 Thou haft put away mine f acquaintan- ce farre fro me, & made me to be abhor- red of them: 9 I am shut vp, and can not get forthe.

9 b Mine eye is forowful through mine af- fliction: Lord, I call daiely vpon thee: I stretche out mine hands vnto thee.

10 Wilt thou shewe a miracle to & dead? on shal the dead rise & praise thee? Selah.

11 Shal thy loung kindenes be declared in the graue 2 or thy faithfulness in destru- ction 2

12 Shal thy wonderous works be known in the darke 3 and thy righteousnes in the land 4 of obliution?

13 But vnto thee haue I cryed, & Lord, and early shal my praice come before thee.

14 Lord, why doest thou reiect my foule, & hidest thy face from me?

15 I am afflicted and at the point of death: from my youth I susser thy terrours, dou- ting of my life.

16 Thine indignations go ouer me, & thy feare hathe cut me of.

17 They came round about me daiely like water, & compassed me together.

18 My louers and friends hast thou put a- way from me, and mine acquaintance hid them selues.

PSAL. XXXIX.

3 With manie words deeth the Prophet praise the good- ness of God, 11 For his testament & covenant, that he had made her name him and his elect by Iesus Christ the sonne of David: 12 Then deeth he compleine of the great ruins, and desolation of the kingdoms of Da- uid, so that to the outwards appearance the promes was

broke 46 Finally he prayeth to be delivered fro his af- flictions, making mention of the shortness of man life, & confirming him self by God's promises.

¶ A Psalme to give instruction, of Ethis the Exrabite.

1 I Wil a sing the mercies of the Lord for euer: with my mouth wil I declare thy tructh from generacion to generacion.

2 For I b said, Mercie shalbe set vp for e- uer: thy tructh shalt thou c stablish in the v.r.e heauens.

3 d I haue made a covenant with my chosen: I haue sworne to
David my seruant,

4 Thy fede wil I stablish for euer, and set vp thy throne from
generacion to gene- ration. Selah.

5 O Lord, euen the e heauens shal praise thy wonderous
worke: yea, thy tructh in the f Congregacion of the Saints.

6 For who is equal to the Lord in the hea- uen! & who is like
the Lord among the e sonnes of the gods!

7 God is verie terrible in the assemblie of the b Saints, and to
be reuerenced aboue all, that are about him.

8 O Lord God of hostes, who is like vnto thee, which art a
mightie Lord, and thy tructh is about thee!

9 Thou rulest the raging of the fear when the waues thereof
arise, thou stillest them.

10 Thou haft beaten downe Rahab as a ma slaine: thou haft
feattered thine enemies with thy mightie arme.

11 The heauens are thine; the earth also is thine: thou haft
laied the fundacion of the worde, and all that cherem is.

12 Thou haft created the North and the South: b Tabór and
Hermónshal reios- ce in thy Name.

13 Thou haft a mightie arme: strong is thine hand, & high is thy right hand.

14 Righteousness & equite are the stablsh- ment of thy throne: mercie ad tructh go before thy face.

15 Blessed is the people, that can m reioyce in thee: they shal walke in the light of thy n countenance, & Lord.

16 They shal reioyce continually in thy Na- me, and in thy righteousness shal they ex- alt them selues.

17 For thou art the glorie of their strength, and by thy fauour our hornes shalbe ex- alted.

18 For our b shield apperteineth to the Lord, and our King to the Holie one of Israel.

19 Thou spakeest the in a vision vnto v thi- ne Holie one, and saidest, I haue laied hel- pe vpon one that is t mightie: I haue ex- alted one choferour of the people.

their conscience that God is their Falkie 20 They shalbe preserved by thy Fatherlie providence o in that they are preferred and conanue ever ought to give the praise and glorie only to thee p In it is that our King hathe power to defend vs, is in the rise of God q To Somnish and to in his, to assure that David was thy chosen one r Whome I haue being thou so and gneon him strength to execute his office, as ver? 21

SLii.

a Thogh? her rible confusio of thigs ought beate them to
despae of Gods fancour yet the man folds exsple of his
mercies cande thou to truth in God, though to wane in egenda
that fave none oc- casion

b As he that surely, beloned in heart

c As thine in- tibble herion is not tubach to ame altera- cein &
chaget to shal & tru- eth at thy pro- met be vachis- gable

d The Prophet sheweth what was & promes of God, whereb he
grounded his faith

e The Angels shal praise thy power & faith- fulness in deli-
tering thy Church

f That is, in & herence g Meaning, & Angels

h If the An- ger a riddle be- fore Gods ma- scite & tubau- te
justice, what earthlie crea- ture by op- pressing the Church,
dare set him self a against God?

i For as he de- lincd the Church by & red Sea, & by
deftroymgaha- hab, that is, & Egyptian: fo wil he deftone
deliver it, wh the dangers be great

k Tabór is a moderne Writ words feh Se- ru: 12, & Hor- mbe
Sehwa- derto the Pro- pher signifieth & all partes & places of

the worde shal o- bey Gods power for the deliverance of his
Church

I For hereby he indigeth the world & suff- veeth him (it a
merciful Fa- ther & faithful pro: don vn- to his

m Feling to preferred and conanue ever p In it is that our King
to Somnish and to in his, Whome I haue being thou so and
gneon him strength to execute his office, as ver? 21

*The truerch of Gods promes. Psalmes. The
shortnes of mans life 4/1224*

f Though there shalbe euermo re euenute a- gainit Gods
kingoume, yet he promiseth to euercoum them

e I wil mercu- fully performe my prouies to his, mueuth-
standing his in firmants & of- fences

u His power, glance & state 2 He shal en- sory the land round
about

y His eucalife dignate shal apoyate here- in that he shal be
named the some of God, & y first borne, wherein he is a figure
of Christ

a Though for fumes of the people f hate of this kigdo- me
decayed yet God refer- ued & il a rece- til he had ac-
complished that promes in Christ

a Sam.7,14. a Though the faithful fiver nothin all poies to their
profet fion, yet God will not break his counen with them b For
God in prouiling ha- the refect to his mercie and one to man
power in per- forming

"She if I lie was Dened, which is a ma- ure of the 4. As long as
f fumeet moons endure, they shalbe witor- fes to me of this
promes 4. Because of f horrible cibi- fion of things, the
Prophet clopianeth to God as though he saw e not f
performance of his promes. And then dif- chargig his ca res on
God, he refleeth deure & impacice 2. By this he meuneth f hor
tible difupa- son and ren- ing of fking- dome, which was under
ke- robo-mour de rice, & came thereeth that f

10 I haue founde Daid my feruant: with mine bolie oyle haue
3 anointed him.

11 Therefore mine hand shalbe eftablifhed with him, and mine
arme fhal ftrengthen him.

12 The enemie fhal not opprefle him, ne- ther fhal the wicked
hurt him.

13 But I wil f deftroie his foes before his face, and plague
them that hate him.

14 My truerch alfo and my 1 mercie, fhalbe with him, and in
my Name fhal his 4 hor- ne be exalted.

15 I wil fet his hand alfo in the fea, and his right hand in the 2
floods.

16 He fhall crye vnto me, Thou art my 7 Father, my God and
the rocke of my faluacion.

17 Alfo I wil make him my fitch borne, hi- gher then the Kings
of the earth.

18 My mercie wil I kepe for him for euer- more, and my
couenat fhall ftand faft with him.

19 His fede alfo wil I make to endure 2 for euer, and his throne
as the dayes of heaué.

20 But if his children forfake my Lawe, and walke not in my
judgements:

21 2 If they breake my ftatures, and kepe not my
commandement:

22 Then wil I vifit their transgression with the rod, and their
iniquitie with ftrokes.

23 3 Yet my louing kindenes wil I not take from him, nether
wil I faliifie my truerch.

24 My couenat wil I not breake, nor 4 al- ter the thing that is
gone out of my lippes.

25 I haue fworne once by mine holines, "that I wil not faile
Dauid, faying,

26 His fede fhal endure for euer, and his throne fhalbe as the
finne before me.

27 He fhalbe eftablifhed for euermore as the moons, & as a
faithful 4 winnes in the heauen. Sélah.

28 But thou haft reiected and abhorred, thou haft bene angrie
with thine Anointed.

29 Thou haft 4 broken the couenant of thy feruant, & profaned
his 4 crowne, calfing it on the grounde.

30 Thou haft broken downe all his walles: thou haft layed his
fortresses in ruine.

31 All that go by the way, fpoile him: he is a rebuke vnto his
neighbours.

32 Thou haft fet vp the right hand of his enemies, and made all
his aduersfaries to reioyce.

33 Thou haft alfo turned the edge of his fworde, and haft not
made him to ftand in the battel.

34 Thou haft caufed his dignitie to decay, and caft his throne
to the grounde.

35 The dayes of his 4 youth haft thou shortened, and couered him with fhaume. Sélah.

by f Spine of prophreie fchkin fpricketh of thofe great mif-
fume afterwards to pafe at the capquitie of fahylen. f He
knofume failed before it came to perfection or was ripe.

46 5 Lord, how long wilt thou hide thy feif, for euerfhal thy
wrath borne like fyre?

47 Remember 6 of what time I am: whe- refore fshuldeft thou
creat in vaine all the children of men?

48 What man liueh, & fhal not fe death? fhal he deliuer his
foule from the hand of the graue! Sélah.

49 Lord, where are thy former mercies, which thou fwareft
vnto Dauid in thy truerch?

50 Remember, & Lord, the rebuke of thy fer- uants, which I
beare in my 1 bofome of all the mightie people.

51 For 2 thine enemies haue reproched thee, & Lord, becaufe
they haue reproched the 1 foteftappes of thine Anointed.

52 Praised be the Lord for euermore. So be it, euen fo be it.

PSAL. XC.

1 Mofis in his prauer feteth before to the eternal fanour of God toward him, 2 Who are nether admonished by the breuette of their life, 3 Nor by his plagues to be thankful, 4 Therefore, Mofis praiseh God to turn their hearts & continue his mercie toward them, & their poftresse for euer.

4 Praise of Mofis, the 2 man of God. 1 Ord, thou haft bene our 4 habitacion from generacion to generacion.

2 Before the 4 mountains were made, and before thou hadeft formed the earth, & the worlde, euen from euerlafting to euerlafting thou art our God.

3 Thou 4 turneft man to deftructio: againe thou faieft, Returne, ye fonnes of Adam.

4 5 For a thousand yeres in thy fight are as yeftedaie when it is pafte, and as a watche in the night.

5 Thou haft 6 ouertlowed them: they are as a flepe: in the morning he groweth like the graffe:

6 In the morning it florifheth and groweth, but in the evening it is cut downe and witheth.

7 For we 8 are confumed by thine angre, and by thy wrath are we troubled.

8 Thou haft fet our iniquities before thee, and our fecret finnes in the light of thy countenance.

9 For all our dayes are paft in thine angre: we haue 4 fpent our yeres as a thought.

10 The time of our life is threfcore yeres & ren, and if they be of ftrengh, 1 foure fcore yeres: yet their ftrengh is but labour and forowe. for it is cut of quickly, and we flee away.

11 2 Who knoweth the power of thy wrath for according to thy feare is thine angre.

12 Teache vs fo to nomber our dayes, that we mate applie our hearts vnto 1 wifdome.

13 Returne (& Lord, 2 how long) and be 4 pacified toward thy feruants.

I Meaning, according to the commune ftare of life breuette be miforable, much more, if thy wrath lie vpott, as they, which fea- re thee surely know. 1 Which is by conf. during the ftrentes of our life & by meditating the heauenitis toyes in Meaning, will 4 be anguer 4e, say confers in thy feruants. 14 Fil

8 The Prophet in royofg prai- er & his com- plaun, ftrweth f his faith ne- ter failed & ftring mans life is fhorr, & & haft creared nd to be fowe thy benefites vpou him, ex- cept thou hafe to hafe, death wil pruent thou

1 He moaneth f Gods ene- ment did not onely fclander him
bchinde his beckettut alfo mercked him to his fe- ce, & as it
we- re caft their muretes in his bofome

k So he calfeth the fhor parfo- cure f Church. I they laugh it
vs, & pacif ly waive for f comming of thy Christ.

a Thus the fcelpenervith to call the Prophetes.

b Thou haft bene as an hon fe and defence vnto vs in all our
troubled cruities now this foure hli dreth yeris

c Thou haft choftn vs to be thy people before f fauda coors of
the worlde were laued.

d Mofis by la mencing the fracturethurt nas of mds life mouch
God to pette

e Though man thunke his life long, & is in dude mofte fhorr,
yea,

though it were a thousand ye- reciyer I Gods fight it is as
nothing, and as the warchie f lafteth but thre homes.

f Thou takeft the away fid- donly as with a flood

g Thou calleft vs by thy rod a m confider the fhorrenes of our
life, & for our fionesthon abbridgett our dares

h Our daire are not onely fhorr, but mile rable, foraf- much as
our fiones daily prounke thy wrath

*The prouidence of God. Psalmes. The
righteous flourish. 1544*

a Even thy mercie, & is thy chisefet worke b As Gods g- miles
apper- tened afvel to their pošte- rius, as to the, fo Moſte prai-
eth for the po- ſtirtate c Meaning & it was obſcured, who he
ceaſed to do good to his Church g For except & guide vs &
theſe holicfi- rius, our incre- perſes in have no good ſac- cus.

14 Fil vs with thy mercie in the morning: fo ſhal we reioyce
and be glad all our dayes.

15 Comfort vs according to the dayes that thou haſt afflicted
vs, & according to the yeres that we haue ſene euil.

16 a Let thy worke be ſene toward thy ſer- uants, & thy glorie
vpon their o childre.

17 And let the v beautie of & Lord our God be vpon vs, and t
direct thou the worke of our hands vpon vs, euen direct the
wor- ke of our hands.

PSAL. XCI.

Here is deſcribed in what affifurance be liueth that put- teth his
whole truſt in God, & commuſteth him ſelf wholly to his

pretefition in all tentations 14. A prome of God to thofe that loue him, know him and truſt in him, to deſtuer them, & give them immortal glorie.

a He & maketh God his defon ce & truſt, ſhal perceine his protection to be a moſte fu- re ſalegarde b beig affured of this protec- tion be praiſeth vnto the Lord. c That is, Gods help; it moſte readie for vs, whether ſatán affalde vs ſecerely, & he calleth a ſufector open- ly, which is here mere by the peſtilence d That is, his faithful hepig of prome to help thee in thy accoſſion e The care & God hathc u- ner his, is mo- ſte ſuffiſe to definde them from all dan- gers f The godſie ſhal haue ſome experiume of Gods inde- ments again & w iſthed euen in this life, but fully that ſhal ſe it at & day, who all things ſhalbe reuci- led g God hathc not appointed merie in one Angel, but ma- ne to be num- bers of his p- midice to kepe his & defend them in their vocation, & is the waye to walkem with our tempting God. h Thou ſhalt not only be preſtrued ſo all euil, but overcome it whether it be ſecret or open i To aſſure the faithful of Gods pretefition, he bringeth in God to confer- me the ſame.

W Hoſo dwelleth in the a ſecret of the moſte High, ſhal abide in the ſhadowe of the Almightye.

2 b I wil ſay vnto the Lord, O mine hope, and my fortres: he is my God, in him wil I truſt.

3 Surely he wil deftuer thee fro the e fha- re of the hunter, and
from the nofome pe- ftilence.

4 He wil couer thee vnder his wings, and thou fhalt be fure
vnder his feathers: his d trueth fhall be thy ftueid and buckler.

5 o Thou fhalt not be afraid of the feare of the night, nor of the
arrowe that flieth by daye:

6 Nor of the peftilence that walketh in the darknes: nor of the
plague that deftroyeth at noone daye.

7 A thoufand fhall fall at thy fide, and ten thoufand at thy right
hand, but it fhall not come nere thee.

8 Douteles with thine e eyes fhalt thou be- holde and fe the
iewarde of the wicked.

9 For thou haft laid, The Lord is mine hope: thou haft fet the
moft high for thy re- fuge.

10 There fhall none euil come vnto thee, nther fhall anie plague
come nere thy tabernacle.

11 12 For he fhall giue his Angels charge ouer thee to kepe thee
in all thy waies.

13 They fhall beare thee in their hands, that thou hurt not thy
fote againft a ftone.

14 Thou shalt walke vpon the liſe and aſpe: the b yong lion and the dragon ſhalt thou tread vnder fete.

15 16 Becauſe he hath loued me, therefore wil I deſtroy him: I wil exalt him becauſe he hath known my Name.

17 He ſhall call vpon me, & I wil heare him: I wil be with him in trouble: I wil deſtroy him, and glorifie him.

18 To aſſure the faithful of Gods preteſtation, he bringeth in God to conferre me the fame.

16 With a long liſe wil I ſatiate him, and ſhewe him my ſaluation.

PSAL. XCII.

1 This pſalme was made to be ſung on the Sabbath, to ſtirre vp the people to acknowledge God and to praiſe him in his work; the Prophet reioyceeth therein. a But the wicked is not able to confide that the vngodly, who he is moſt ſtorifying, ſhall moſt ſpeedily periſh. 12 In the end is deſcribed the ſaluation of the ſiſt, planted in the houſe of God to praiſe the Lord.

a Pſalme to ſung for the a Sabbath daie. 1 It is a good thing to praiſe the Lord, and to ſung vnto thy Name, & moſt High,

2 To declare thy louing kindenes in the b morning, and thy trueth in the night,

3 Vpon an e infrument of ten strings, and vpó the viole with
the fung vpon the har- pe.

4 For thou, Lord, haft made me glad by thy d workes, & I wil
reioyce in the workes of thine hands.

5 O Lord, how glorious are thy workes: & thy thoughts are
verie depe.

6 An e vnufie man knoweth it not, and a foole doeth not
vnderftand this,

7 (When the wicked growe as the graffe, and all the workers of
wickednes do flo- triff) that they fhall be deftroued for euer.

8 But thou, & Lord, art e moſte high for euer more.

9 For lo, thine enemies, & Lord: for lo, thine enemies fhall
periff: all the workers of ini- quitie fhallbe deftroued.

10 13 But thou fhalt exalt mine horne, like the vnicornes, & I
fhallbe anointed with fiefh oile.

11 Mine eie alfo fhall fe my dfire againft mi- ne enemies: and
mine eares fhall heare my wifh againft the wicked, that rife vp
a- gainft me.

12 The righteous fhall b floriffh like a pal- me tre, & fhall growe
like a cedre in Le- banón.

13 Suche as be planted in the Houfe of the Lord, fhall florifh in
& courts of our God.

14 Thei fhall ftill bring for the frute in their age: thei fhall be fat
and florifhing,

15 To declare that the Lord my rocke is righteous, and that
none iniquitie is in him.

PSAL. XCIII.

1 He praifeth the power of God in the creation of the world, &
beateth do me all people which life them vp againft his
maffitis. And prouketh to confider his premeles.

2 The Lord reigneth, & is clothed with maffitie: the Lord is
clothed, & gir- ded with power: the worlde alfo fhall be ef-
tablifhed, that it can not be moued.

3 Thy throne is eftablifhed of olde: thou art from euer lafting.

4 The floods haue lifted vp, & Lord: the floods haue lifted vp
their voice: the fliii.

b For he is concefced with that life, that God graeffe for by
death & fhories of this life is re- compenfed & immortalities.

PSal XCII. a Which rea- cheth that the vfo of & Sab- bath
fiendeth I praifing God, and not only in craifing feh worke

b For Gods mercie & fide- line in his p- miffe: toward his,
binds the to praife him continually bofhe daie & night

c Thefe infr mity were the permitted, but at Christ's com
migabolished d He fheweth what is & vfo of the Sabbath
datefon wit, to meditate Gods workes.

e That is, the wicked confi- der not Gods workes, nor his
migeles againft them, & therefore me the iefly pe- rifh

f Thy inde- ments are mo- fte confient a. gainft the wie- ke and
paffe our reache

g Thou wift & migelhen the & all power, & bleffe them & all
fellecme. h Though the faithful fame to wither and be cut down
by the wicked: yet they fhall growe again and florifh in the
Church of God, as the cedres do in moine Leba- nion.

i The childre of God fhallba ne a power a- boue nature, & their
age fhall beig for the mo- fte ftrifh fou- tes

PSal XCIII. a As God by his power and wildome hath made
and go- nereth the world: fo mo- fte the fame be our defence
againft all ene- mies & falegars. b Whereftion ftiteth & goner
neft & worlde c Gods power appeareft in ruling the fu- cious
waters.

*The securitie of the wicked. Psalmes. The
praise of God.*

Besides Gods power & wildness in creating, and generating,
his great mercia also appeareth in ye he hiths given his peo-
ple his words and comment.

floods lift vp their waues.

4 The waues of the sea are manuelous through the noise of
manie waters, yet the Lord on high is more mightie.

Thy 4 testimonies are venie sure: holines becommeth thine
House, & Lord, for euer.

PSAL. XCVI.

He praieth unto God against the Violence and arrogance of
tyrants, 10 Warning them of Gods judgements 11 Then death
be comfort the afflicted by the good issue of their afflictions,
as he fels in him self, & did ye in others, & by the name of the
wicked, 12 Who the Lord will destroy.

1 O Lord God 4 the aduenger, & God the aduenger, shewe thy
self 6 clearely.

a Bxalt thy self, & ludge of the worlds, & render a rewarde to
the proude.

3 Lord, how long shal the wicked, how log shal the wicked 7
triumph?

4 They prate & speake fiercely: all the workers of iniquitie
vanse them selues.

5 They 8 sfinite downe thy people, & Lord, and trouble thine
heritage.

6 They slaie the widow and the stranger, and murthen the
fatherles.

7 9 Yet they fuis, The Lord shal not fe:ne- ther wil the God of
Iakob regarde it.

9 Vnderstand ye vnwife amog the people: and ye fooles, when
wil ye be wifes?

He that 1 planted the ease, shal he not heare? or he that
fommed the eye, shal he not fe?

10 Or he that chafticeth the 2 nations, shal he not come & he
that teacheth maknow- ledge, shal he not know?

11 The Lord knoweth the thoghts of man, that they are vanitie.

12 Bleffed is the man, whome thou 13 chafti- ceft, & Lord, and
teacheft him in thy Law,

13 That thou maift giue him reft from the dayes of euil, whiles
the pit is digged for the wicked.

14 Surely y Lord wil not faille his people, nether wil he
forfake his inheritance.

15 For 1 judgement shal returne to uftice, and all the vp right
in heart fhallfile me af- ter it.

16 Who wil rife vp with me againft the wicked? or who wil
take my parte againft the workers of iniquitie?

17 If the Lord had not 2 holpen me, my foule had almoſte
dwelt in filence.

18 When I ſaid, 1 My foze ſlideth, thy mer- cie, & Lord, ſtired
me.

19 In the multitude of my 2 thoghts in mine heart, thy
comfortes haue refoysed my foule.

20 Hath the throne of iniquitie 21 ſolofftip with thee, which
forgeth wrong for a law?

21 Thei gather them together againft the foule of the righteous,
and condemne the innocent blood.

22 But the Lord is my refuge, and my God is the rocke of mine
hope.

23 And he wil recompense the their wicked- nes, and 24
deſtroie them in their owne ma- lice: yea, y Lord our God ſhal
deſtroie the.

PSAL. XCV.

1 An earnest exhortation to praise God 2 For the generation of the worlds, and the elevation of his Church. 3 An admonition not to fail the rebellion of the elders, that tempted God in the wilderness: 4 For the which shall not enter into the land of promise.

5 Come, let us rejoice unto the Lord: let us sing 6 aloud unto the rock of our salvation.

6 Let us come before his face with praise: let us sing loudly unto him with psalms.

7 For the Lord is a great God, and a great King above all 8 gods.

8 In whose hand are the deep places of the earth, & the 9 heights of the mountains are his:

9 To whom the sea belongeth: for he made it, and his hands formed the dry land.

10 Come, let us 11 worship and fall down, & kneel before the Lord our maker.

11 For he is our God, and we are the people of his pasture, & the sheep of his 12 hand: to day, if ye will hear his voice,

13 14 Harden not your heart, as 15 in Meribah, & as in the day of 16 Massah in the wilderness.

15 Where your fathers tempted me, proued me, though thei
had fene my worke.

16 Fortie yeres haue I contended with this generacion. & laid,
Thei ate a people that were in heart, for thei haue not knowen
my waies.

17 Wherefore I fware in my wrath, faying. Surely they fhall not
enter into my 18 rest.

PSAR. XCVI.

1 An exhortation to be to the Bruce and Gentiles to praife God
for his merces. And this fpecially eght to be re-ferred to the
kingdoms of Christ.

2 Iing 3 vnto the Lord a newe fong: fing vnto the Lord, all the
earth.

3 Sing vnto the Lord, & praife his Name: declare his faluacion
from daie to daie.

4 Declare his glorie among all nations, and his wonders among
all people.

5 For the Lord is 6 great and much to be praifed: he is to be
feared above all gods.

6 For all the gods of the people are idoles: but the Lord 7 made the heauens.

7 8 Strength & glorie are before him: pow- er and beautie are in his Sanctuarie.

9 Gie vnto y Lord, ye families of y peo- ple: giue vnto the Lord glorie & power.

10 Giue vnto the Lord the glorie of his Name: bring 11 an offring, and enter into

doles, or whafomer fhade not the heauens, are not God be known, he by his ftaught and glorie the figues whereof Sanctuarie 12 At by experience ye fe that it is only due vnto him.

13 By offting vp your felues wholly vnto God, declare that yea noffhip him only.

a fe is a great token of Gods and gemet, whi the purpofs of the wicked is bookno, but mafte, when then are de- ftioned I their owne malice.

PSAL. XCV. 4 He fheweth y Godfeference handeth not in dead sur- monies, but chasty in the facrifice of praife & than- felfgment.

b Been y An- gels (who in felpeth of men are though as pods) are no- thing in his fight: much let ie the idols, & ment become

imperfect

c All things are governed by his providence.

d Byffes fure wordes he fig- ulfeth one thing: meaning y that moſte wholly giue them felves to ſerve God

e That is, the foule whome he generneſh wiſh his owne had He ſhew- eth wherefeſt are Gods ſine- ket: that is, if thei heare his voice

f By the con- tolung of Gods wrote

Go, to ſtillie he veſt the ſpilace we ſe called Now 14, 22.

Go, to ſtillie, read 21 of 27, 9 y That were without nudge manfeſt anſſon. h That is, into the land of Canaan, where he promiſoft them reſt.

PSAL. XCVI. The Prophet ſheweth that the time ſhal come, that all natife ſhal ha- ue occaſion to praife y Lord for y reuniting of his Goſpat. b Seft he wil remiti hi ſel- de to all nature ſciency to liſte owne ex poſtion, ſhy right all to worſhip him contrary to their owne b- ongherſin, & only as he hatte appoin- ted.

Go, vanitie y Then the i- God can not appear in his

Idolaters confounded.

Pfalmeſ.

God heareth his. 5. 1224

his courtes.

9 Worship the Lord in the glorious Sanctuarie: tremble before him all the earth.

g He prophesied that the Gentiles shall be partakers & the Jewes of Gods promise h He shall rage me: ne them unwe with his Spirit, and refore them to the image of God a If the infortible creatures shall have cause to reoyce, when God appears, much more we, from whom he has taken in meditation & time.

10 Saie amog the 2 nations, The Lord reigneth: surely the worlde shalbe stable, and not moue, & he shal iudge the people h in righteousness.

11 Let the heauens reioyce, & let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be joyful, and all that is in it: let all the 1 trees of the wood then reioyce

13 Before the Lord, for he commeth, for he commeth to iudge the earth: he wil iudge the worlde with righteousness, & the people in his trueth.

PSAL. XCVII.

1 The Prophet exhorteth all to reoyce for the comming of the kingdoms of Christ, 2 Dreadful to the rebels & idolaters. 3 And joyful to the suft, whome he exhorteth to innocence, 4 To rejoying and thanksgiving.

1 The 1 Lord reigneth: let the earth reioyce: let the h multitude of the yles be glad.

2 1 Cloudes and darkenes are round about him: righteousness and iudgement are the fundation of his throne.

3 There shal go a fyer before him, and burnc vp his enemies round about.

4 His lightnings gaue light vnto y worlde: the earth sawe it and was 4 afraid.

5 The mountanes melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heauens declare his righteousness, and all the people se his glorie.

7 1 Confounded be all they that ferue grauen images, & that glorie in idoles: worship him 1 all ye gods.

8 Zion heard of it, and was glad: and the 2 daughters of fudah reioyced, because of thy iudgements, & Lord.

9 For thou, Lord, art moſte high about all the earth: thou art
much exalted about all gods.

10 Ye that h loue the Lord, hate euil: he preſerueth the foules
of his Saints: he wil deliuer them from the hand of the wicked.

11 1 Light is fowen for the righteous, and ioye for the vperight
in heart.

12 Reioyce ye righteous in the Lord, and giue thanks for his
holie h remembrance.

13 God for their deliverance. i Thogh Gods deliverance. i
Thogh Gods deliverance. i Thogh Gods deliverance. i Thogh
Gods deliverance. i Thogh Gods deliverance. i Thogh Gods
deliverance. i Thogh Gods deliverance. i Thogh Gods
deliverance. i Thogh Gods deliverance. i Thogh Gods
deliverance.

PSAL. XCVIII.

4 An earnest exhortation to all creatures to praise the Lord for
his power, mercy and fidelity in his promise by Christ, to try
whome he has the communicated in salua caen to all nations.

1 A Psalme.

1 Sing vnto the Lord a new song: for he Shache done maruelous things: 1 his right hand, and his holie h arme haue gotten him the victorie.

2 The Lord declared his 1 saluation: his righteousness has he he reueiled in y sight of the nations.

3 He has he remembred his met cie and his trueth toward the house of Israel: all the ends of the earth haue fene the saluation of our God.

4 All the earth, sing ye loude vnto y Lord: crye out and reioyce, and sing praises.

5 Sing praise to the Lord vpon the harpe, euen vpon the harpe with a singing voice.

6 With 1 shalmes and founde of trumpet sing loude before the Lord the King.

7 Let the sea roare, and all that therein is, the worlde, and the that dwell therein.

8 Let the floods clap their hands, & let the mountanes reioyce togeth: r

9 Before the Lord: for he is come to iudge the earth: with righteousness shal he iudge the worlde, and the people with equitie.

PSAL. XCIX.

1 He commendeth the power, equitie and excellence of the
kingdoms of God by Christ over the Jews and Gistoles, 2 And
provoketh them to magnifie the same & to ferue the Lord, 3
Following the example of the ancient Fathers, Moses, Aaron,
Samuel, who calling vpon God, were heard in their prayers

1 The Lord reigneth, let the 1 people treble: he sitteth between
y 1 Chesubims, let the earth be moued.

2 The Lord is great in Zion, & he is high above all the people.

3 Thei shal h praise thy great and fearful Name (for it is holie)

4 And the Kings power, that loueth iudgement: for thou hast
prepared equitie: thou hast executed iudgement & iultice in
Iaskob.

5 Exalt the Lord our God, and fall downe before his 1
foteftole: for he is holie.

6 Moses & Aaron were among his Priests, 1 and Samuel
among fuche as call vpon his Name: thefe called vpon the
Lord, & he heard them.

7 He spake vnto the in the cloudie pillar: thei kept his
testimonies, & the Lawe that he gaue them.

8 Thou heardest them, & Lord our God: thou waft a fauourable
God vnto them, thogh y didest take vengeance for 1 their
inuentions.

9 Exalt the Lord our God, and fall downe before his holie
Mountame: for the Lord our God is holie.

PSAL. C.

1 He exhorteth all to ferue the Lord, 2 Who has the chosen vs
& preferred vs, 3 And to entre vnto his assemblies to praise his
Name.

4 That is, some long newly made in token of their wonderful
delinquencies by Christ. 5. 1. 2. 3. 4. 5 He pferueth his Church
miraculously. 6 For the deliverance of his Church. 7 God was
mould by none other means to gather his Church of the Jews
and Gentiles, but because he would perform his genes. 8 By
this repetition heatheth exhortation to give praises with
infirmity, & also of the divine creatures, he signified y the
worlde is never able to praise God sufficiently for their
deliverance.

9 When God delivereth his Church, all y enemies shal have
cause to tremble. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21.
22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38.
39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55.
56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72.

73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89.
90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Sf.iiii.

The duetie of magistrates.

Psalmes.

Gods care ouer his.

A psalms of praise.

2 He prophesied p Soda b:uefie to cal- ling the Gen- tices,
shall be gress that thei shal have won derful occaill to praife
his mercie & re- toye b He cheety meantib, in ching the spire
that regenerat- tion, whereby we are his shepe and peo- ple c
He sheweth that God wil me he won- shaped, but by that
means, which he hibe ap- ported, but by that means, which he
hibe ap- ported, but by that means, which he hibe ap- ported,
but by that means, which he hibe ap- ported, but by that
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hibe ap- ported, but by that means, which he hibe ap- ported,
but by that means, which he hibe ap- ported, but by that
means, which he hibe ap- ported.

1 Sing ye loude vnto the Lord, all the 2 Earth.

3 Serue the Lord with gladnes: come befo- re him with
joyfulnes.

3 Knowe ye that euen the Lord is God: he 4 hathe made vs, &
not we our selues: we are his people, and the shepe of his pa-
flure.

4 Enter into his gates with praise, & into his courtes with
reioycing: praise him and blesse his Name.

5 For the Lord is good: his mercie is euer- lasting, and his
trueth is from generacion to generacion.

6 He declaresh that we 7 He declaresh that we 8 He declaresh
that we 9 He declaresh that we 10 He declaresh that we 11 He
declaresh that we 12 He declaresh that we 13 He declaresh that
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we 99 He declaresh that we 100 He declaresh that we

PSAL. CI.

1 David describeth what government he wil observe in his house and kingdoms; He wil punish and correll, by rooting for the the wicked, And cherishing the god- lie person.

A Psalms of David.

1 Wil sing mercie and iudgement:vnto thee, Lord, wil I sing.

2 I wil do wisely in the perfite waie; til y comest to me: I wil walke in y vpright- nes of mine heart in the middes of mi- ne house.

3 I wil set no wicked thing before mine eies: I hate the worke of them that fall awate: it shal not cleave vnto me.

4 A froward heart shal depart from me: I wil knowe none euil.

5 Him, that pruely sclandereth his neigh bour, wil I destroie:hi that hathe a proude loke and high heart, I can not suffer.

6 Mine eies shalbe vnto the faithful of the land, that they maie dwell with me: he that walketh in a perfite waie, he shal ser- ue me.

7 There shal no deceitful persone dwell within mine house:he that telleth lies, shal not remaine in my sight.

8 Betimes wil I destroy all the wicked of the land, that I maie cut of all the wor- kers of iniquitie from the Citie of the Lord.

PSAL. CII.

9 It semeth that the praier was appointed to the faithful to praise in the captivtie of Babylon. 16 A constation for the building of the Church: 12 Whereof followeth the praise of God to be published vnto all possettes. 23 The conversion of the Gentiles, 24 And the Stabilize of the Church.

a Whereby, is devilful, that albeit we be in water to great miserie, yet, reishere in our place lest for praise.

9 A praier of the afflicted, when he shalbe in distrei, and povere foethe his meditation before the Lord.

1 O Lord, heare my praier, and let my crye come vnto thee.

2 Hide not thy face from me in the time of my trouble: incline thine eares vnto me: when I call, make haste to heare me.

3 For my daies are consumed like smoke, and my bones are burnt like an herth.

4 Mine heart is smitten and withereth like grasse, because I forgate to eat my bread.

5 For the voice of my groning my bones do cleave to my skin.

6 I am like a pelicane of the wilderness: am like an owle of the deserts.

7 I watche and am as a sparowe alone vpo the house toppe.

8 Mine enemies reuile me daiely, & they y rage agaist me,
haue sworne agaist me.

9 Surely I haue eaten ashes as bread, and mingled my drinke
with weping,

10 Because of thine's indignation and thy wrath: for thou hast
heaued me vp, and cast me downe.

11 My daies are like a shadowe that fadeth, and I am withered
like grasse.

12 But thou, Lord, doest remaine for e- uer, and thy
remembrance from generacio to generacion.

13 Thou wilt arise haue mercie vpon Zi- ón: for the time to
haue mercie thereon, for the appointed time is come.

14 For thy seruias delite in the stones the- ri of, and haue pitie
on the dust thereof.

15 Then the heathen shal feare the Name of the Lord, & all the
Kings of the earth thy glorie,

16 Whe the Lord shal buyldle vp Zion, & shal appeare in his
glorie,

17 And shal tuine vnto the praier of the defolate, and not
despise their praier.

18 This shalbe writn for the generacion to come: & the people,
which shalbe created, shal praise the Lord.

19 For he hathe loked downe fro the height of his Sanctuarie:
out of the heauen, did the Lord beholde the earth,

20 That he might heare the mourning of the prisoner, and
deliuer the children of death:

21 That thei maie declare the Name of the Lord in Zion, and
his praise in Ieru- falem,

22 When the people shalbe gathered together, and the
kingdomes to serue the Lord.

23 He abated my strength in the waie, & shortened my daies.

24 And I said, O my God, take me not away

rance was as is were created anew. Shemere colde loke for
nothing but death. me is never more praised, then when
religion forisheth, & the Church in- creaseth: which thing is
chiefly accomplished under the kingdoms of Christ. The
Church lamet that she is not the time of Christ, which was
promised, but haue but seue yeres and shact deem.

b He decimeth that in our praier we must ludy fe- le that,
which we desire and individuity believe to ob- trate c These
exce- fine hinders of speache shew how much a affliction of
Church right to wande the hearest of the gnulie. d My forewes

were to great, that I passed not for ma- ne ordinatio fode e
Beer mourn- ing, and folia- ralie, casting our feastful cries f
Haue compl- ed my deuen. g I haue not risen outof my
mourning to take my rele- fition. h He sheweth that the afflic-
tions did not only that mone him, but cheety the falling of
Gods displea- tion i How former we he fraile: yes thy pro- mes
is sure & the remembr- ce thereof shal confirme vs for ever h
That is, the fouette yeres, which by the prophet here- me y
deuen appouse, Ien, 20,22 i The more y the Church in is
misfere and defolation, the more oghe the fauishot to lo- ne
and guse in m That is, when he shal haue drawen his Church
out of the darkness of death a The deftone rance of the Church
is a made excellet hearest: the refure he co- pareth it to a newe
creations for m their be nishment the buds of the Church
femed to haue bene dred, which by deliue

The mercies of God.

Psalmes. Gods prouidence. 257 9/1224

If heaven & earth perish, must be more man shal perish but the
Church by ten son of Gods prouues endu-zeh for euer f king y
hast chofin thy Church one of the worlde, & toyed it to always
can not but continue for euer for y art euclastig.

He wake- neh his dul- me to praise God, then my y both
under- tanding & af- fethis, mude & heart are to lute to ferfor,

the his praise. b This is the forgiving and chiefest of all
benefits: re- mission of fin- ne

c For before y we hue re- mission of our finnes, we are as dead
me in the grave: d At the egle, to be her beke neergrount, h,
furchth blood, and fo in tion- ed in strength, euen fo God
maracel only giveth figh in his Church abone all mis
expression. e As to his chief minister & rest to his people.

f He sheweth firth his feuree holgerner, but fo hone as the
finner is hum- bled, he rece- weth him to mercie

g We have p- ed by eternal experience, y his mercie ha- the
euer pre- wailed ag inut our offences h As great as the worlde
is, fo fel is it of signes of Gods mercies row- ard his fath- ful,
when he harhe remo- ued their fin- nes

i He declareh that mi harhe nohig in him felfe to mone God to
mer- cie, but only the en-defeion of his sufrm- us & misfere.

away in the middes of my daies: thy yeres endure from
generacion to generacion.

25 Thou hast aforetime laied the fundati- on of the earth, and
the heauens are y wor- ke of thine hands.

26 r Thei shal perish, but thou shalt endure: euen thei all shal
waxe olde as doeth a gar- ment: as a vefure shalt thou change
them, and thei shalbe changed.

27 But thou art the fame, and thy yeres shal not faile.

28 The children of thy feruants shal continue, and their fede
shal stand fast in thy fight.

PSAL. CIII.

2 He proueheth all to praise the Lord, which hath pardoned
is finnes, delivered him from defruition, and given him
sufficient of all good things to Tien he addeth the tender
mercies of God, which he sheweth like a moft tender Father
reward his childre, 3+ The fraitie of man's life. 20 An
exhortation to man and Angels to praise the Lord.

¶ APfalme of Daud.

My foule, praise y the Lord, & all that is within me, praise his
holte Name. My foule, praise thou the Lord, and forget not
all his benefites.

Which forgiueth all thine iniquite, & healeth all thine
infirmities.

4 Which redemeth thy life from y graue, and crowneth thee
with mercie and comfort.

5 Which satisfieth thy mouth with good thing: and thy youth is
renewed like the eagles.

6 The Lord executeth righteousness and judgement to all that are oppressed.

7 He made his wates known vnto Moses, & his works vnto the children of Israel.

8 The Lord is full of compassion and mercie, slowe to anger and of great kindness.

9 He wil not alwaies chide, neither kepe his anger for euer.

10 He hath not dealt with vs after our finnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is aboue the earth, so great is his mercie toward them that feare him.

12 As farre as be the East is from the West: so farre hath he removed our finnes from vs.

13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.

14 For he knoweth whereof we be made: he remembereth that we are but dust.

15 The daies of man are as grass: as a flower of the field, so flourisheth he.

16 For the wind goeth ouer it, and it is gone, and the place thereof shall knowe it no more.

17 But the louing kindenes of the Lord en-

dureth for euer & euer vpon them that fea- re him, and his h
lightcousnes vpon chil- diens children,

18 Vnto them that kepe his couenant, and thinke vpon his
commandements to do them.

19 The Lord hathe prepared his throne in heauen, and his
kingdome ruleth ouer all.

20 Praise the Lord, ye his Angels, that ex- cel in ftlength, that
do his commande- ment in obeying the voice of his worde.

21 Praise the Lord, all ye his hoftes, ye his ftuants that do his
pleafure.

22 Praise the Lord, all ye his workes, in all places of his
dominion: my foule, praise thou the Lord.

PSAL. CIII.

An excellent Psalme to praise God for the creation of the
worlde & the governance of the fame by his mar- uelous
prouidence, 3; Wherein the Prophet praeth a- gainft the
wicked, who are occaffins that God dimen- fhed his blefings

1 My foule, praise thou y Lord: o Lord my God, thou art
exceeding great, y art a ciothed with giore & honour.

2 Which couereth him felf with light as with a garment, &
fpreadeh the heauens like a curtaine.

3 Which laieeth the beames of his chabers in the waters, and
maketh the cloudes his chariot, and walketh vpon the wings of
the winde.

4 Which maketh the fpirits his meffen- gers, & a flaming fyre
his muniter.

5 He fet the earth vpon her fundacions, fo y it fhall neuer moue.

6 Thou couered ft it with y deepe as with a garment: the waters
wolde ftand abou: the mountaines.

7 That thy rebuke thei ffee: at the voice of thy thunder: thei
hafte aware.

8 And the moutaines afcend, & the valleis defcend to the place
which thou haft eft a- blifhed for them.

9 But thou haft fet them a bonde, which thei fhall not paffe: thei
fhall not returne to co- uer the earth.

10 He fendeth the fprings into the valleis, which runne
between the mountaines.

11 Thei fhall giue drinke to all the beaftes of the field, and the
wilde affes fhall quen- che their thirft.

12 By these springs shall the foules of the heauen dwell, and
sing among the braches.

13 He watereth the mountaines from his chambers, & the
earth is filled with the fruit of thy workes.

14 He causeth grass to growe for the cattell, and herbe for the
use of man, that he may bring forth the bread out of the earth,

15 And wine that maketh glad the heart of man, & oyle to
make the face to shine,

b His inde & fruitful expig of his proues. To whom he guesh
grace to feare hi, & to obey his worde.

m In that that we, which naturally are shew to praise God,
choort the Angels, & willingly do it, we were up our reluts to
confide: our durin, & awake out of our sloughthnes.

a The Prophet sheweth that we neede not to euer: one the haurte
to lacke God, for asmuch as all the ordre of nature, with y
propriete and placing of the clemens, are moste hvely mirrours
to se his mateshe as b As the Prophet here sheweth y all
visible powers are teude to feure God: fo the Apofile to y Ebr.
1,7 beholden in the glasse, how y verie Angels alio are one-
diant to his comument c Then makeft the sex to be an
ornament vnto y orch- d If by, thy power y del not brashe
the rigs of y waters, it were not possible, but the whole wulde
shalde be destrend- e If God provide for y verie beastes,

much more wil he exceed his prouence care to man. f There is
no part of the wu- ride fo baren, where moſte outdoor ſignes of
Gods blef- ſings appure not y From the cloudes. h He deferi-
beth Gods p- uident care ouer man, who doeth not only proude
nece- ferie thige for him, as herben & other woert but ullo
thige to reucyce and comforte him, as wue & cy- le or
commite.

Tr.1.

Gods prouidence.

Pfalmes.

The loue of God.

Or, free, race, & Siche Sive. As to Esparte the night from the date, & to more dais, mo- nieth & yeres & That is, by his course, e- ther form or nere, in mouth Summer, wro- ter and other Seasons. I That is, they only Sude were according to Gods pro- uidence, who earth and for the bruns bea- tes. In To wit, who the date form- geth. for the light is at it were a should to defend non against the ty- rines and be- comes of bea- tes. In the confec- tion that no tongue is able to express Gods workers, not made to comprehend them. Or, Whate o God is a mode must- fling Father, who prouider for all crac- tures their date- lie Sude. As by thy presence all things have life; so, if thou withdrawn thy blessings, the will perth. As & death of creatures Sheweth & we are nothing of our felines: so their genera- tion declareth we receive all things of our Creator & Gods merci- ful fast-growth strength we & carth, but his fence commu- nence burneth & monies me Who infed & woelde, & to cause God & he can not re- joyce in his workers. Pfal CV a Porefumeh- as the Israel- tes were en- sp ted fch the ef- mune condem- nation of the world, and were elected to be Gods people, & Po- phes willet them to show them felines mindset by chillinging. by & fright & fcthe mro- neh & Acke where God de- clared his power and his presence.

& bread that ftrengheneth mans heart.

16 The high trees are fatified, even the cc- dies of Lebanon, which he hathe planted,

17 That the birdes maie make their neftes there: the ftorke dwelleth in the firre trees.

18 The high mountaines are for the goates: the lockes are a refuge for the conies.

19 He appointed the 1 moone for certeine feafons: 2 the funne knoweth his going downe.

20 Thou makeft darkenes, and it is night, wherein all the beaftes of the foeft crepe forthe.

21 The lions roase after their praie, and fe- ke there meate 1st God.

22 When the funne tifeh, they retire, and couche in their dennes.

23 = Then goeth man forthe to his worke, and to his labour vntil the euening.

24 O Lord, how a manifolde are thy wor- kes! in wifdome haft thou made them all: the earth is ful of thy riches.

25 &ess this fea great & wide: for therein are things creeping innumerable, bothe fmale beaftes and gieat.

26 There go & flippes, yea, that 'Liuíathán, whome thou haft made to plaie therein.

27 = All thefe waite vpon thee, that thou maieft gue them fode
in due feafon.

28 Thou gueeft it to them, & thei gather it: thou openeft thine
hand, & thei are filled with good things.

29 But if thou a hide thy face, thei are trou- bled: if thou take
awaie their breath, they dye and return to their duft.

30 Againe if thou a fend for the thy fpirit, thei are created, and
thou renueft the face of the earth.

31 Glorie be to the Lord for euer: let the Lord reioyce in his
workes.

32 He loketh on the earth and it trembleth: he toucheth &
mountaines, & thei & froke:

33 I wil fing vnto the Lord all my life: I wil praife my God,
while I liue.

34 Let my wordes be acceptable vnto him: I wil reioyce in the
Lord.

35 Let the funners be confumed out of the earth, & the wicked
til there be no more: & my foule, praife thou the Lord. Praife
ye the Lord.

PIAL. CV.

1 He praifeeth the fingular grace of God, who hathe of all the people of the Worlds chofen a peculiar people to hum- self, and having chofen them, never coafeth to do them good, even for his promes faly.

2 Praife & Lord, & call vpon his Name: & declare his workes amog the people.

3 Sing vnto him, fing praife vnto him, & talke of all his wonderous workes.

4 Reioyce in his holie Name: let the heart of them that feke the Lord, reioyce.

5 Seke the Lord & his 6 ftrength: feke his face continually.

5 Remembre his 7 maruelous workes, that he hathe done, his wonders and the 8 iud- gements of his mouth,

6 Ye fede of Abrahám his feruant, ye chil- dren of Iaakób, which are his elect.

7 He is the Lord our God: his iudgements are through all the earth.

8 He hathe alwaie remembred his couenant & promes, that he made to a thousand ge- teracions,

9 Even that which he 9 made with Abrahám and his othe vnto Izhák:

10 And fince hathe confirmed it to Iaakób for a law, & to Ifiaél
for an euerlafting couenant,

11 Saying, 5 Vnto thee wil I giue the land of Canian, the lot of
your inheritance.

12 Albeit thei were fewe in number, yea, ve- rie fewe &
ftrangers in the land,

13 And walked about from nacion to nació, from one king
dome to another people,

14 Tet fuffred he no man to do them wrong, but reproued it
Kigs for their fakes, saying,

15 Touche not mine 6 anointed, and do my Prophetes no
harne.

16 Moreouet he called a famine vpon the land, & viterly brake
the 6 ftaf of bread.

17 But he fent a man before them: Ioféph was folde for a flaue.

18 Thei helde his fete in the ftokes, & he was laied in yrons,

19 Vntil his appointed time came. & the counfel of the Lord
had tryed him.

20 The King fent and lofed him: even the Ruler of the people
deliuered him.

21 He made him Lord of his house, and ruler of all his substance,

22 That he should binde his = princes vnto his wil, & teache his Ancients wisdom.

23 Then Isaac came to Egypt, and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly, and made them stronger then their oppressors.

25 1 He turned their heart to hate his people, and to deal craftely with his servants.

26 Then sent he Moses his servant, & Aaron whom he had chosen.

27 They shewed among them the message of his signes, and wonders in the land of Ham.

28 He sent darkness, and made it dark: and they were not disobedient vnto his commandment.

29 1 He turned their waters into blood, and slew their fish.

30 1 Their land brought forth the frogs, even in their Kings chambers.

31 He 2 spake, & there came swarms of flies & lice in all their quarters.

32 He gaue them a haile for raine, & fta mes of fyre in their land.

33 He fmote their vines alfo and their fig-

4 Which he hathe wrople in the deliuer- ance of his people 5 Beftanle his power was therby as line ly declared, as if he fhulde hanc declared is by mouth. 6 The promes which God made to Abra- hám to be his God, and the God of his fe de after him, he reared and repared it a- gaine to his fe de after him 7 He fheweth & thei fhulde not more; the lid of Canian by one other means, but by reafon of his counfe made with their fa- thers 8 That is, the King of Egypt and the King of Geria, Gen. 12,17, & 10,1. 9 Those who- me I hanc fon skilled to be my people. 10 Meaning the side fathers, to whom God fheweth him felf plainly, and who were feivers for the of his worde. 11 Either by fending fent- fess, or by in- king awaie & ftright & con- riftment the- mof 12 So long he fuffred adver- fate, as God had appointed, and til he had tryed fufffeif- ly his wroide. 13 That & ve- rie promes of the country fhulde be as Ioféph chman demir & lear- ne wifdome at him 14 So it is in God, elther to move & hear of the wicked to him or to hate Gods children.

a Manuft, Mo- fes and Aarón. Exod 7,10. Exod 8,4. 9 So that this vermin: came out by form- ne, but as God had appointed, & his People Mofes fpake 9 It was ftrige to fe raine in Egypt, much more it was fearcfal to fe haile.

Confession of finnes.

Psalmes, The zeale of Phinehas, 1484

He sheweth all creatures are armed a- gainth mil, whi God is hisene men: as at his abandement the grasshop- pers destroyed the land.

Eund 12,29. When their mownes felt Gods plagues, his childe by his prouder were expre For Gods plagues caused them rather to deparre & the infinites then their lines. Nor for necessation, but for satisfying of their life Which he confermeth to the pulterite, in whome af- ter a force the dead liue and enjoy the peo mises

When the B- gyptians land led & were de- stroyed This is the and, why God prefereth his Church, bezen & they should worship, and call vp on him in this world.

The Prophets exhereth the people to pray & God for his benefits path, thereby their minds make he brightened against all pre- sent troubles & defame He sheweth that it is not enough to pray & God with mouth, except whole heart agre thereto, and all our life be thereunto framed.

Let y good will that thou beareth to thy people, extend unto me, that thereby I make he recruded in to the number of them. By earneth confession af- wet of their owne, as of their fathers finnes, they shew that they had hope that God according to his

promes would pure them. The unethimble goodness of God is
yeareeth in this, that he would change the order of nature,
rather than his people should not be deliuated, although they
were wicked.

trees, and brake down the trees in their coifes.

He spake, and the grasshoppers came, & carerpillers
innumerable,

And did eat vp all the grass in their lad, and deuoured the frute
of their ground.

He smote also all the first borne in their land, even the
beginning of all their strength.

He broght them for the also with siluer and golde, and there
was none fable a- mong their tribes.

Egypt was glad at their departing: for the feare of them had
fallen vpon them.

He spred a cloude to be a couering, and fyre to gue light in the
night.

They asked, and he broght quailles, & he filled them with the
bread of heaué.

He opened the rocke, and the waters flowed out, and ran in the
drye places like a ruer.

For he remembered his holie a promes to Abraham his seruant,
And he broght for the his people with joye, his chofen with
gladnes,
And gaue them the lands of the heathé, and they toke the
labours of the people in possession,
That they might kepe his statutes, and obserue his Lawes.
Praise ye the Lord.

PSAL. CVI.

The people dispersed Under Antiochus do magnifie the
goodnes of God among the sufe and repentat: De-fering to be
broght againe into the land by Gods mercif-ful visitation. And
after the manife maruile of God wrought to their deliuarance
for the Egypt, and the great ingratitude of the people releas
fed, 47 Thel do pray & desire to be gathered from amig the
heathé to the intent she may praise the Name of the God of
Israel

Praise ye the Lord.

Praise ye y Lord becaufe he is good, for his mercie endueth for
euer.

Who can expresse the noble ashes of the Lord, or shewe for the
all his praise?

Blessed are they that kepe iudgement, and do righteousness at
all times.

Remember me, o Lord, with the fauour of thy people: visit me
with thy saluation,

That I may fe the felicitie of thy chofen, and reioyce in the
ioye of thy people, and glorie with thine inheritance.

We haue finned with our fathers: we haue committed iniquitie,
and done wic- kedly.

Our fathers vnderstode not thy worders in Egypt, neither
remembered they y mul- titude of thy mercies, but rebelled at
the Sea, even at the red Sea.

Neuerthetes he faued them for his Na- mes sake, that he might
make his power to be knowen.

their fathers finnes, they shew that they had hope that God
according to his promes would pure them. The unethimble
goodness of God is yeareeth in this, that he would change the
order of nature, rather than his people should not be deliuated,
although they were wicked.

And he rebuked the red Sea, and it was dried vp, and he led
them in the depe, as in the wilderness.

And he faued them si o the aduersaries hand, and deliuated
them from the hand of the enemie.

And the waters couered their oppref- fers: not one of them was
left.

Then beleued they his wordes, & sing praise vnto him.

But incontinently they forgate his wor- kes: they wasted not
for his counsel,

But lusted with concupiscce in the wil- dernes, & tempted God
in the desert.

Then he gaue them their desire: but he sent leannes into their
foule.

They enuied Moses also in the tentes, Aaron the holie one of
the Lord.

Therefore the earth opened and fwallow- ed vp Dachan, and
couered the companie of Abiram.

And the fyre was kindled in their assem- blie: the flame burnt
vp the wicked.

They made a calfe in Horèb, & worshi- ped the molten image.

Thus they turned their glorie into the similitude of a bullocke,
that eateh grass.

They forgate God their Saviour, which had done great things
in Egypt,

Wonderous works in the land of Ham, and fearful things by the
red Sea.

Therefore he minded to destroye them, had not Moses his
chofen stand in the breache before hi to turn away his wrath,
left he fluide destroye them.

Also they contemned that pleasant land, & beleued not is
worde,

But murmured in their tentes, & hear- kened not vnto the
voyce of the Lord.

Therefore he lifted vp his had against them, to destroye them
in the wilderness,

And to destroye their fede among the nacions, and to scater
them throughout the countress.

They ioyned them selues also vnto Baal-peor, & did eat the
offrings of the dead.

Thus they provoked him vnto angry with their owne
inuentions, and the pla- gue brake in vpon them.

But Phinehas stode vp, and executed iudgement, and the
plague was stated.

And it was imputed vnto him for ri- ghteousnes si om
generacion to generacio for euer.

They angred him also at the waters of Meribah, so that Moses
was punished for their sakes,

Because they vexed his spirit, so that he spake vnadusedly
with his lippes.

Neither destroyed they the people, as y Lord had commanded
them.

Tt.ii.

Eund. 14, 17. The wider- ful workes of God caused the to
beleue for a ruue and to praise him. They wode preet his wil
deme and pro- uidence

The abidau- ce than God gue the, pro- fited not, but made the
yme away, because God curied it.

By great- ness of the pa- nishmona the hannons ofen- ce maib
be dis- fidered for they that rife against Gods

monthers, re- bel agath him. He sheweth all idolaters renounce
God

to be their glo rue, when in stead of him they worship ante
creature,

miche more wood, thou, mo tal or usious. If Moses by his
intercessio had not obser- ned Gods fa- uour against their
rebellion in Ibarre, Ca- naan, & was as it were an ear- neal
peace of y heanelle in- heritance

That is, he is not, Simon also it men- eth to punish.

Which was y idole of the Monthers y sacrifices of fred to y
dead idoles

Signifying, y whistomer man inseereth of him fell in ferue
God by, is dereth which pronozeth his angre

When all o- ther implored Gods glorie, he in his zeale killed y
adul- triers & pre- vented Gods wreth

Num 27, 12. This aste de- clared his li- uelle faith, &c for his
faiths fake was ac- cepted

Num 20, 2. This aste de- clared his li- uelle faith, & for his
faiths fake was ac- cepted

Num 20, 2. This aste de- clared his li- uelle faith, & for his
faiths fake was ac- cepted

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faiths fake was ac- cepted

Num 20, 2. This aste de- clared his li- uelle faith, & for his
faiths fake was ac- cepted

Israels rebellion.

Psalmes. Affliction causeth prayer 22/1224

He sheweth how industr at thung idolo- trie is, & can wince us
to thung abhu- ring to nature, where as Gods words can not
obtrine mode finals things.

2 Then true chastise it to cleaze wholly & only vnto God.

The Prophet Sheweth & na- ther by mona- tes, nor pun- fes we
can co- me to God, ex- cept we be all together new- ly
reformed, & & his mercie contribuer and hide our ma- lize.

2 Not & God is changeable in him self, but that then he femeth
cows to repent, whd he altereth his punishment, & forgmeth us
& Gather thy Church, & is disperied, and give us comfe- cie
vnder the crofe, that & one c保持 we may all praise abne.

This note- ble instruct- was in the be- ginning vied, as the fore
or cooner of the song, & was aftern times re- ported. As this
was seen in & lew- ers, so is there none of Gods sleth, & fele
not this helpe in their mercif- tie & from the due; meaning the

red Sea, which is to the South parts of the Lord e He which
God wil on he minded of to great a benefim.

35 But were mingled among the heathen, & learned their
works,

36 And ferued their idoles, which were their ruine.

37 Yea, they offred their a fonnes, and their daughters vnto
diuels,

8 And fhed innocent blood, even the blood of their fonnes, and
of their daughters, whome they offred vnto the idols of Ca-
nian, and the land was defiled with blood.

39 Thus were they ftened with their owne works, and went a
whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled againft his
people, & he abhorred his owne inheritance.

41 And he gaue them into the hand of the heathen: and they
that hated them, were lords ouer them.

42 Their enemies alfo oppressed them, and they were humbled
vnder their hand.

41 Manie y a time did he deliuer them, but they prouoked him
by their counfels: the- refore they were broght downe by their
iniquitie.

44 Yet he fawc when they were in afflictio, and he heard their crye.

45 And he remembred his couenat toward them, and a repéted according to the mul titude of his mercies,

46 And gaue them fauour in the fight of all them, that led them captiues.

47 Saue vs, & Lord our God, and a gather vs from among the heathen, that we maie praife thine holie Name, and glorie in thy praife.

48 Bleffed be the Lord God of Israel for euer & euer, and let all the people fay, So be it. Praife ye the Lord.

PSAL. CVII.

a The Prophet exhorteth all thofe that are redeemed by the Lord, & gathered vnto him to gaue thanks, 9 For that merciful prouidance of God gouernong all things as he good pleasure, so Sending good & evil, profo- rvice and adnarfice to bring men Unto him 43 The- refore as the righteous thereat reitye, so fhall the mo- ked haue their mouldes fleged.

1 PRufe a the Lord, becaufe he is good: for his mercie endureth for euer.

2 Let them, b which haue bene redeemed of the Lord, ffewe
how he hathe deliuered them from the hand of the oppresser,

3 And gathered them out of the lads, from the East and from
the West, from the North and from the South.

4 When they wandered in the desert & wil- dernes out of the
way, and founde no citie to dwell in,

5 bothe hungrie & thirftie, their foule fainted in them.

6 Then they cryed vnto the Lord in their the heath that there is
none affliction fo grievous, out of the which God wil not
deliuer his, and alfo exhorteth them, that are deliuered, as he
minded of to great a benefim.

trouble, and he deliuered them from their diftres,

7 And led the forthe by the right way, that they might go to a
citie of habitation.

8 Let them therefore coffefe before the Lord his louing
kindenes, & his wonderful wor- kes before the fonnes of men.

9 For he fatified the thirftie foule, and fil- led the hungrie foule
with goodnes.

10 They, that dwell in darkenes and in the fhadowe of death,
being bounde in mise- rie and yron,

11 Because they rebelled againft the wor- des of the Lord, and
defpified the counfel of the moſte High,

12 When he humbled their heart with hea- unes, then they fell
downe and there was no helper.

13 Then they a cryed vnto the Lord in their trouble, and he
deliuered them from their diftres.

14 He broght them out of darkenes, and out of the fhadowe of
death, and brake their bands a funder.

15 Let them therefore confeſſe before the Lord his louing
kindenes, & his wonder- ful works before the fonnes of men.

16 For he hath broken y g gates of braffe, and braft the barres
of yron a fundre.

17 E Fooles by reaſon of their tranſgreſſion & becauſe of their
iniquities are afflicted.

18 Their foule abhorreth all meat, & they are broght to deaths
dore.

19 Then they crye vnto the Lord in their trouble, & he
deliuereth them from their diftres.

20 b He fendeth his worde and healeth them, and deliuereth
them from their graues.

21 Let them therefore confesse before the Lord his louing
kindenes, & his wonder- ful works before the fonnes of men,

22 And let them offer facrifices of b praife, and declare his
works with leioyclog,

23 They that go downe to the I fea in ship- pe, & occupie by
the great waters,

24 They fe the works of the Lord, & his wonders in the depe.

25 For he commandeth and raifeth the ftormie winde, and it
lifeth vp the waues thereof.

26 They mounte vp to the heaue, & defced to the depe, fo that
their foule m melteth for trouble.

27 Thay are toffed to and fro, and ftagger like a drunken man,
and all their a cun- ning is gone.

28 Then they crye vnto the Lord in their trouble, and he
bringeth them out of their diftres.

29 He turn: th the fto me to calme, fo that the waues thereof
are ftill.

30 When they are equited, they are glad, &

d Then & true way to obese God, is to fol- lows his ex- press
com- ment: alfo hereby all are exhorted to de- fefe into the
fakes, fores- much as none are punfhed, but for their fones

e He sheweth that the caufe why God do- eth punifh vs
extremely, is becaufe we ef he broght omno him by none other
means. f When there femeth to mix indigeners no recouerie,
but all things are broght to def paire, the God closely shew- eth
his migh- tie powry

g They f haue no feare of God, by his sharp rods are broght to
celf vpon him and fo finde mer- cie

h By healing the he decla reth his good wil toward them

i Muenig, their difefec, & had almoft broght the to the gra- ue
& corrup- tion

k Praife and confection of Gods benefire are the true fo
crufices of the godlie

l He Sheweth by f fa what card God ha- the next man, for in
that fhe deliuereth the from the great dangers of the fae, he
deliue- reth them, as is a cry, from a thoufand de- aths

m Their feare & danger is fo great.

n When their crye & mentes faille the, they are counfled to
ciffe that only Gods guidfca dorth preferne them e Thugh
befo- re enerte drip fened no fight one againft an other, yes as
his comande- ment they are as fit, as thugh they were foe fae.

he

The poore exalted.

Psalmes. Praier against the wicked.

he bringeth them vnto the hauen, where they wolde be.

31 Let the therefore confess be for the Lord his loung
kindenes, and his wonderful workes before the sonnes of men.

32 And let them exalt him in the 7 Congregation of the people,
and praise him in the assemble of the Elders.

33 He turneth the floods into a wilderness, and the springs of
waters into drieness,

34 And a frateful land into barrennes for the wickednes of
them that dwell therein.

35 Against the 9 turneth the wilderness into pooles of water, &
the drye land into water springs.

36 And there he placeth the hungrie, and they buyld a citre to
dwell in,

37 And sowe the fields, & plant vineyardes, which bring forth
a frateful increase.

38 For he blesseth them, and they multiple exceedingly, and he
dimmisheth not their cattel.

39 Against men are dimmished, and broght lowe by
oppression, euil and sorowe.

40 He powreth contempt vpon princes, and causeth them to
erre in desert places out of the way.

41 Yet he raiseth vp the poore out of miserie, and maketh him
families like a flocke of shepe.

42 The righteous shall se it, and reioyce, and all iniquitie shall
stop her mouth.

43 Who is wise that he maie obserue these things: for they
shall vnderstand the loung kindenes of the Lord.

PSAL. CVIII.

This Psalme is composed of two other Psalmes before, the
seven and sixth of the sixth. The matter here contained is, 1
That David gives him self with heart and voice to praise the
Lord, 2 And assures him self of the promise of God
concerning his kingdoms over Israel, and his power against
other nations: 11 Who though he sense to forsake us for a time,
yet he alone will in the end cast down our enemies.

9 A song of Psalme of David.

1 God, mine heart is prepared, so is my tongue: I will sing &
give praise.

2 Awake viole & harpe: I will awake early. I will praise thee,
& Lord, among the people, and I will sing vnto thee among the
nations.

3 For thy mercie is great above the heaues, and thy trueth vnto
the cloudes.

4 Exalt thy self, & God, above the heaues, and let thy glorie be
vpon all the earth,

5 That thy beloued maie be deliuered: & helpe with thy right
hand and heare me.

6 God hath spoken in his holines: therefore I will reioyce, I
shall diuide Shechem and measure the valley of Succoth.

7 What that thou art God ouer all, & so assesses thee thou art
glorious. 8 What God by his benesses maketh us partakers of
his mercies, he admonisheth us so be earned in prayer to desire
him to continue and finish his graces. 9 At he hath spoken to
Samuel concerning me, so will he shewe him self constant,
and holte in his promise, so that these nations following shall
be subject vnto me.

8 Gilead shall be mine, and Manasseh shall be mine: Ephraim
also shall be the strength of mine head: Iuda is my Lawegiuier.

9 "Moab shall be my wasthpotzouer Edom wil I cast out my
shoe: vpon Palestina wil I triumph.

10 Who wil leade me into the strong citre: who wil bring me
vnto Edom?

11 "Wilt not thou, & God, which haddest forsaken vs, & didest
not go forth, & God, with our armies!

12 Giue vs helpe against trouble: for vain: is the helpe of man.

13 Though God we shall do valiantly: for he shall tread downe
our enemies.

PSAL. CIX.

1 David being falsely accused by flatterers vnto Saul, praeth
God to helpe him and to destroy his enemies. 2 And vnder the
be speaketh of Iuda: the trust: us vnto Iesus Christ, and of all
the like enemies of the children of God 17 And desireth so to
be deliuered, that his enemies make known the works to be of
God. 18 Then death be promise to give praise vnto God.

9 To him that excelseth. A Psalme of David.

1 H Olde not thy tongue, & God of my praise.

2 For the mouth of the wicked, and the mouth sat of deceit are
opened vpon me: thei haue spoken to me with a lying tongue.

3 Thei compassed me about also with wordes of hatred, and
foght against me without a cause.

4 For my friendship thei were mine adversaries, but I gave my self to praier.

5 And they haue rewarded me euil for good, and hatred for my friendship.

6 "Set thou the wicked ouer him, and let your adversarie stand at his right hand.

7 When he shall be judged, let him be condemned, and let his & prater be turned into sinne.

8 Let his daies be sewe, and let another take his charge.

9 Let his children be fatherles, & his wise a widowe.

10 Let his children be vagabunds & begge and seke bread, comming out of their places destroyed.

11 Let the extortioner carche all & the hath the, and let the strangers spoile his labour.

12 Let there be none to extend mercie vnto him: neither let there be anie to shwe mercie vpon his fatherles children.

13 Let his posteritie be destroyed, & in the generacion following let their name be put out.

14 Let the iniquitie of his fathers be had in remembrance with the Lord: and let not the sinne of his mother be done aware.

Tsai.

by Gods such judgement deprived of all the Lord to the third,
and fourth generacion the wickedness in their wicked children

from & save verse of that psalme vnto had read & position so
the therefore shall me, and sign verse.

a Though all worldly concd be me, yet thou wilt oppress mine
innocence, & that is a sufficient praise to me.

b To declare I had none other refuge, but thee, in whome my
obserue was in rest

c Whether it were Dong of Saul, or some familiar friend had
bereaved his, he praeth

one of present affection, but moved by Gods Spirit, God auide
take vengeance vpon him

d As to the elect all things turn: to their profetess to reprobate
such those things, are good, turn to their damnation

e This was chiefly accomplished in Judas. As to the electors
that f curse of God lieth up the extortioners: who this king to
mire thee: this thee by their

vulawful got-tus goons, are

Thus penitenti

The power of Christ.

Psalmes.

Gods covenant.

He she with God arch-soneth to ple you them after I change for, I show them felues cruel toward other. I Thus gouth the Lord to marle not the thing, wharfe he diteth, I the reprobate can not morle God of wrig, when that are gone up to their hills and reprobar min- des.

For being defense of men help, he fully rushed in the Lord, that he woke deliver him. As I am at most merciful, precious and long felling, I know thy self in this in Money, I he Sothe no this nor affi- nance in this world. For tongue, that some of frow, he was least, and his moral mor- fore failed it. The more ground I fo- ne afflicted him, the more armed it in- that was he in praise. They that gone nothing by curing me. Not only in defining it thereby as my self, but also in declaring it before all the degregation. Hereby he floweth I he had not to do them, that were of little power, but to the judges and prices of the mortality.

25 But let them alway be before the Lord, that he maie cut of their memorial from the earth.

26 Because he remembred not to shewe mercie, but persecuted the afflicted and poore man, and the forowful hearted to slaye

him.

27 As he loued cursing, so shal it come vnto him, as he loued not blessing, so shal it be farre from him.

28 As he clothed him self with cursing li- ke a raiment, so shal it come into his bowels like water, and like oyle into his bones.

29 Let it be vnto him as a garment to coure him, and for a girdle, whertwith he shalbe alwaie girded.

30 Let this be the rewarde of mine aduer- saire from the Lord, and of them, that speake euil against my foule.

31 But thou, o Lord my God, deale with me according vnto thy Name: deliuer me, (for thy mercie is good)

32 Because I am poore and nedie, and mine heart is wounded within me.

33 I departe like I shadowe that declineth, and am shaken of as the a grasshopper.

34 My knees are wrake through fasting, & my flesh h hathe loft all fatnes.

35 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

36 Help me, o Lord my God: faue me according to thy mercie.

37 And they shal knowe, that this is thine hand, that thou,
Lord, hast done it.

38 Theob they a curfe, yet thou wilt blesse: they shal arife and
be confounded, but thy seruant shal reioyce.

39 Let mine aduersaries be clothed with shame, and let them
couer the selues with their confusion, as with a cloke.

40 I wil giue thakes vnto the Lord greatly with my mouth, and
praise him among the multitude.

41 For he wil stand at the eight hand of the poore, to faue him
from them, that woke condemne his foule.

PSAL. CX.

David prophesieth of the power and everlasting king- dome
gual to Christ. 4 And of in Priesthode, which foulds put an end
to the Priesthode of Lord.

¶ A Psalme of David.

a little Christ in the two it towards of More gouth the bony-
man hereof, it thoweth I sh ed not proper- ly be applied vnto
David, for to him self it. And thence is that foreth through all
the words. 5 By thy mercie shal be so abundant in manderful,
as the drops of the down.

1 He a Lord said vnto my Lord, Sit thou at my eight hand,
vntil I make thine enemies thy forestole.

2 The Lord shal send the rod of thy power out of a Zion: be
thou ruler in the mid- des of thine enemies.

3 Thy people shal come willingly at the ti- me of assembling: a
thine armie in holie

4 the words: it this power chiefly dandeth in the preaching of
his words. 5 By thy words thy people shalbe assembled into
thy Church, as he- all mercie shalbe so abundant in manderful,
as the drops of the down.

beautie: the youth of thy wombe shalbe at the morning dewe.

4 The Lord sware and wil not repent. Thou at a Priest for euer
after the ordre of a Melchi-zédek.

5 The Lord, that is at thy right hand, shal wounde Kings in the
daie of his wrath.

6 He shalbe ludge among the heathen: he shal shall with dead
bodie s, and smite the head ouer great countreis.

7 He shal drinke of the brooke in y waie: therefore shal he life
vp his head.

PSAL. CXI.

He giveth thanks to the Lord for his merciful works toward in Church, 10 And declareth wherein true wisdoms and right knowledge consisteth.

¶ Praise ye the Lord.

1 Will praise the Lord with my whole heart in the assemblie and Congrega- tion of the lust.

2 The works of the Lord are great, and ought to be foght out of all them that loue them.

3 His works is beautiful and glorious, and his righteousness endureth for euer.

4 He hathe made his wonderful works: to be had in remembrance: the Lord is merci- ful and ful of compassion.

5 He hathe giuen a portion vnto the that feare him: he wil euer be mindful of his covenant.

6 He hathe shewed to his people the pow- er of his works in giving vnto them the heritage of the heathen.

7 The works of his hands are truth and judgement: all his statutes are true.

8 Thei are stablished for euer & euer, and are done in truth and equitie.

9 He sent redemption vnto his people: he hathe commanded his covenant for euer: holie and fearful is his Name.

10 The beginning of wisdom is the feare of the Lord: all they that observe them, haue good understanding: his praise endureth for euer.

a That only are will, that feare God; and none hane vnderstanding, but that that obey his words. 1 To win, his commandments, as verily.

PSAL. CXII.

He praise the falseties of the, that feare God, to And condemne the cursed state of the contemnars of God.

¶ Praise ye the Lord.

2 Lessed is the man, that feareth the Lord, deliteth greatly in his commandments.

3 His fede shalbe mightie vpon earth: the generacio of the righteous shalbe blessed.

4 Riches and treasures shalbe in his house, and his righteousness endureth for euer.

4 Vnto the righteous ariseth light in darkness: he is merciful and full of compassio and righteous.

only 6 The falsetia in all their aduersaries know that all shal go- well with them: for God with merciful and false.

d At Melchi- zédek I light of Christ was boche King it Priest: so the seth can not be accomplished in one King, that one ly in Christ. 2 Chron. 24, 25. e He power shalbe able to with him. f Vndr the finitude of a capitate, that at to girdle to define his c-nemate, that he wil not fearle drink by the wine, he thre- eth how God wil defray his cennate.

a The Prophet declareth that he wil praise God but he pel only it only, it that from heart, as he confermeth hi shife whol- ly it only vn- to God b He threeth I Gods wor- has are a suf- ment, confu, wherefore we shalbe praise him, but chief- ly his benefice toward his Church.

c God hathe given to his people all that was merciful for shal, it wil do fill, and for his cennate shale, and in this shale the Shewne worde is told. From yall it yall the, yall, do f- d

d As God pre- nalid to take the cure of his Church: so to assist death he declare him felfe lust and true in y pe- mentment of the Sion

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death he declare him felfe lust and true in y pe- mentment of
the Sion

2 A good

The righteous man.

Psalms. Idoles condoned. 2625/1224

4 He sheweth what is & fru- te of mercie: to lend freely & not
for game, & so to meas- ure his doings, that he must be able to
hel pe where nede requere, and not to be fow all on his self 5
The godle pinohe not us- gardely, but distribute it berally, as
the necessitate of poore requi- reth, & as his power is able 6
His power & prosperous a- state

g The blesses of God upon his children shal cause the wicked
to dye for cause

a By this oft repetition he stretch up our colde delves to praise
God, being his wor- ket are so wil- derful, & that we are
created for the same cause b If God's gloria shone through all
world, & the fore of all night to be pres- sed, whargreat
condemnation were & to his people, among whome chiefly &
shineth, if they shalde not earnestly enroll his No- mer c By
prefering the poore to high honour, and giving the barre child if

he sheweth God wocketh not make in his Church by ordinarie
men net, but also by miracles

Eard. 2625

a That is, feh the that were of a fridge fan gage b The whole
people were winnifes of his holie mis- table, to adop- ting
them, and of his mightne power in deli- nering them c Being
that these deeds creatures felt God's power,

& after a fure him for the same

5 A good man is merciful and 4 lendeth, and wil measure his
affaires by judg- ment. 6 Surely he shal neuer be moued: but
the righteous shalbe had in euerlasting remem- brance. 7 He
wil not be afraid of euil tidings: for his heart is fixed, &
beleueth in the Lord. 8 His heart is stablised: therefore he wil
not feare, vntil he se his desire vpon his ene- mies. 9 He hathe
& distributed and giuen to the poore: his righteousness
remaineth for e- uer: his 5 horne shalbe exalted with glo- rie.
10 The wicked shal se it and be angrie: he shal gnath with his
teeth, and s consume awate: the desire of the wicked shal pe-
rish.

PSAL. CXIII.

An exhortation to praise the Lord for his providence, 7 in that that contrarse to the course of nature he wor- keth to his Church.

Praise ye the Lord.

1 Praise, o ye feruates of the Lord, & prai- se the Name of the Lord. 2 Blessed be the Name of the Lord from hence forthe and for euer. 3 The Lord's Name is praised from the ri- sing of the sunne vnto the going downe of the same. 4 The Lord is high aboue all nations, & his glorie aboue the heauens. 5 Who is like vnto the Lord our God, that hathe his dwelling on high! 6 Who abafeth him self to beholde things in the heauen and in the earth. 7 He raiseth the nede out of the dust, & lifeth vp the 5 poore out of the dung, 8 That he maie set him with the princes, e- uen with the princes of his people. 9 He maketh the baren woman to dwell with a familie, & a joyful mother of chil- dren. Praise ye the Lord.

PSAL. CXIII.

1 How the Israelites were deliuered forthe of Egypt, & of the wonderful miracles, that God wrought at that is me & his put us in remembrance of God's great mer- cie toward his Church, who, when the course of natu- re faileth, preferueth his miraculously 2 When Israel w. nt out of Egypt, & the house of

Jaakob from the barbarous people, 3 Iudah was his
sanctificacion, & Israel his dominion. 4 The Sea fawc it and
fled: Iordén was tur- ned backe. 5 The 5 moutaines leaped like
rams, & the hilles as lambs. 6 What ailed thee, o Sea, that thou
fleddeft & Iordén, why waft thou turned backe?

saw it, mache more his people oght to consider it & glorifie

6 Ye mountaines, why leaped ye like rams, and ye hilles as
lambs? 7 The 4 earth trembled at the presence of the Lord, at
the presence of the God of Jaakob. 8 Which 4 turneth the
rocke into water- pooles, & the flint into a fountaine of wa- ter.

PSAL. CXV.

1 A praiser of the faithful oppressed by idolatrous tyrans
against whome they desire that God wilde succour thie, 2
Trusting noste constantly that God wil preserve thie on this
their nede, fong that he hathe adopted and recei- ued them to
his famour, 12 Promising finally that thie wil not be vwnnd,
shul of se great a benefice, if it wilde please God to heave their
grazer, & deliuer them by his omnipotent power.

1 Not vnto vs, o Lord, not vnto vs, but vnto thy Name giue the
glorie, for thy louing mercie and for thy trueths fake. 2
Wherefore shal the heathen faie, 3 Whe- re is now their God?
3 But out God, in heauen: he doeth what foeuer he wil. 4 Their
idoles are 4 filuer and golde, euen the worke of mens hands. 5

Thei haue a mouth and speake not: thei haue eyes and se not. 6
Thei haue eares and heare not: thei haue noses and smell not. 7
Thei haue 4 hands and touche not: thei haue fete and walke
not: nether make thei a founde with their throce. 8 Thei that
make them are 5 like vnto thei: se are all that trust in them. 9
O Israel, trust thou in the Lord: for he is their helpe and their
shield. 10 5 O house of Aaron, trust ye in y Lord: for he is the:
helpe and their shield. 11 Ye that feare the Lord, trust in the
Lord: for he is their helper and their shield. 12 The Lord hathe
bene mindeful of vs: he wil bless, he wil bless the house of
Israel, he wil bless the house of Aa- ron. 13 He wil bless them
that feare the Lord, bothe smal and great. 14 The Lord wil
encreaf his graces toward you, eue toward you and toward
your chil- dren. 15 Ye are blessed of the Lord, which 1 made
the heauen and the earth. 16 The heauens, euen the heauens
are the Lord: but he hathe giuen the earth to the sonnes of
men. 17 The dead praise not the Lord, nether anie that 1 go
downe into the place of silen- ce. 18 But we wil praise the
Lord from hen- ce forthe and for euer. Praise ye the Lord.

Tc.iiii.

thing but to shewe his fatherlie care toward men 1 Tho for the
Gods glorie, yet he meaneth here, that this praise hi not and
Congregation.

d ought thou his people to be infidels, 2 when they see his power
& mainfite c That is, can- sed miraculouf ly & aser to co me
out of the rocke in mohe abdians, 2a- od, 17.6.

a Because God promised to deliuer them, not for their fakes,
but for his Name, Ise 40. in, therefor they gounde their praiser
vpon this pro- mes b Whc I wie- ked se y God accomplisheth
not his gnees, as the: imag- ne, the: I hone there is no God.

c No impedi- mens can for his worke, but he wfeth even y
impediende to ferne his wil

d fong that nether y mo- ter, not y fee- ne can com- mid y
idoles, refilloweth y there is no- ship, why they shalbe be afsa-
ned

e He sheweth what great va niste it is to the helpe of the,
which not nosly have no helpe in them, but lacke fan- se and
reason. f As much without fanse, as blockes & flower

g For this we- re appointed by God as in- truthers & sea chers
of faith and religion for others to fortowe

h That is, he wil continue his graces toward his peo- ple

i And therefor e deuen till gouene & ob- time all thigs therein j
And they de- clare yough his felfaifce, so y thw oride ferne hi
no-

The death of Martyrs.

Psalms.

The helpe of the Lord 26/1224

PSAL. CXVI.

1 David being in great danger of Sail in the desert of Main,
perceiving the great and unestimable love of God toward him,
magnificent scribe great mercies, 13 And protracteth that he
will be thankful for the same.

I Louv y Lord, becaufe he hathe heard my voice and my
praiers.

For he hathe inclined his eare vnto me, when I did call vpon
lum in my daies.

When the snares of death compassed me, and the griefs of the
graue caught me: whf I founde trouble and forowe,

Then I called vpon the Name of the Lord, saying, I beseche
thee, o Lord, deliuer my soule.

The Lord is merciful & righteous, and our God is ful of
compaition.

The Lord preferueth the simple: I was in miserie and he faued
me.

2 Returne vnto thy rest, o my soule: for y Lord hathe bene
benefictal vnto thee,

Becaufe thou hast deliuered my soule from death, mine eies
from teares, & my fere from falling.

I shal walke before the Lord in the land of the liuing.

I beleued, therefore did I speake: for I was fore troubled.

I said in my sfeare, All men are lyers.

What shal I rendre vnto the Lord for all his benefies toward
me?

I wil take the cup of sluacion, and call vpon the Name of the
Lord.

I wil paie my vowes vnto y Lord, euen now in the presence of
all his people.

Precious in the fight of the Lord is the death of his Saints.

Beholde, Lord: for I am thy seruant, I am thy seruant, & the
some of thine hand made: thou hast broken my bonds.

I wil offer to thee a sacrifice of praise, & wil call vpon the
Name of the Lord.

I wil paie my vowes vnto the Lord, euen now in the presence
of all his people,

In the courses of the Lords house, euen in the middes of thee,
o Jerusalem. Praise ye the Lord.

Our our has, so that he bothe dispoeth their death and to it. I
wil thanks him for his benefies for that is to confess that we
owe all to God.

PSAL. CXVII.

1. We exhorteth the Gentiles to praise God, becaufe beha the
accomplished of: el to them as to the Levies, the pro mes of
life everlasting by Jesus Christ.

1 A L nacions, praise ye the Lord: all ye people, praise him.

2 For his louing kindenes is great toward vs, and the 4 trueth
of the Lord endureth for euer. Praise ye the Lord.

PSAL. CXVIII.

3. David resisted of Saxi and of the people, as the time
appointed obtained the kingdoms. 4 For she which he
beddeth all them, he is foure the Lord, to be thankful. And
under her perfine in all this was Christ limely fto fortin,
who fhoulds be of his people resisted.

1 Praise ye y Lord, becaufe he is good: for his mercie endureth
for euer.

2 Let I frael now faie, That his mercie endureth for euer

3 Let the houfe of Aaron now faie, That his mercie endureth
for euer.

4 Let them, that feare the Lord, now faie, That his mercie
endureth for euer.

5 I called vpon the Lord in trouble, and the Lord heard me, and
fet me at large.

6 The Lord is with me: therefore I wil not feare what man can
do vnto me.

7 The Lord is with me among them that helpe me: therefore
fhall I fe my diftre vpon mine enemies.

8 It is better to truſt in the Lord, then to haue confidence in
man.

9 It is better to truſt in the Lord, then to haue confidence in
princes.

10 All nacions haue compaffed me: but in the Name of the
Lord fhall I deſtroie them.

11 Thei haue compaffed me, yea, they haue compaffed me: but
in the Name of the Lord I fhall deſtroie them.

12 Thei came about me like bees, but they were quenched as a
fyre of thornes: for in the Name of the Lord I fhall deſtroie

them.

13 Thou haft thrust fore at me, that I might fail. but the Lord
hathe holpen me.

14 The Lord is my strength and song: for he hathe bene my
deffiance.

15 The voice of joye and deffiance stolle in the tabernacles of
the righteous, saying, The right hand of the Lord hathe done
valiantly.

16 The right hand of the Lord is exalted: the right hand of the
Lord hathe done valiantly.

17 I shal not dye, but liue, and declare the works of the Lord.

18 The Lord hathe chafened me fore, but he hathe not
deliuered me to death.

19 Open ye vnto me the gates of righteous, that I mate go in to
the, & praise the Lord.

20 This is the gate of the Lord: the righteous shal entre into it.

21 I wil praise thee: for thou haft heard me, and haft bene my
deffiance.

22 The stone, which the buylders refused, is the head of the
corner.

23 This was the Lords doing, & it is marvelous in our eyes.

24 This is the daie, which the Lord hathe made: let vs reioyce
and be glad in it.

25 O Lord, I praie thee, faue now: & Lord, I praie thee now
giue prosperitie.

chucky his mercie by appointing me King, and deffeering his
Church. in The people praie for the prosperitie of Bunde
kingdoms, who was the figure of Christ.

abecaufe God by creating David King, shewed his mercie
toward his afflicted Church, y Pro plus deuth not onely hi felf
thanks God, but exhorteth all y people to do the fame b We are
here taught, that y more y trouble opporfe ve, the more up's we
to be mffin I prayer, e Beig exalted to this estere, he affured
him felfe to haue ma mer to be his memne. Yet he doured our,
but God wolde maftel to him become he had pla- ced him

He sheweth y he had trof ted in vaine, if he had put his
confidence in man, to haue bene proferted to y kingdoms, &
therefe to be put his trust to God & obsta- ted.

He noeth Safil his chief memne

He had profited in vaine, if he had put his confidence in man, to
haue bene proferted to y kingdoms, & therefe to be put his trust
to God & obsta- ted.

He noeth Safil his chief memne He had profited in vaine, if he had put his confidence in man, to haue bene proferted to y kingdoms, & therefe to be put his trust to God & obsta- ted.

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He noeth Safil his chief memne He had profited in vaine, if he had put his confidence in man, to haue bene proferted to y kingdoms, & therefe to be put his trust to God & obsta- ted.

He granteth y no pleasure is so great, to to fele Godt helpe in our necestates, no- ther that one thig more ftereth vp our loue toward him b That is, in ofunneth time to fake helpe, y was whf he was in fttre c He fheweth fortin y fense of his time in ealling vpon him, deffefing him to be inft & merciful, & to helpe them y are deftious of side & coil fel d Which was unquitted be- fore, now reft vp the Lord: for he hathe haue benefi- and towards thee e The Lord wil preserve me, & fame my life f I felt all the ftings, and therefore was mound byfeeth to ciffefe the, a Cor 4,11 In my great diftreffe y ftings God wolde mere- garde man, y is but lies and vanate, yet I

ouercame the fonacism, and fale feherate h In the Lord then
vfed to make a baker, whf they gnat folene thakes to God, and
to take the cup & drinke to figue of thanksfg- tung I perceive y
God hathe e are leth an account. A mile paramen

Rom. 17, 22.

a That is, the molte extreme & refound re- ftionate of his
Belheslie grace.

The blesednes of man.

Psalmes. Godlie meditacion. 261/1224

a Which are the praife and have the charge thereof, as Nono
6,71 b because he halhe reftored vs from dur-kenes to light,
w.r. ill after fa crifices and praifes vnto him

Pfī CIX

a Here thei are not called blesed, which thanks them! felves
wife in their owne ind gemere, nor which imag-ue to them fel
bet a cermine holines, but that whole co nerfation is without
hypo-crise

b For thei are ruled by Gods Spurs and im-brace no doe-true
but his. c David ac-houwledgeh his fopreffion, deffing God to
refor-ine it that his life mue be conformable to Gods wor-de

d For true fe ligion ftich in feruing God without hypo crifie.

e that is, thy precepts, & efcerine perfite righteoufnes.

f He reflech not to be rry-ad by tenati-ous, but he flex-arch to
fum, if God fucceor not his onftr-mute in time.

a Because youth is moft giuen to lichen counfnes, he chiefly
war-neth them to frame their li-ner betime to Gods worde

b If Gods worde be gra-nen in f hea-nes, we ftulbe more able
to reffit the afal-ies of Satan: and therefore the Prophet
deffereth God to inftut him daisly more de more there-jo

c The Prophet deeth not heath of his virtues, but faureth forthe
an exfple for others to ful-love Gods

worcfele leans worfidele vanutes ferue God, and that mutes be
come to him, if thy worde were not his guide?

26 Bleffed be he, that cometh in the Name of the Lord: a we
haue bleffed you out of the houle of the Lord.

27 The Lord a mightie, and hafhe giuen vs a light: binde the
facrifice with cordes vnto the hornes of the altar.

28 Thou art my God, and I wil praife thee, eum my God:
theefore I wil exalt thee.

29 Praife ye the Lord, becaufe he is good: for his mercie
endureth for euer.

P S A L . C X I X .

1 The Prophet enftereth the children of God to frame their lines according to his belie worde. 123 Alfo he fheweth wherein the true feruice of God ftandeth. that is, whil we ferue him according to his worde, & not after our one fantasies.

A L E P H .

B Lefsed are a thofe that are vpriight in their waie, & walke in the Lawe of y Lord.

2 Bleffed are thei that kepe his testimoni-es, & feke him with their whole heart.

3 Surely they worke b none iniquitie, that walke in his waies.

4 Thou haft commanded to kepe thy pre-cepts diligently.

5 c Oh that my waies were directed to ke-pe thy ftatutes.

6 Then ftulde I not be confounded, when I haue respect vnto all thy commande-ments.

7 I wil praife thee with an vpriight d heart, when I fhall learne the e judgements of thy righteoufnes.

8 I wil kepe thy ftatutes: forlake me not ouerlong.

B E T H .

Wherewith shal a yong mafi edresse his waie in taking hede thereto according to thy worde.

10 With my whole heart haue I foght thee: let me not wander from thy commande-ments.

11 I haue b hid thy promes in mine heart, that I might not finne againft thee.

12 Bleffed art thou, & Lord: teache me thy statutes.

13 With my lippe haue I declared all the judgements of thy mouth.

14 I haue had as great c delite in the waie of thy testimonies, as in all riches.

15 I wil meditate in thy precepts, and confi-der thy waies.

16 I wil delite in thy statutes, & I wil not forget thy worde.

G I M E I .

17 Be beneficial vnto thy seruft, that I maie a liue and kepe thy worde.

18 Open mine eies, that I maie se the won-ders of thy Law.

19 I am a b ftranger vpon earth: hide not a He fheweth that we
oght not to defire to liue but to ferue God, and that we can not
ferue him aflight, except he open our eyes and bring man life in
this worde is but a paffage, what ftulde he come to him, if thy
worde were not his guide?

thy commandements from me.

20 Mine heart breaketh for y defire to thy judgements alwaie.

21 Thou a haft deftroied the proude: curfed are they that do
erre from thy command-ements.

22 Remoue from me fhame and contempt: for I haue kept thy
teftimonies.

23 a Princes alfo did fit, & fprake againft me: but thy feruant
did meditate in thy fta-tutes.

24 Alfo thy teftimonies are my delite, & my counfeleis.

D A L E T H .

25 My foule cleaueth to the a duft: quicken me according to
thy worde.

26 I haue b declared my waies, and thou heardft me: teache me
thy ftatutes.

27 Make me to vnderftand the waie of thy precepts, and I wil meditate in thy wode-rous workes.

28 My foule unfteeth for heauines: raife me vp according vnto thy c worde.

29 Take from me the d waie of lying, and grant me graciously thy Law.

30 I haue chofen the waie of trueth, & thy judgements haue I lafed before me.

31 I haue cleaued to thy teftimonies, & Lord: confounde me not.

32 I wil runne the waie of thy commande-ments, when y e fhalt enlarge mine heart.

H E .

33 Teache a me, & Lord, the waie of thy fta-tutes, and I wil kepe it vnto the end.

34 Giue me vnderftanding, and I wil kepe thy Law: yea, I wil kepe it with my whole b heart.

35 Direct me in the path of thy commade-ments: for therein is my delite.

36 Incline mine heart vnto thy testimonies, and not to c
couetoufnes.

37 Turne awaie mine d eyes from regarding vanitie, & quicken
me in thy waie.

38 Establish thy promes to thy feruant, be-cause he feareth
thee.

39 Take awaie e my rebuke that I feare: for thy judgements are
good.

40 Beholde, I desire thy commandements: f quicken me in thy
righteoufnes,

V A V .

41 And let thy a louing kindenes come vn-to me, & Lord, &
thy saluacion according to thy promes.

42 So shal I b make answere vnto my blasphe-mers: for I trust in
thy worde.

43 And take not the worde of trueth vt: ly out of my mouth:
for I wait for thy judge-ments.

44 So shal I alwaie kepe thy Lawe for euer and euer.

45 And I wil c walke at libertie: for I feke self to be able to
confute the felanders of his aduerfaries e thy walke after Gods

worde, haue us less to meanle them, that do contrary, are euer in nets and feates.

c In all ages y haft pligued all felce, & malleoufly & contemptuoufly depuis from thy trueth

d When the powers of the worde gone falfe femone againft me, thy worde was a guide & counfeleis to teache me

what to do, & counsent me. a That is, it is almost fample to the grave, & without thy worde I can not line

b I haue con-fefed mine offences, and now depend wholly on thee

c If God did not mandeine vs by his wor-de, & life wol-ft drop awaie like water.

d Inftud me in thy worde, whereby my minde must be purged fob va-nute & might to obey thy wil

e By thy he fheweth y we can unthor cho fe good, feame to Gods word, nor runne for-

warde in his waie, except he make & hearn large to recu-ue his grace, & will go obey.

a He fheweth that he & not follow to to y end, except God teache him of: times and lead him forward.

b Not only in outward ch uerfation, but alfo & inward affection

c Hereby mea-ning all other vices, becaufe y counfenfes is the
rose of all evil

d Meaning, all are fonfes e Let me not fall to thy dif-honour,
but let mine heart ftill delite to thy gracious wor-de

f Giue me ftrengeth to ch-ume in thy worde euer to the end

g He fheweth y Gods morcle and feare is the firft exufe of our
faluacion.

h By confing in Gods worde he intruch hi The, that fim where
as that

Vu.i.

Affliction is neceffarie.

Pfalmes. True comfort in affliction.

thy precepts.

4 He fheweth the children of God oghe not to fultur their
Fathers glorie to bech loved by the vaine pofper of princes.

46 I wil fpeake alfo of thy testimonies be- fore 4 Kings, and
wil not be afhamed.

47 And my delife fhaibe in thy comman- dements, which I
haue loued.

48 Mine hands alfo wil I lift vp vnto thy commandements,
which I haue loued, and I wil meditate in thy ftatutes.

ZAIN.

a Thofh he fele Gods hild felf to lie vpon him, yet he re- fteth
on his g- mes ft comfen- reth him felf churchs.

b Meaung the wicked, & the fume Gods words, & tread his
religole on- dar fore.

c That is, the ex fpiles, who- reby them de- clarest thy felf to be
ledge of the worlde.

d That is, a ve- ftument exile to thy glorie, & indignacione
againft fy wic- hed.

e In the confe of this life and forowled exile f. Ead when o-
fher ftep. g That is, all thefe humfes. a I am perfcu- ded fy to

kepe thy Law is an heritage and great game for me.

b He fheweth y none can im- brace y worfe of God, except he confider his ownfe imper- fedness and wives.

c They haue guor about to drawn we two their eftysent. d Not only in mental eftion, hur alfo with nidoſh favour. e For y know- ledge of Gods worfe is a fin- gular token of his favour.

a Haung pro- ned by expre- cience that God was true to his promes, his de- lireth that he woldfe increa- fe in his know- ledge and ind- gement.

b So ſpremie faith, y before the Lord con- ched him, he was like a cal- fe statufed: ſo that the viſe of Gods rode is to call ve ho- me to God.

c Their heart is infrate & hardened, pri- fed vp with pro- feth that before

49 Remébre a the promes made to thy fer- uât, wherein thou haſt cauſed me to truſt.

50 It is my comfort in my trouble: for thy promes hath quickened me.

51 The b proude haue had me exceedingly in derſſion: yet haue I not declined from thy Law.

52 I remembred thy c iudgements of olde, & Lord, and haue bene comforted.

53 d Feare is come vpon me for the wicked, that forlake thy Law.

54 Thy statutes haue bene my fongs in the houle of my e pilgrimage.

55 I haue remembred thy Name, & Lord, in the f night, and haue kept thy Law.

56 8 This I had becaufe I kept thy precepts. CHETH.

57 O Lord, that are my a porcion, I haue de- termined to kepe thy wordes.

58 I made my fupplication in thy prefence with my whole heart: be merciful vnto me according to thy promes.

59 I haue confidered my b waifes, & turned my fete into thy teftimonies.

60 I made hafte and delayed not to kepe thy commandements.

61 The hands of the wicked haue c robbed me: but I haue not forgotten thy Law.

62 At midnight wil I rife to giue thankes vnto thee, becaufe of thy righteous iud- gements.

63 I am d compaction of all them that feare thee, and kepe thy precepts.

64 The earth, & Lord, is ful of thy mercie: e teache me thy ftatutes.

TEETH.

65 O Lord, thou haft dele a gracioufly with thy feruant according vnto thy worfe.

66 Teache me good iudgement and know- ledge: for I haue beleued thy commande- ments.

67 Before I was b afflicted, I went aftraie: but now I kepe thy worfe.

68 Thou art good and gracious: teache me thy ftatutes.

69 The proude haue imagined a lie againft me: but I wil kepe thy precepts with my whole heart.

70 c Their heart is fat as greafe: but my de- lite is in thy Law.

71 It is d good for me that I haue bene af- flicted, that I maue learne thy ftatutes.

Sperite & vaine aftimation of them feloue. d He confel- feth that before that he was chaftened, he was rebellious, as, and by nature to

72 The Law of thy mouth is better vnto me, then thoufands of golde and filuer.

IOD.

73 Thine hands haue a made me and facio- ned me: giue me vnderftanding therefore, that I maue learne thy commandements.

74 So the: y b feare thee, feing me fhall re- toyne, becaufe I haue trusted in thy worfe.

75 I knowe, & Lord, that thy iudgements are right, and that thou haft afflicted me "iufly.

76 I praie thee that thy mercie maie comfort me according to thy promes vnto thy feruant.

77 Let thy tender mercies come vnto me, that I maue filue: for thy Law is my delife.

78 Let the proude be afhamed: for thei haue dealt wickedly and falſely with me: but I meditate in thy precepts.

79 Let ſuche as feare thee d turne vnto me, and thei that e knowe thy teftimonies.

80 Let mine heart be vpriſht in thy ftatutes, that I be not afhamed.

CAPH.

81 My foule a fainteth for thy saluacion: yet I waite for thy worfe.

82 Mine eyes faile for thy promes, saying When wilt thou comfort me:

83 For I am like a b bottel in the smoke: yet do I not forget thy statutes.

84 How manie are the c daies of thy seruât? when wilt thou execute iudgement on the that persecute me?

85 The proude haue d digged pitie for me, which is not after thy Law.

86 All thy commandements are true: they persecute me fallfely: e helpe me.

87 They had almoft confumed f me vpon the earth: but I forfoke not thy precepts.

88 Quicken me according to thy louing kindenes. fo fhall I kepe the testimony of thy mouth.

LAMED.

89 O Lord, thy worfe endureth for euer in a heauen.

90 Thy truech a from generacion to ge- neracion: thou haft laied the fundacion of the earth, and it abideth.

91 Thei: b continue men to this daie by thi- ne ordinances: for all are thy feruants.

92 Except thy Law had bene my delife, I fhulde now haue perished in mine afflic- tion.

93 I wil neuer forget thy precepts: for by them thou haft quickened me.

94 I am c thine, faue me: for I haue foght thy precepts.

95 The wicked haue waited for me to def- troye me: but I wil confider thy teflimo- nies.

96 I d haue fene an end of all perfection: but thy commandement is exceeding large.

chig fo perfite an earth, but it haftie an end; only Gods worfe laftech for me.

a Becaufe God leaucht: not his worfe, that he hafhe begon, he defireth a news grace y is, y he woldfe continue his mercies.

b When God fheweth his grace rewerfe maie, he refti- feth to where that he fallfeth not them that truft in him. "Ede to reerth. e He defifureth, y when he fele me Gods mer- cies, he was as dead.

d That is, he comforted by mine exspile e He sheweth that
there can be no true fea- re of God without the knowledge of
his worfe.

a Thofh my ftrengh faile me, yet my fon le grimeth and figheth,
refting all in thy worfe.

b Like a fhy- bottel or blad der that is per ched in the fmoke.

c How long wil: y afflict the feruant d They haue not only op-
prefted me vio fely, but alfo ceftrily ch'pi- red again me. e He
affureth him felf, that God wil deli- ner his & de- ftroy fuche as
vunftly perfec- ute them.

f Finding to helpe in earth, he lafteth vp his eyes to heauen.

a Becaufe none fhulde lifeme Gods worfe according to the
changes of things in this worfe, he sheweth that it abideth in
heauen & the- refure is immo table.

b feing the earth and all creatures re- maine to that eftate,
wherin y haft created them, mulhe more thy truech reme- neth
ciftion & vochungsable. e He promefh by eftolt, y he is Gone
chil- de, becaufe he fefch to wa- derftand his worfe.

d There is no

The light of Gods worde. Psalmes.

The true zeale. 26229/1224

MEM.

a He sheweth we can not love Gods worde, except we exercise
our selues the- ren and prac- tice it

b Whoisener doeth fubunt him self one- ly to Gods worde,
fubunt only be fate against pre- ciled of his e- nomer, but al- so
leave more wifthome, the they y prode- se it, & are me of
experience. c So then of our felons we all do nothing, but who
God doeth mow- dely infinit ve & his Sp- ray, we fele his
graces fwerer then hone

a Of our fel- ons we are but darkness, and can not it, ex- erpe
we be li- guened with Gods worde b So all the faithful oghe to
hinde them felon to God by a folcame othe and pro- ness, to fit
up their zeale to imbrace Gods worde

c That is, my praters & thal- ketaming, & fa erifice Hufca
calten y cal- nes of the lipper Chap 14 veris d that is, I am to
continual danger of my life

e I efterned no wordle thigs, but made thy worde more in
heritage a Whoisener wil imbrace Gods worde aright, must
abloure all fi- select & imog- nations bothe of him self & of
others b And hinder me not to kype the Law of y Lord

c He defierth Gods cformal afultance left he fholde fume in
this race, & he had begun d The craftie precises of the mar
concenne thy Law, fhal be brought to nagut

e Which infor- and thy pen- ple, as droffe doeth y me- ral

f Thy indge- ments do not only teache me beut, which leave
confesh repentance.

97 Oh how loue I thy Law! a it is my me- ditacion continually.

98 By thy commandements thou hast ma- de me wifer then
mine enemies: for they are euer with me.

99 I haue had more b vnderftanding then all my teachers: for
thy teftimonies are my meditacion.

100 I vnderftode more then the ancient, because I kept thy
precepts.

101 I haue reftamed my fete from euerie euil way, that I might
kepe thy worde.

102 I haue not declined fro thy iudgemett: for c thou didest
teache me.

103 How fwete ate thy promises vnto my mouth yea, more
then hone vnto my mouth.

104 By thy precepts I haue gotten vnder- ftanding: therefore I
hate all the wayes of falfehode.

NVN.

105 Thy worde is a a lanterne vnto my fe- te, and a light vnto my path.

106 I haue b fworne and wil performe it, y I wil kepe thy righteous iudgemints.

107 I am verte fote afflicted: o Lord, quic- ken me according to thy worde.

108 O Lord, I besche thee accept the c fre- offrings of my mouth, and teache me thy iudgements.

109 My d foule is continually in mine had: yet do I not forget thy Law.

110 The wicked haue layed a fniare for me: but I fwarued not from thy precepts.

111 Thy teftimonies haue I take as an e he- ritage for euer. for they ate the soye of mi- ne heart.

112 I haue applied mine heart to fulfil thy ftatures alwaie, enen vnto the end.

SAMECH.

113 I hate a vaine inuentions: but thy Law do I loue.

114 Thou art my refuge and shield, and I truft in thy worde.

115 b Awaie from me, ye wicked: for I wil kepe the
commandements of my God.

116 Stablifh me according to thy promes, that I maye liue, and
difapoint me not of mine hope.

117 c Staie thou me, and I fhalbe fafe, and I wil delite
continually in thy ftatures.

118 Thou hast troden downe all them that departe from thy
ftatures: for their deceit is vaine.

119 Thou hast taken away all the wicked of the earth like a
droffe: therefore I louethy teftimonies.

120 My flesh c trembleth for feare of thee, and I am afraid of
thy iudgements.

AIN.

121 I haue executed iudgement and iuftice: I haue executed
iudgement and iuftice: I haue executed iudgement and iuftice:
I haue executed iudgement and iuftice: I haue executed
iudgement and iuftice: I haue executed iudgement and iuftice:
I haue executed iudgement and iuftice:

leau me not to mine oppressours.

112 a Anfwer for thy feruant in that, which is good, and let not
the proude oppresse me.

113 Mine eyes haue failed in waiting for thy faluation, and for
thy iufte promes.

114 D:ale with thy b feruant according to thy metrie, & teache
me thy ftatures.

115 I am thy feruant: grante me ther:fore vnde:ftanding, that I
maie knowe thy te- ftimonies.

116 It is c time for the Lord to worke: for they haue destroyed
thy Law.

117 Therefore loue I thy commandements aboue golde, yea,
aboue mofte fi- ne golde.

118 Therefore I efteme all thy precepts mo- fte iufte, and hate
all faife d wates.

P K.

119 Thy teftimonies are a wonderful: the- refore doeth my
foule kepe them.

120 The entrance into thy b wordes shew- eth light, and giueth
vnderftanding to the fimple.

121 I opened my mouth & c panted, because I loued thy
commandements.

122 Loke vpo me and be merciful vnto me, as thou vleft to do
vnto thofe that loue thy Name.

123 Direct my ftypes in thy worde, and let none iniquite haue
dominion ouer me.

124 Deliuer me from the oppression of me, and I wil kepe thy
precepts.

125 Skewe the light of thy countenance vpon thy feruant, and
teache me thy ftatures.

126 Mine eyes gufh d out with riuers of water, because they
kepe not thy Law.

TSADDI.

127 Righteous art thou, o Lord, and iufte are thy iudgemints.

128 Thou hast commanded a iuftice by thy teftimonies and
trueth especially.

129 a My zeale hathe euen confumed me, because mine
enemies haue forgotten thy wordes.

130 Thy worde is proued b mofte pute, and thy feruant loueth
it.

131 I am c fmaie and despised. yet do I not forget thy precepts.

132 Thy righteous es an euerlafting ri- ghteousnes, and thy
Law a trueth.

133 Trouble and anguiffe are come vp- on me: yet are thy
commandements my delite.

134 The righteousnes of thy teftimonies is euerlafting: grante
me vnderftanding, & I fhall d liue.

KOPH,

135 I haue a cryed with my whole heart: the- are me, o Lord,
& I wil kepe thy ftatures.

136 I called vpon thee: faue me. and I wil Vu.ii.

a Put thy foll between nme enemies from, as if thou were my
pledge.

b He boatheth nor that he is Gods feruate, but harby put- terth
God in minds, that as he made him his by his gra- ces, in he
wolde clicume his fa- uour toward him

c The Prophet theweth y whil the wicked haue bought all
things to confufion, and Gods worde to utter con- tency, then
is it Gods time to helpe & fed remedie

d That is, wharfener dif feneeth fro the purcise of thy worde

a Consuming high & ferret my ferries, is y I am named de
admiration & reutence

b The fimple idiutes, y fob- me the felons to God, haue their
eyes op- med, and their minder illim- nated to foue as they
begin to read Gods worde.

c My zeale toward thy worde was fo great d He sheweth whon
oghe to be the zeale of God's childre, when they fo his worde
con- tremed

a We can not confeite God to be righteous, except we loue
vprightly and truffy, as he hache commu- ded

Pful de, se, per 2.1. b Golde hashe nde to be fi- ned, but thy
worde is pre- fection is foll. c This is the true trial, to prifle
God in admeritio d So that the life of man without the
knowledge of God is death-

a He sheweth that all his af- fection & who- le heart were bent
to God ward for to haue helpe in his dangers.

Dauids grief at the wicked. Psalmes.

The lying tongue 1224

kepe thy testimonies.

147 I preuëted the morning light, & cryed: for I waited on thy
worde.

148 Mine eyes b preuent the night watches to meditate in thy worde.

149 Heare my voice according to thy lo- uing kindenes: ô Lord, quicken me accor- ding to thy i iudgement.

150 They drawe nere, that followe after malice, and are farre from thy Law.

151 Thou art nere, ô Lord: for all thy com- mandements are true.

152 I haue knowen long since d by thy te- stimonies, that thou hast eftablified them for euer.

RESH.

153 Beholde mine afflictio, and deliuer me: for I haue not forgotten thy Law.

154 Pleade my caufe, and deliuer me: quic- ken me according vnto thy a worde.

155 Saluacion is farre from the wicked, be- cause they feke not thy ftatutes.

156 Great are thy tender mercies, ô Lord: quicken me according to thy b iudge- ments.

157 My perfecurours and mine oppreffours are manie: yes do I
not fwarue from thy testimonies.

158 I fawe the transgreffours & was c grie- ued, becaufe they
kept not thy worde.

159 Confider, ô Lord, how I d loue thy pre- cepts: quicken me
according to thy louing kindenes.

160 The e beginning of thy worde is trueh, and all the
iudgements of thy righteous- nes endure for euer.

SCHIN.

161 Princes haue a perfected me without caufe, but mine heart
ftode in awe of thy wordes.

162 I reioyce at thy worde, as one that fin- deth a great fpoile.

163 Ihate falfehode and abhorre it, but thy Lawe do I loue.

164 b Seuen times a daie do I praife thee, becaufe of thy
righteous iudgements.

165 They, c that loue thy Law, fhall haue great profpeetite, and
they fhall haue none hurt.

166 Lord, I haue d truften in thy faluacion, and haue done thy
commandements.

167 My foule hathe kept thy testimonies: for I loue them exceedingly.

168 I haue kept thy precepts and thy testi- monies: e for all my waies are before thee.

TAV.

169 Let my complaint come before thee, ô Lord, and giue me vnderftading, a accor- ding vnto thy worde.

170 Let my fupplicatio come before thee, and deliuer me according to thy pro- mes.

171 My lippes fhall b fpeake praife, when thou hast c taught me thy ftatutes.

172 My tongue fhall intreate of thy worde: for all thy commandements are righ- teous.

173 Let thine hâd helpe me: for I haue cho- fen thy precepts.

174 I haue longed for thy faluacio, ô Lord, and thy Law is my deliue.

175 Let my foule liue, & it fhall praife thee, and thy d iudgements fhall helpe me.

176 I haue e gone aftraye like a loft fhepe: feke thy feruant, for I do not forget thy commandements.

PSAL. CXX.

1 The prayer of David being vowed by the false reporters of
Sauls flatterers. 2 And therefore he lamenteth his long abode
among those infideles. 3 Who were gi- nen to all kinds of
wickedness and contentions.

A long of degrees.

1 Called vnto the Lord in my b trouble, and he heard me.

2 Deliuer my foule, ô Lord, fro lying lip- pes, and from a
deceitful tongue.

3 What doeth thy c deceitful tongue bring vnto thee: or what
doeth it auile thee?

4 It is as the d fharpe arrowes of a mightie man, and as the
coles of juniper.

5 Wo is to me that I remaine in e Me- thech, or dwell in the
tentes of f Kedar.

6 My foule hathe to long dwelt with him that hateth peace.

7 I feke g peace, and when I fpeake thereto, they are bent to
warre.

nothing fo fharpe to perce, nor fo hone to fer on fyre as a
feldarons tongue. e These were people of Arahiz, which came

of Iephitz, Gen 10:3. f That is, of the Ithmanines g He
declareth what he meaneth by Me thech, and Kedarons win,
the Israelites which had degenerate from their godhe fathers
and hated and contended againft the faithful.

PSAL. CXXI.

1 This Psalme reacheth that the faithful oght mely to like for
helpe as God. 2 Who mely deeth mainteine, prefere and
prefber his Church

A long of degrees.

1 I Willife mine eyes c vnto the moun- taines, from whence
mine helpe fhall come.

2 Mine helpe commeth from the Lord, which hathe made the a
heauen and the earth.

3 He wil not fuffer thy fote to flippe: for he that kepeth thee,
wil not b flumber.

4 Beholde, he that kepeth Ifrael, wil nether flumber not flipe.

5 The Lord is thy keper: the Lord is thy fhallowe at thy right
hand.

6 The funne fhall noe c fmite thee by daie, nor the moone by
night.

7 The Lord fhall preferue thee from all euil: he fhall kepe thy foule.

8 The Lord fhall preferue thy d going out, and thy comming in from hence fothe and for euer.

PSAL. CXXII.

1 David reitzeth in the name of the faithful, that God hathe

b The worde fguieth to power for the continually. c All his prai- ce, & deffin is, to profit in f worde of God.

d That is, thy prominent care over me, and wherewith f wile iudge mi- ne enemies g fefig chafed to and fro by mine enemies, and haung no place to reft in.

a That is, of lifting up the ence & rising to flogging

b Albeit the children of God ought to reioyce, when they fuffer for righteousfhes fake, yet it is a great grief to the fifeh to heare evil for wel doing

c He affured him felf that God welde, turne their craft to their owne deftrue- tion

d He theweth that there is

fhamous tongue. e Theft of the Ithmanines g He declareth what he meaneth by the faithful.

e Or, abue the milistines: cura- ting, that there is amify h high
is that welde, wherein he can truth, but only is God

a He accufeth many ingesti- tude, & ca not depfd on Gods
power

b He theweth that Gods pro- midence nor outly was- cheth
ouer his Church in ge- nared, but alio ouer curie- nefber
thereof. c Necher braze nor colde, nor anie forfimo- ditie is
alhe a- ble to defhone Gods Church: alhen for a si- ng they
muie misle it.

d Wharfenter thou doft en- terperfe, fhal have good foe ceffe.

The ioye of the faithful.

Pfalmes. The Church restored 53/2/3/24

hatho accomplished his promises, and placed his Arke in Zion.

1 For the which he giueth thanks. 2 And praseth for the
profferates of the Church.

A song of degrees, or Pfalme of David.

1 A Reioyced, when they said to me, We wil go into the house
of the Lord.

2 Our b fete shal stand in thy gates, o Ierusalem.

3 Ierusalem is buylded as a citie, that is c compact together in it self:

4 Whereunto d the tribes, euen the tribes of the Lord go vp according to the testimonie to Israel, to praise the Name of the Lord.

5 For there are thrones set for iudgement, euen the thrones of the house of e David.

6 Praie for the peace of Ierusalem: let the prosper that loue thee.

7 Peace be within thy f walles, o prosperite within thy palaces.

8 For my g brethren and neighbours fakes I wil wish thee now prosperitie.

9 Because of the House of the Lord our God, I wil procure thy welth.

PSAL. CXXIII.

A praier of the faithful, which were afflicted other in Babylon or under education by the wicked worldlings and contemnners of God.

A song of degrees.

1 Lift vp mine eyes to thee, that dwellest in the heauens.

2 Beholde, as the eyes of a seruants lake vnto the hand of their masters, and as the eyes of a maiden vnto the had of her masters: so our eyes waite vpon the Lord our God vntil he haue mercie vpon vs.

3 Haue mercie vpon vs, o Lord, haue mercie vpon vs: for we haue b suffered to muche contempt.

4 Our foule is filled to ful of the mocking of the welthie, o of the despitfulness of the proude.

PSAL. CXXIII.

The people of God, escaping a great peril, do achieve ledge them fakes to be deliuered not by their own force, but by the power of God. They declare the greatness of the peril. 1 And praise the Name of God.

A song of degrees or Pfalme of David.

1 If the Lord had not a bene on our side, (maie Israel now say)

2 If the Lord had not bene on our side, whemen rose vp against vs,

3 They had then swallowed vs vp b quicke, whe their wrath was kindled against vs.

4 Then the c waters had drowned vs, and the fireame had gone ouer our foule:

5 Then had the swelling waters gone ouer our foule.

6 Praised be the Lord, which hath not giuen vs as a praye vnto their teeth.

7 Our foule is escaped, euen as a birde out of the d snare of the fouless: the snare did not obey furiously eage against the faithful, but crafeely

imaginated to destroy them.

is broken and we are deliuered.

8 Our helpess in the Name of the Lord, which hath made heauen and earth.

PSAL. CXXV.

1 He describeth the assurance of the faithful in their afflictions. 4 And decreeth their welth, 5 And the destruction of the wicked.

A song of degrees.

1 Thei that trust in the Lord, shalbe as mount Zion, which can not be a remoued, but remaineth for euer.

2 As the mountaines are about Ierusalem: so is the Lord about his people from hence forthe and for euer.

3 For the b to of the wicked shal not rest on the lot of the righteous, lest the righteous put forthe their hand vnto wickednes.

4 Do wel, o Lord, vnto those that be good and true in their hearts.

5 But these that tuine aside by their croked waies, them shal the Lord leade with the workers of iniquite: but peace shalle vpon Israel.

PSAL. CXXVI.

1 This pfalme was made after the return of the people from Babylon, and sheweth that the means of their deliuerance was wonderful after the severance yers of captuatie foresoken by Jerome chap 21, 12 & 29, 10.

A song of degrees or Pfalme of David.

1 When the Lord brought against the captuatie of Zion, we were like them that a dreame.

2 Then was our mouth b filled with laughter, and our tongue with ioye: then said thei among the c heathé, The Lord hath done great things for them.

3 The Lord hath done great things for vs, whereof we reioyce.

4 O Lord, bring against our captuatie, as the d riers in the South.

5 Thei that sowe in teares, shal reape in ioye.

6 Thei went weping and caried a precious fede: but thei shal returne with ioye and bring their sheaues.

ly thankful d It is no more impossible to God people, then to cause the rulers to runne in the wilderness and a That is, fede which was fearful & derrumming, that thei Gods prunes to returne, had their desire

a Thooch the worlde be sub sect to munc-rions, yet the people of God shal stand sure & be defended by Gods pro-menence.

b Thooch God suffer b to be under y crof-se, lest thei shalde unhea-ce wickedion, yet this crof-se shal not fo rest vpon the, that is foulde drine tld fro hope.

c He decreeth God to purge his Church from hypocri-res & fische as haue no scale of the truth.

a Their deline race was adje thing incredible, and therefore toke a was all earn- se of ingratitude.

b He sheweth how y godlie ought to reioyce, when God gathereth his Church, or de- liuereth it

c If the inside- let confesse Gods wonder- ful worke, the
faithful c re- ner shewe che schies sufficie to deliuer his
hatren places, which trusted in

PSAL. CXXVII.

1 He sheweth that the whole estate of the worlde, bethe
demefical and political standeth by Gods mere prouidence and
blessing. 1 And that to haue children wel nureted u an especial
grace and gift of God.

A song of degrees or Pfalme of Salomón.

1 Except the Lord a buyld the house, the labour in vaine that
buyld it: except the Lord kepe the b citie, the ke- per watcheth
in vaine.

2 It is in vaine for c you to rise early, o to lye downe late, o eat
y bread d of forow-but he wil surely giue e rest to his beloued.

3 Beholde, children are the inheritance of the Lord, and the
frute of the wombe his

Vu iii.

a That is, go- nerne & dispo- se all things pertaining to y
familie

b The publike class of y ch- mone with

c Which wat- che, & warde, & are also un- giftless, & in less
of y erne d Ether that, & as govern by

hard labour, or

eaten with grief of monde e Not exempting them from labour,
but ma- king their labours comfortable, and as it were a rest.

a He reioyceeth y God had op- ponated a pla- ne, where y Ar-
ke shalde fill remains

b Which were woons to wan- der to and fro, as the kirke re-
mended

c By y artif- eal inying & bematie of the house, he men oeth y
chord, & loue y was between the citizens.

d All the tru- bes according to Gods emur- nate shal co- me
and praye there

e In whose house God pla- ned y throne of mitter, and made it
a figu- ze of Christ kingdome

f The favour of God gips tine buthe within and without

g Not only for mine owne sake, but for all y faithful

a He compa- rech y condi- cron of y god- lie to seruants that
are deli- tute of all hel- pe, affirig that whf all other helper
false, God is euer as hand and like him self

b He declereth that wherof y faithful are full, y they can no more endure the oppressions, and scorninges of y wicked, there is always helpe about, if y hungrie desires they call for it

a He sheweth that God was made to helpe according to neede, & that there was no other way to be fared, but by his owne means. b So unable were we to refit

c He vouchsafeth moste propre similitudes to expresse the great danger y Church was in, & out of y God mercifully delivered them.

d For the wicked imagined to deli

*The enemies of the Church. Psalmes.
Dauids humilitie.*

rewarded.

That is, intended & firth & verrous his God: for these are signet of God's blessings, & not & other. Such children shall be able to stop these adventures mothers, who thus godlie life is maliciously accused before judges.

4 As are the arrowes in the hand of the strong man: so are the children of youth.

5 Blessed is the man, that hathe his quiver full of them; for they shall not be ashamed, when they speake with their enemies in

the gate.

PSAL. CXXVIII.

He sheweth that blessedness appertemeth not to all
unnecessarily, but to them only that soares the Lord, and
walking in his wayes.

A song of degrees.

B Lessed is euerie one that feareth the Lord and walketh in his
wayes.

When thou eateft the labours of thine hands, thou shalt be
blessed, and it shalbe wel with thee.

Thy wife shalbe as the fruteful vine on the sides of thine
house, and thy children like the olive plants round about thy
table.

4 Lo, surely thus shal the man be blessed, that feareth the
Lord.

5 The Lord out of Zion shal blesse thee and thou shalt fe the
welth of Ierufalem all the dayes of thy life.

6 Yea, thou shalt fe thy childrens children, and peace vpon
Ifraél.

A forft cefe God blessed his Church publickly, this pri- marth
If it left my eft nothing.

PSAL. CXXIX.

2 He admonifheth the Church to reveyce though it be affli- ted.

4 For by the righteous Lord it fhall be del- nered, 6 And the
enemies for all their glorious fhawe, fhall fuddenly be
destroyed.

A song of degrees.

They have often times afflicted me fro my youth (may Ifraél
now fay) They have often times afflicted me from my youth:
but they colde not preuaille a- gainft me.

The plowers plowed vpon my backe, and made long forrowes.

4 But the righteous Lord hathe cut the cordes of the wicked.

5 They that hate Zion, fhall be all afhamed and turned
backward.

6 They fhall be as I graffe on the houle top- pet, & withereth
afore it cometh for the.

7 Whereof the mower filleth not his hand, nether the glamor
his lap:

8 "Nether they, which go by, say, The blef ling of the Lord be
vpon you, or, We bleffe you in the Name of the Lord.

PSAL. CXXX.

The people of God from their bottomles miſcries do crye unto
God, and are heard. They confeſſe their fin- nes and ſize unto
God's mercie.

A ſong of degrees.

Or of the depe places have I called unto thee, & Lord.

Lord, he are my voyce: let thine cares at-

tend to the voice of my praiers.

If thou, & Lord, frankly markeſt iniqui- ties, & Lord, who ſhal
ſtand?

4 But mercie is with thee, that thou maielt be feared.

5 I have waited on the Lord: my foule ha- the waited, and I
have truſted in his wor- de.

6 My foule waiteth on the Lord more then the morning watche
watcheth for the mor- ning.

7 Let Ifraél waite on the Lord: for with the Lord is mercie, and
with him is great re- demption.

8 And he ſhal redeme Ifraél from all his iniquities.

PSAL. CXXXI.

1 Daud charged with ambrown and grudie defire to regue,
preteſteth his humilitie & modeltie before God, and reacheth
all men, whou ſhes ſholde do.

A ſong of degrees or Ifaime of Daud.

2 Ord, mine heart is not hawtie, nether are mine cries loftie,
nether have I walked in great matters and hid from me.

3 Surely I have behaued my ſelf, like one wained fro his
mother, and kept ſilence: I am in my ſelf as one that is wained.

4 Let Ifraél waite on the Lord from hence for the and for euer.

PSAL. CXXXII.

The faithful, grounding on Gods promes made unto Dauid,
deſire that he wode afoabliſh the fanſe, boſhe as touching his
poſteritie and the boulding of the Temple, to praiſe there as was
foreſſhken, Deut 22.1.

A ſong of degrees.

1 Ord, remembr: Daud with all his affli- ction.

2 Who fware vnto the Lord, & vowed vn to the mightie God of
Iaa&ob, faying,

3 I will not enter into the tabernacle of mine houfe, nor come
vpon my palet or bed,

4 Nor fuffer mine eyes to flepe, nor mine eye lids to flumber,

5 Vntil I finde out a place for the Lord, an habitation for the
mightie God of Iaa, &ob.

6 Lo, we heard of it in Ephrathah, & fou- de it in the fields of
the foref.

7 We wil entre into his Tabernacles, and worship before his
fotefle.

8 Arfe, & Lord, to come into thy reft, thou, and the Arke of thy
ftrength.

9 Let thy Prifets be clothed with right- reoufnes, and let thy
Saintes reioyce.

10 For thy feruans Dauids fake refufe not the face of thine
Amonted.

11 The Lord hathe fworne intrueth vnto Dauid, and he wil not
fhrinke from it,

b He declareth I we can not be inft before God, but by
forgustment of fimult.

c Becuefe of nature I art mercift his ther- fore the faith- ful renience thee.

d He fheweth to whome the mercie of God doeth apper- tement Ifraél, that is to the Church, & not to the repro- bate.

e He ftrereth for the his gre- ch humilitie, as an example to all rulers and governors.

b Which poffe the medium & limites of his vocation.

c He was vol- de of ambush & wicked defi- set.

a That is, with how great dif- linities he ex- me to the kig- dome, & is how great zeale &

care he went about to build thy Temple.

b Becuefe the chief charge of the King was to fur for the God's glorie, he fheweth, I he colde take no reft, nether wolde go about ante worldfe thing, were it neuer fo were fart, before he had executed his office.

e That is, the Arke, I was a fign of Gods prefonce.

d The chomne house was that I Arke fholde remorse in Ephrathah; it is, in high-lehem a plethfful pla- ce but afire we perceived I I wodest pla- ce it in ferufh lem, whieft

was barren on a foref & chp-afed about only with hiller. In feruffdom, becuefe that afterward his Arke fholde remorse to

none other place. f Let the effect of thy grace be the spuefte & in the people. g As thou firft madeft proufe to Dauid, fo continue it to his pofteritie, that whaftomer that fhall affe for their people, it must be greated.

a The Church now afflicted oph to rend- ber, how her condilith hathe over bene lick feom the be- gloung: to be maiefted moft greunft by I wicked: yet in time it hath ever bene de- fmered. b Becuefe God in righteous, he can not but plague his ad- verfaries, and deliver his, as when out of I phowe. c The enemies I life the fi- nes moft high, and as it were, upphefe were to I fenfe, are cōfamed with the heart of Gods wrath, becuefe they are not gronn- ded in godfe humilitie. d That is, I wie- led fhall perth and none fhall paffe for the. a Ifeft in great diferefe and fortune.

Brotherlie loue.

Plaimes. Idoles and their makers

b Because this can not be ac- complished but in Christ, is fol- loweth that g genes was (in ritual Meaning, for his own sake, & not for the plentifulness of the place: for he promised to bless it, de- claring before, g it was barred & That is, with my protection, whereby they shall be safe. Thought his force for a ta- me found to be broken, yet he promised to refuse it.

a Because the greatest parte were against David, though some favoured him, yet when I was establish- ed King, at light they

say and all cog- ther like bee thren: & there fore he shew- eth
by these fi- militudes the commodities of brotherlie loue Christ
the bread plentiful connec-

saying, Of the frute of thy bodie wil I set vpon thy throne.

11 If thy sonnes kepe my couenant, and my testimonies, that I
shal reache them, their sonnes also shal sit vpon thy throne for
b euer.

13 For the Lord hathe chose Zion, & loued to dwell in it,
saying,

14 This is my rest for euer: here wil I dwell, for I haue a: delite
therein.

15 I wil surely bleffe her vitalles, & wil fa- tisse her poore
with bread,

16 And wil clothe her Priests with a salua- cion, and her
Saintes shal showte for ioye.

17 There wil I make the b home of Daud to budise I haue
ordeined a light for mi- ne Anointed.

18 His enemies wil I clothe with shame, but on him his crowne
shal flourish.

P S A L. C X X X I I I.

1 This psalme contineth the commendation of brother- lie
amiste among the servants of God

A song of degrees or Psalm of Daud.

2 B Eholde, how good and how comelie a thig it is, brethren to
dwell euen to- gether.

3 His like to the precious b ointment vpon the head, that
runneth downe vpon the beard, euen vnto Aarons beard, which
wér downe on the border of his garments:

4 And as the dewe of c Hermon, which fal- leth vpon the
moutaunes of Zion: for the- re the Lord appointed the blessing
& life for euer.

5 The vænto me was a figure of the graces, which come frô
vno his Church e by Hermon & Zion he meaneth the abous
Ierusalem d Where there is fische concerne

P S A L. C X X X I I I I

1 He exhorteth the Levites, watching in the Temple, to praise
the Lord.

A song of degrees.

a Ye y seele 1 vates & chiefly appointed to of is office b For
their charge was not 2 only to expe y Temple, but to praise

there 3 & to give God chances

c And therefore hashe all power, bless thee with his Yacherlie
loue declared to Zion Thus the Levites vfed to praise the Lord,
and bless the people

P S A L. C X X X V.

1 He exhorteth all the faithful, of what estate so euer thes be,
to praise God for his marvelous workes, 12 And Specially for
his graces reward his people, whereon he hathe declared his
masterlie, 13 To the confusion of all idolaters and their idoles.

Praise ye the Lord.

a Ye Levites y are in his San- ctuarie b Meaning the groups for
the people and Le- nues had their courtes, which were places
of the Temple fa- parete.

1 Praise the Name of the Lord: ye ser- uants of the Lord, praise
him.

2 Ye y stand in the e House of the Lord, & in the b courtes of
the House of our God, 3 Praise ye y Lord: for the Lord is
good: fing praises vnto his Name: for it is a co-

melie thing.

4 For the Lord hathe c chosen Iaskóh to him selfe, and Israel
for his chief trea- sure.

5 For I knowe that the Lord is great, and that our Lord is aboue
all gods.

6 Whatsoever pleased the Lord, that did he in heauen and in
earth, in the sea, & in all the depths.

7 He bringeth vp the cloudes from the ends of the earth, and
maketh the light- nings with the raine: he draweth fo the the
winde out of his treasures.

8 *He fmote the first borne of Egypt bo- the of man and beast.

9 He hathe fent tokens and wonders into the middes of thee, &
Egypt, vpon Pha- raóh, and vpon all his seruants.

10 *He fmote manie nacions, & slewe migh tie Kings:

11 A, Sihón King of the Amorites, and Og King of Bashan,
and all the kingdomes of Canáan:

12 And e gaue their land for an inheritan- ce, euen an
inheritance vnto Israel his pro- ple.

13 Thy Name & Lord, endureth for euer: & Lord, thy
remembrance is from generati- on to gen ration.

14 For the Lord wil f iudge his people, and be pacified towards
his seruants.

15 The s idoles of the heathen are siluer & golde, euen the worke of mens hands.

16 Thei haue a mouth, & speake not: thei haue eyes and fenot.

17 Thei haue eares and heare not, nether is there anie be eath in their mouth.

18 Thei that make them, are like vnto them: so are all that crust in them.

19 Praise the Lord, ye house of Israel: prai- se the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Leuf: ye that feate the Lord, praise the Lord.

21 Praised be the Lord out of Zion, which dwellet in Ierusalem. Praise ye the Lord.

P S A L. C X X X V I.

1 A moffe earnest exhortation to give thanks vnto God for the creation and governance of all things which sh- deeth in confusing that he giveth us all of his mere libe- ralise.

2 Praise ye y Lord, because he is good: for his mercie endureth for euer.

3 Praise ye the God of gods: for his mercie endureth for euer.

4 Praise ye the Lord of lords: for his mer- cie endureth for euer.

5 Which onelie dorth great wonders: for his mercie endureth for euer:

6 Which by his wisdom made the heaues: for his mercie endureth for euer:

6 Which hath etched out the earth Vu.iiii.

c That is, hath frelyloud the posterisse of Abraham.

d He byoush Gods power & his wil, to the serent that we shulde not fe- parat them & hereby he wil leth Godspen- ple to deposit on his power, & he dethrough by examples. Ier.10.12. and 12.19.

Rom 21.2. & 24.18.

e He sheweth what fture the godlie cheesne of Gods pow- er, whereby they se how he dethrough his enem: & de- lincteth his people.

f That is, go- uerne & defen- de his people. g By shawng what punish- ment God ap- pormeth for y heathen idols ters, he war- meth his peo- ple to beware the like offen- ce, feing y ido- les haue nether power our life, & y their deli nerance cause not by idoles. but by y migh ne power of God read psal tus ver64.

a By this ro- petition he sheweth the y leath of Gods brothers
hide vs to thanks. godly but chief ly his mercie, & is principal
ly declared towards his Church.

The Church deluuered.

Pfalmes. The Church in captivity 1224

This was a common kind of thalking. The whole people vied,
which that had received and benefit of God, as a 7,6 & 20,11;
meaning God was not only merited to their fathers, but also
com- mand fameo their poten- ter Gods merci- ful providence
toward me ap- pears in all his creations, but chiefly in that that
he delivered his Church from the abalone of their enemies in
doing such a work as was never done be- fore, nor that one
other col- de do Where for f space of force yers he thew- ed
infinite and more strange wooden Declaring therby that no
power nor au- terize was fo dere vno him, as the love of his
Church.

vpon the waters: for his b mercie endureth for euer:

Which made great lights: for his mercie endureth for euer:

As the sunne to rule the daie: for his mer- cie endureth for
euer:

The moone and the starres to gouerne the night: for his mercie
endureth for euer:

Which smote Egypte with their fit st bor ne: (for his mercie endureth for euer)

And broght out Israel from among them (for his mercie endureth for euer)

With a mightie hand and d stretched out arme: for his mercie endureth for e- uer:

Which diuided the red Sea in two par- tes: for his mercie endureth for euer:

And made Israel to passe through the middles of it: for his mercie endureth for euer:

And ouerthewe Pharaoh and his hoste in the red Sea: for his mercie endureth for euer:

Which led his people through the e wil- dernes: for his mercie endureth for euer:

Which smote great Kings: for his mer- cie endureth for euer:

And slewe (mightie Kings: for his mercie endureth for euer:

As Sibon King of the Amorites: for his mercie endureth for euer:

And Og the King of Bashan: for his mer- cie endureth for euer:

And gaue their land for an heritage: for his mercie endureth for euer:

Euen an heritage vnto Israel his seruant: for his mercie endureth for euer:

Which remembered vs in our s base esta- re: for his mercie endureth for euer:

And hathe rescued vs from our oppres- sours: for his mercie endureth for euer:

Which giueh foode to all h flesh: for his mercie endureth for euer.

Prase ye the God of heauen: for his mercie endureth for euer.

P SAL. CXXXVII.

The people of God in their banishness sing Gods true religion decaie, lined to great anguish and service of heart: the which grief the Chaldeans did so little pite. That this rather increased the same daisly with tain- ter approaches and blasphemess against God. Where- fore the Israelites desire God, first to punish the Edom- tes, who provoked the Babylonans against them, And moved by the Spirit of God, prophecie the destruction of Babylon, where this were handled so tyrannously.

By the riuers of Babel we a fate, and there we wept, when we remembered Zion.

We hanged our harpes vpo the willowes in the middles b thereof.

Then thei that led vs captiues, required of vs songs and mirth, when we had han-

The Babylonans Spake thus in mocking vs, as though the smote Egypte that we hoped no more in God.

ged vp our harpes, saying, Sing vs one of the songs of Zion.

How shal we sing, said we, a song of the Lord in a strange land:

If I forget thee, o Ierusalem, let my right hand forget to play.

If I do not remember thee, let my ton- gue cleauce to the rose of my mouth: yea, if I preferre not Ierusalem to my chief love.

Remember the children of f Edom, o Lord, in the s daie of Ierusalem, which said, Rase it, raise it to the fundacion thereof.

O daughter of Babel, worthie to be de- stroied, blessed shal he be y rewardeth thee, as thou hast serued vs.

Blessed shal he be that taketh & dasheth thy children against the stones.

despised with y Babylonias against their brethren & knuffake
dideth with Ierusalem. He alluded to times prophecie chap
promising good success to Cyrus and Darius, a home ambition
against Babylon: but God vied them as his rivals to punish his

P SAL. CXXXVII.

David with great courage praiseeth the goodness of God
toward him, the which is so great. That it is known to serene
princes, who shal praise the Lord together with him. And he is
assured to have like comfort of God in the time following, as
he hath had heretofore.

A Psalme of David.

I Wil praise thee with my whole heart: I am before the gods
wil I praise thee.

I wil worship toward thine holies Temple and praise thy Name,
because of thy loving kindness and for thy trite: for thou hast
magnified thy Name above all things by thy words.

When I called, then thou heardest me, or has increased
strength in my soul.

All the Kings of the earth shal praise thee, o Lord: for they
have heard the wor- des of thy mouth.

And the shal sing of the waies of the Lord, because the glorie
of the Lord is great.

For the Lord is high: yet he beholdeth the lowely, but the
proude be knoweth a faint of.

Thogh I walk in the middles of trouble, yet wil: thou reuine
me: thou wilt stretch for the thine hand vpon the wrath of mine
enemies, and thy right hand shal faue me.

The Lord wil perform his worke toward me: Lord, thy mercie
endureth for euer: forsake not the works of thine hands.

P SAL. CXXXIX.

David to cleanse his heart from all hypocrisy sheweth that
there is nothing so bad, which God seeth not, which he
confermets by the creation of man. After delivering his age
and fears of God, he pretesteeth to be enemies to all them that
ensemne God.

To him that excelled. A Psalme of David.

Albert the faithful are confined with their particu- lar griefs,
yet the clement to rowe of the Church is mo- ste grievous vans
them, & are in he as this can not but remember and lament The
decate of Gods religion their counsel was so gra- vous, that no
love colde me ke them glad, except it were rebored. According
to Rzekiel 21: 12. Jeremiah 4p. 7 verf prophe- cied: Abelian

verf to shew- eth that the Edomites, a name of Esau, g Who
thou is, & so verf moved to fight the enemies.

Even in the presence of an grist & of the, have amor- tie
among us. Bothe & I ple & cor- romal service at Christ's
coming were aboli- fied: So that now God wil be worshiped
only to Spirit and trite Thou hast strengthened me against mu-
ne outward & toward ene- mies. All your shal confess thou
hast won distally dis- wed me, & per- formed thy g- mes
Distance of place can not hinder God in shewe mercie to his,
and to sugē the wie- led, though the thinks he is farce of Thogh
mine enemies rage never so much, yet the Lord, & hasle begun
his worke in me, wil clement his grace to

*Nothing secret to God. Psalmes. Prayers
against the wicked*

He chesseft for her our adult, thogles or ante parte of our life
can be hid to God, thog he some to be farce of. So that thei are
evidently know to thee Thou know- eth my meanig before I
spea- he Thou so gut deft me with thine hand, I can turn no
wars, but whe re thou ap- pointed me e from thy power and
knowledge! Thy power doeth to fast holde me, that I can
escape by no means from thee Thogh dar- kenes be an
moderance to many fights, yet is foreth thie- ne eyes as wel as
the light Thou hast made me to all partes & ther- fore anft ne-
des know me Considering thy wonder- ful worke in forming

me, I can not but praise thee & hear thy mightre pow- er That
is, I n y mothers wither he copareth to the award partes of the
earth I bring that I didn't know me before I was composed of
other flesh or bone, much more now must I know me when I
hast factioned me. How oght we to eltoone I execelt dect
ration of thy wifdoms in I creaeth of mis I continually se newe
occa- sion to medita se in thy wif- doms and to praise thee He
tencheth to boldely to contemne all the hatred of the wicked &
friendship of I worlde, who thei wol- de let us to fer ne God
fynce. rely p Or ante left to finneyet that is, I, con- tions thy
favour towards me to the end.

1 O Lord, thou hast tried me and knowe me.

2 Thou knowest my a sitting & my rising: thou vnderstandest
my thought a farceof.

3 Thou b compaffect my paths, and my lying downe, and art
accustomed to all my wates.

4 For there is not a worde in my tongue, but lo, thou knowest
it wholly, o Lord.

5 Thou holdest me strait behind and before, and laedt thine b
hand vpon me.

6 Thy knowledge is to wonderful for me: it is so high that I
can not attome vnto it.

7 Whether shal I go from thy a Spirit or whether shal I flee
from thy presence

8 If I ascend into heauen, thou art there: if I lie downe in hel,
thou art there.

9 Let me take the wings of the morning, & dwell in the
vremontl partes of the sea

10 Yet thether shal thine f hand lead me, & thy right hand
holde me.

11 If I fate, Yet the darkenes shal hide me, euen the night
shalbe g light about me.

12 Yea, the darkenes hideth not from thee: but the night
shineth as the dare: g darkness and light are bothe alike.

13 For thou hast b possessed my reines: g hast couerd me in
my mothers wombe.

14 I wil praise thee, for I am fearfully & wonderously made:
marvelous are thy workes, and my soule knoweth it wel.

15 My bones are not hid from thee, thogh I was made in a
secret place, & factioned b beneth in the earth.

16 Thine eyes did se me, when I was without forme: for in thy
boke were all things writen, which in continuance were
factioned, when there was none of them before.

17 How m dere therefore are thy thoghts vnto me, o Godlhow
great is g summe of the!

18 If I shulde counte them, thei are mo then the fand: whe I
wake, I am stil with thee.

19 Oh that thou woldeest slay, o God, g wicked and bloodie
men, to whome I fate, Depart ye from me:

20 Which speake wickedly of thee, & brig thine enemies are
lifted vp in vaine.

21 Do not I o hate them, o Lord, that hate thee and do not I
earnestly contend with those that rise vp against thee?

22 I hate them with an vnfained hatred, as they were mine
vttre enemies.

23 Trye me, o God, and knowe mine heart: proue me and
knowe my thoghts,

24 And consider if there be ante p wale of wickednes in me,
and lead me in the a wale for euer.

25 Thou, conteme thy favour towards me to the end.

PSAL. CXL.

1 David complameth of the crueltie, filshade & injuries of his
enemies. 2 Against the which he preach vnto the Lord and
affureth him self of his helpe and succour.

2 Wherefore he preacheth the last to praise the Lord, & to
affure them selues of his custom.

3 Toom that excelleth. A psalme of David.

4 Eliuer me, o Lord, from the euil man: preserue me from the a
cruel man:

5 Which imagine euil things in their b heart, & make waire
continually.

6 Thei haue sharpened their tongues like a serpent: addos
poyson is vnder their lippes. Selah.

7 Kype a me, o Lord, from the hands of the wicked: preserue
me from the cruel man, which purposeth to cause my steppes
to slide.

8 The proude haue laid a snare for me & spied a net with
cordes in my pathwase, & set giennes for me. Selah.

9 Therefore I slid vnto the Lord, Thou art my God: heare, o
Lord, the voice of my praiets.

10 O Lord God the strength of my saluation, thou hast
couered mine head in the daie of battel.

11 Let not g wicked haue his desire, o Lord: f performe not his
wicked thoght, lest thct be proude. Selah.

12 As for g the chief of them, that compaffe me about, let the mischief of their own: lippes come vpon them.

13 Let coles fall vpon them: let b him cast them into the fyre, & into the depe pittes, that thei rise not.

14 For g backbiters shal not be established vpon the earth: euil shal hunt the cruel man to destruction.

15 I knowe that the Lord wil auenge the afflicted, & iudge the poote.

16 Surely the righteous shal praise thy Name, & the just shal b dwell in thy presence.

PSAL. CXLI.

17 David being grievously persecuted Under Sail, only fleeth vnto God to haue succour. Defering him to brodie his afflictions, is at he maue patiently abide till God take vengeance of his enemies.

¶ A Psalme of David.

18 O Lord, I a call vp o thee: haste thee vnto me: heare my voye, when I cry: vnto thee.

19 Let my praiser be directed in thy fight as incense, & the b lifting vp of mine hands as an euening sacrifice.

20 Set a watche, o Lord, before my mouth, & kepe the c dore
of my lippes.

21 Incline not mine heart to euil, that I shulde commit wicked
workes with men that worke iniquitie: and let me not eat of
their d delicates.

22 Let the righteous smite me: for that is a benefite: & let e
him reprove me, & it shalde a precious oyle, that shal not
breake mine head: for within a while I shal euen f praie in their
miseries.

23 When their iudges shalde cast downe in I shal se the wicked
so sharply handled, that I shal for pitie

a Which persecute me of malice & with-vut cause

b That is, by their false chullations and lies: this bible f hatred
of the wicked against me

c He sheweth what wryoms g wicked vs, when power & force
falls thd, a He deshereth what is g remedie of the godlie, when
that are opperf sed by the worldelings cite calfeth to God with
li-mile forth, being afford of his meretors, because he had
before time g-wn, that God helped him e-ner to his dan-gers

f For it is in Gods hand to courthrove g counsels & en-
terprises of g wicked

g It semeth g be althoeth to Sail.

h To wit, God: for David saw g this were re-prober & that
there was no hope of repentance in them i Gods plagued shal
light vp o him in fuche fort, g he shal not escape

i That is, shal he defended & preferred by thy Father: in
proudencc & case

PSL.CXLI. 2 He sheweth g there is none other refuge in g
necessities, but only to flee vnto God for comfort of shule

b He meaneth his earned a ca le & usher, & he vied in prar er:
alluding to the sacrifices, which were by Gods com-midement
of fred in g olet Law

c He deshereth God to kepe his thoughts & waire either from
thinking or executing vengeance d Let not their prosperous al-
late me to be wicked as shal are

e He colde a-hide all corre-tions, that ca-me of a having heart

f By presence praie for them. Xx.1.

None is iust before God. Psalmes.

The daies of man.

The people, which hollowed their wicked rulers in perceiving
a Prophet, shall repent & curse to God, when they so their
wicked rulers punished & liars appeareth & towed was
miraculously detained out of manne death as 2 Cor 1:9 I into
Gods nettes, whereby he catcheth & wicked I their owne
milder & to that none of the escape.

stonie places, thei shal a heart my woides, for thei are fwete.

Out bones lie scattered at the b graues mouth, as he that
heweth wood or diggeth in the earth.

But mine eyes labe vnto thee, & Lord God: in thee is my trust:
leaue not my soule destitute.

Kepe me from the snare, which thei haue laied for me, and
from the grennes of the workers of iniquitie.

Let the wicked fall into his nettes b together, whiles I escape.

PSAL. CXLII.

The Prophet nother assumed with snare, nor cared a waste
with angre, nor forced by desperation, while his Sahl, but with
a queer monde directed his earnest prayer to God, who did
preserve him.

¶ A Psalme of David, tongue instruction, & a prayer, when he
was in the cause.

I Cryed vnto the Lord with my voyce: with my voyce I a
praise vnto & Lord. I powred out my meditation before him, &
declared mine afflictio in his presence.

Thogh my spirit "was in perplexitie in me, yet thou knewest
my path: in & waie, wherein I walked, haue thei pruely laied a
snare for me.

I loked vpon my right hand, & behelde, but there was none
that wolde knowe met all refuge failed me, & none c cared for
my soule.

Then cryed I vnto thee, & Lord, & said, Thou art mine b hope,
& my porcion in & land of the liuing.

Hearken vnto my crye, for I am brought verie lowe: deliuer me
from my persecuters, for thei are to strong for me.

Bring my soule out of c priso, that I maie praise thy Name:
then shal the righteous d come about me, when thou art
beneficial vnto me.

PSAL. CXLIII.

An earnest prayer for remission of stones, acknowledging that
the enemies did thus cruelly persecute him by God: iust
iudgement. 1 He desireth to be restored to grace, 10 To be
governed by his belie Spirit, that he made spende the remnant
of his life in the true seare & serusee of God.

¶ *A Psalme of David.*

Hare my praise, & Lord, & hearken vnto my supplication:
answer me in thy a trueth & in thy b righteousness.

(And entre not into iudgement with thy seruancio in thy c
sight shal none that liueth, be iustified)

For the enemie hathe persecuted my soule: he hathe sinuen my
life downe to the earth: he hathe laied me in the darkenes, as
thei that haue bene dead d long ago:

And my spirit was in perplexitie in me, & prince heart within
me was amazed.

In Gods sight, il men are sinues d He acknowledgeth that God
is the onelie & true phliction to heale him: & that he so able to
raise him to life, thogh he were dead long ago, & turned to
afface e So that unely by fessh, & by the grace of Gods Spirit
he was vpholden.

5 Yet do I remember the time fpaft: I meditate in all thy worket
yea, I do meditate in the workes of thine hands.

6 I stretche for the mine hands vnto thee: my soule desireth
after thee, as the thirstle land. Selah.

7 Heare me spedely, & Lord, for my spirit fealeth: hide not thy
face from me, els I shalbe like vnto them that go downe into
the pit.

8 Let me heare thy louing kindenes in the morning, for in thee
is my trust: b shewe me the waie, that I shulde walke in, for I
lift vp my soule vnto thee.

9 Deliuer me, & Lord, from mine enemies: for I hid me with
thee.

10 Teache me to b do thy wil, for thou art my God: let thy
good Spirit lead me vnto the land of b righteousness.

11 Quicken me, & Lord, for thy Names sake, & for thy
righteousness bring my soule out of trouble.

12 And for thy mercie oflay mine enemies, and desti oue all
them that oppresle my soule: for I am thy a seruant.

PSAL. CXLIII.

He praiseeth the Lord with great affection and humility for his
kingdoms restored, and for his victories obtained, 1
Demanding helpe and the destruction of the wicked, 2
Promising to acknowledge the same with songs of praise, 13
And declareth whereon the felicitse of anæ people consisteth

¶ A Psalme of David.

B Leffed be the Lord my strength, & a teacheth mine hands to
fight, & my fingers to barrel.

He is my goodnes & my fortres, my tower & "my deliuerer,
my shield, and in him I truſt, which ſubdueth my b people
vnder me.

Lord, what is man that thou c regardeſt him! or the ſonne of
man that thou thinkeſt vpon him!

Man is like to vanitie: his daies are like a ſhadowe, that
vanifheth.

d Shewe thine heauens, & Lord, and come downe: touche the
mountaines & thei ſhal ſmoke.

e Caſt forth the lightning and ſcatter them: ſhote out thine
arrowes, and confume them.

7 Send thine hand from aboue: deliuer me, and take me out of
the great f waters, and from the hand of ſtrangers,

8 Whoſe mouth talkeeth vanitie, and their right hand is a right
hand a of falſehode.

9 I wil ſing a b newe ſong vnto thee, & God, & ſing vnto thee
vpon a viole, & an instrument of ten ſtrings.

10 It is he that giueeth deliuerance vnto her of ſpeaced the
ſheweth that diſſhe letters in the worlde Gods power, which he
apprehended by laute f That is, deliuer me from, & tumultes of
them that ſholde be my people, but are corrued in their
indigence & enterpriſe, as thogh thei foure ſtrangers. g For

though thei shalte hands, yet she: kepe not promes h That is, a
rare & excellent song, as thy grace benefited defeme.

f To wit, thy great benefited of ofide, & the manneside
examples of thy former to ward thine

g That is, spedy & in due season

h Let thine be the Spirit com fel me how to come for the of
these great ones & troubles I hid my self vnder the shadow of
thy alge, & I might be defided by thy power

k He obleseth that loathe the knowledge & obedience of Gods
wil com oath by & spire of God, who inacteth vs by his
worde, gl oath vnderstiding by his spire, & scameeth our
hearts by his grace to obey him.

I That is, oftly & aright for so lone as we decilece from Gods
wil, we fall into error in Which shal be a signe of thy fuchicfite
kindenes toward me

oft: signing my selfe wholly vnto thee, and crusting in thy
promotion.

PSal CXLIII a Who of a poem shephard hath made me a
valant wartour and mightie conquerour

"like my deliuerer vs to me for the Prayho can not satisfy him
&c with any woder.

b He oblfefeth that neither by his own non-ritre, power nor politic beikligdome was quiet, but by the fecret grace of God

c To give vnto God inft praise is to confecce our, folues to be vnuorfitive of fo excellling benefites, & & he beltoweth them vpon vs of his fer mer use.

d He defireth God to conquer his grace & to fend helpe for the pro-fet necessities, e By fhofe ma

The end of Gods works. Psalmes. Gods prouidence. 2066

I Tho'gh wic- ked Kings be called Gods fer wars, as Gyrus, His 46, Soraf- moths as bev- seth the to ex- ceuse his ind- grauntes yet David because of Gods, gours, and they, that rule godly, are apprty to cal- led, because they ferus out their own af- factions, but see for the Gods glorie. He defteth God to coun- me his benef- tes toward his people, coun- ting the pro- ceans of the drea and their good educatio among 1 chie- seth of Gods benefites

1 That the eerie corners of our house may be full of more for the great abundance of the blessings. He attributes not only the great commodities, but even the least also to Gods favour. And if God gave out to all his cultures all these blessings, yet he reemphaseth them with better things

PSAL. CXLV.

That Psalms was composed, when the kingdoms of David finished. 1 Wherein he defteth the wonderful providence of God, as well in governing man, as in preserving all the rest of his creatures. 17 He praiseeth God for his justice & mercy. 18 But specially for his loving kindness toward those that call upon him, that feare him, and I use him. 21 For the which he pre-miseth to praise him for euer.

¶ A Psalme of David of praise.

2 He sheweth what factifiers are pleasant & acceptable vnto God: even praise & this beginning, and being that God shall chemoeth his benefites towards vs, we ought never to be warin in praising him for the same bblethy he declared & all power is sub- left vnto God, & of no world- lie promotion ought to obser- re Gods glorie. 3 I was some as the end of many creations & of his pre- feruatii I thus life is to prai- se God, there- fore he requi- eth, & not o- nely we our falues do this, but cause all other to do the same. 4 Of thy teres ble mi proofs against the wicked End. 3c.

e He defteth after what force God sheweth him self to all his creatures, though our sinners have provoked his vengeance against all his wit, merciful not only in pardoning the sinners of his elect, but in doing good men to ever, to be in the sinners of his elect, and for his free comfort of the same. The praise of

the elect, and the greatness of the sinners, which is the
greatness of the sinners, which is the greatness of the sinners,
which is the greatness of the sinners, which is the greatness of
the sinners, which is the greatness of the sinners, which is the
greatness of the sinners, which is the greatness of the sinners,
which is the greatness of the sinners, which is the greatness of
the sinners, which is the greatness of the sinners, which is

Kings, & I secueth David his I seunt fró the hurtful swords.

1 Refeue me, and deliuer me from the had of strangers, whose
mouth taileth vanitie, and their right hand is a right hand of
false- shode:

2 That our I sonnes may be as the plan- tes growing vp in their
youth, & our dau- ghteis as the corner stones, grauen after the
similitude of a palace:

3 That our I corners may be ful, and abun- ding with diuers
fortes, and that our shepe may bring forthe thoufands and te
thou- fand in our fientes:

4 That our I oxen may be strong to la- bour: that their be none
inuasio, nor going out, nor no crying in our fientes.

5 Bleffed are the people, that be a fo, yea, bleffed are the
people, whose God is the Lord.

1 My God and King, I wil extoll thee, and wil bleffe thy Name
for e- uer and euer.

2 I wil bleffe thee daily, and praise thy Na- me for euer and
euer.

3 b Great is the Lord, & mofte worthie to be praised, and his
greatnes is incompre- hensible.

4 Generacion shal praise thy workes vnto generacion, and
declare thy power.

5 I wil meditate of the beautie of thy glo- rious majestie, & thy
wonderful workes,

6 And they shal speake of the power of thy feareful Actes, and
I wil declare thy greatnes.

7 They shal breake out into the mencion of thy great goodnes,
& shal sing aloude of thy righteousnes.

8 The Lord is gracious and merciful, slowe to angr, and of
great mercie.

9 The Lord is good to all, & his mercies are euer all his
workes.

10 All thy workes praise thee, & Lord, and thy Saints bleffe
thee.

11 They shewe the glorie of thy kingdo- me and speake of thy power,

12 To cause his power to be known to the sonnes of men, & the glorious renome of his kingdoms.

13 Thy kingdoms is an euerlasting king- dome, & thy dominion endureth through- out all ages.

14 The Lord vpholdeth all that fall, and lifeth vp all that are readie to fall.

15 The eyes of all waite vpon thee, and thou gueft them their meat in due season

16 Thou openest thine hand, and fillest all things lining of thy good pleasure.

17 The Lord is a righteous in all his waies, and holie in all his workes.

18 The Lord is mere vnto all that call vpon him: yea, to all that call vpon him in I trueh.

19 He wil fulfil the desire of them that feare him: the also wil heare their crye, & wil saue them.

20 The Lord preferueth all them that loue him: but he wil deftroye all the wicked.

21 My mouth shal speake the praise of the Lord, and all I fl. th
shal bleffe his holie Name for euer and euer.

limering them. 1 Which only apperteineth to the faithful: and
this ver- mit is contrarie to infidelior, donating, impacteric and
murmuring. 2 For they wil ashe or wish for ye thing, but to his
wil, I foll p. 14 a That shall men shall be a man, ye are him

PSAL. CXLVI.

1 David declareth his great scale that he hashe to prai- se God,
2 And teacheth, not to trust in man, but one- ly to God
almighty, 3 Which defteth the affli- ded, 4 Defendeth the
strangers, comforteth the fa- theries, and the widow, 5 And
reigneth for euer.

¶ Praise ye the Lord.

1 Praise thou the Lord, & my I foule. 2 I wil praise the Lord
during my li- feas long as I haue anie being, I wil sing vnto my
God.

3 Put not your trust in princes, nor in the sonne of ma, for
there is none helpe in hi.

4 His breath departeth, & he returneth to his earth: then his
thoughts perish.

5 Bleffed as he, that hashe the God of Isa- kóh for his helpe,
whose hope is in Lord his God.

6 Which made heauen & earth, the sea, and all that therein is:
which kepeth his fi- delitie for euer:

7 Which executeth justice for the op- pressed: which gueeth
bread to the hugre: the Lord loofeth the prisoners.

8 The Lord gueeth fight to the blinder: the Lord raifeth vp the
croked: the Lord I loueth the righteous.

9 The Lord kepeth the strangers: he re- lieueth the fatherles
and widowe: but he ouerthroweth the way of the wicked.

Xx.ii.

& poicice for a while he tryeth, but as length he punisheth I
admrtheres, that he may be known to be judge of the world. 7
Though he vifit them by thems, he is a great man, and I have
his fatherle, how and I have his fatherle, how are figures of his
love. 8 Meaning all them, that are deftente of worlddelie
means and fulcons.

He sheweth all they are out of ordre, but only whe re God reig-
neth

Luk. 1.33. dan 7.14.

b Who being in misery and afflictio wolde faure and fall away,
if God did not vphol- de them, and therefore they oght to reue-
reous him, that reigneth in he- men, and suffer them fethes to
be governed by him

To wit, afwel ot man, is of beath

He praiſeth God, not only for that he is beneficial to all his
cream res, but also in that that he mely punish- eth & wicked,
& mercifully examneeth his by the crafe, giving them strength
& de-

a He difreeth vp him self, & all his affectis to praise God. b
That God may haue the whole praise wherein he for- holdeth
all vamecoddere, thewing of nature we are more inclined to
put our trust in creatures, then in God Creasor

c As their van- ne opinions, what thy they factured them
falues, and fo imagined w ic- ked entrepri- ses

d He currua- tion, & go be to trust only in the Lord, be the for
that his power is able to deliuer them from all danger, & for
his promise fa- ke his wil is mofte readie to do it

e Whofe farch admrtheres, that he will them by them, he is a
thems, he is a them, he is a them, he is a them, he is a
thems, he is a them, he is a them, he is a them, he is a
thems, he is a them, he is a them, he is a them, he is a
thems, he is a them, he is a

Gods prouidence.

Pfalmes.

The praise of Gods 8/1224

b He affireth the Church God reigneth for ever for preserueth
of the fame.

10 The Lord shal b reigne for euer: d Zion, thy God ondureth
from generacion to generacion. Praise ye the Lord.

PSAL. CXLVII.

1 The Prophet praiseth the bountie, wisdom, power, justice &
prouidence of God vpi all his creatures, 2 But specially vpon
his Church, which he gathereth together after their dispersion,
3 Declaring his words and judgements fo vnto them, as he
hathe done to mne other people.

1 Praise ye the Lord, for it is good to sing vnto our God: for it
is a pleasant thing, & praise is comelie.

2 The Lord doeth buyld vp b Ierusalem, & gather together the
dispersed of Israel. He healeth those that are broken in heart,
and bindeth vp their sores.

4 He a counteeth the number of the starres, & calleth them all
by their names.

5 Great is our Lord, and great is his power: his wisdom is infinite.

6 The Lord releueth the meke, & abafeth the wicked to the a ground.

7 Sing vnto the Lord with praesing vpi the harpe vnto our God,

8 Which f couerteh the heauē with clouds and prepareth raine for the earth, and maketh the graisse to growe vpon the mountains:

9 Which giueth to beastes their fode, and to the yong rauens that c crye.

10 He hathe not pleasure in the h strength of an horse, nether deliteth he in the legges of man.

11 Be the Lord deliteth in them that feate him, and attend vpon his mercie.

13 Praise the Lord, d Ierusalem: praise thy God, d Zion.

15 For he hathe made the barres of thy gates i strong, and hathe blessed thy children within thee.

16 He setteth peace in thy borders, & fastifieth thee with the flour of wheat.

17 He sendeth forthe his k commandement vpon earth, and his worde runneth verie i swiftly.

18 He giueth show like wool, & scattereth the hoare frost like ashes.

19 He casteth forthe his yce like morsels: who can abide the colde thee co?

20 He sendeth his worde and melteth thest he causeth his winde to blowe, & the waters flowe.

21 He sheweth his worde vnto Isakob, his statutes and his iudgements vnto Israel.

22 He hathe not dealt so with eueric nacion, nether haue they o knoweth his iudgements.

23 He doeth not only furnish his Church & all things mercelie, but preserueth also the same, & maketh it strong against all network force "the fire" His secret working in all creatures is as a channameth to hope the in nefer, & to give the musing & force I For immediately & without resisting all things abet him. As before: he called Gods secret working in all his creatures his word to be mourneth here, by his worde, & do-dyrie of life everlasting, & he hathe left to his Church as a mufe precious creature. The cause of this difference is Gods for mercie, which hathe elected his in his Sonne Christ Jesus

to Sabecioom & his ude iudgents, who- tehy he hathe
appointed the reprobate to eternal damnation.

Praise ye the Lord.

PSAL. CXLVII.

1 He proudeeth all creatures to praise the Lord in heauē and
earth and all places, 14 Specially his Church for the power that
he hathe giuen te the fame after that he had chosen them and
ieymed them vnto him.

Praise ye the Lord.

1 Praise ye the Lord from the heauen: praise ye him in the high
places.

2 Praise ye him, all ye a his Angels: praise him, all his aimie.

3 Praise ye him, b sunne and moone: praise ye him all bright
starres.

4 Praise ye him, c heuens of heuens, & d waters, that be
abou the heuens.

5 Let them praise the Name of the Lord: for he commanded,
and they were created.

6 And he hathe established them for euer and euer: he hathe
made an ordinance, which shal not paise.

7 Praise ye the Lord fro the earth, ye a dragons and all depths:

8 i Eyre and haile, snowe and vapors, stormie winde, which
execute his worde:

9 Mountains and all hilles, fruteful trees and all cedres:

10 Beastes and all cartel, creaping things & feathered foules:

11 a Kings of the earth and all people, princes and all iudges of
the worde:

12 Yong men and maidens, also olde men and children:

13 Let them praise the Name of the Lord: for his Name onely
is to be exalted, and his praise abou the earth and the heaues.

14 For he hathe exalted the b borne of his people, which is a
praise for all his Saintes, euen for the i children of Israel, a
people that is nere vnto him. Praise ye the Lord.

by Gods appointed ordinance. For the greater gistest that anie
hathe received, and the more high that one his preferred, the
more bound is he to praise God for the same, but nether high
not lowe consiions or degre can be exempted from this duette.
That is, the dignitie, power and glorie of his Church. By
reason of his covenant made with Abraham.

PSAL. CXLIX.

1 An entertainme the Church to praise the Lord for his triferie
and request that he giueth his Saints against all man power.

Praise ye the Lord.

1 Sing ye vnto the Lord a anew song: let his praise be heard in
the Congregacion of Saints.

2 Let Israel reioyce in him that b made him, and let the
children of Zion reioyce in their c King.

3 Let them praise his Name with the slure: let them sing
praises vnto him with the timbrel and harpe.

4 For the Lord hathe pleasure in his people: he wil make the
mcke glorious by deluurance.

5 Let the Saints be ioysul with glorie: let them sing loude vpon
their a beddes.

continually shove vure him as to their mufe Israel king to that
continual rest, and quietnes, which they shove haue, if they
wolde suffre God to rule them

a Because that are notbers of same bodie, he setteth the before
our eyes, & yet no he willly be- ture, and by their prompt
obedience on the vs to do our duette b In that Gods glorie
thionth in these infor- siblecreatures, this their heau tie is as a
cici- nual praising of God

c Not f there are diners, heu tees, but be- cuise of the spheres
and of the situation of the fixed. Starres & pla- oets, he appre-
heudeth by this worde f whode heauid That is, the raine,
which is in the midie region of the aire, which he here compre-
deth voder the name of the heauens.

e Meaning, great and ma- strious Siber, as whales and fische
like. f Which come not by chance or fortune, but

a For his rare and manifide benesses be- flowed on his Church.

b In that that they were pre- ferred before all other nact- dos, it
was as a new cre- cish, & therefo- re Phil puf, thes were cal-
fed the worde of Gods hilds. c For God as he in the Creu- tor
of f foule thodic fo wil be f both two dems him, & f his people
be

d He slludeth if they wolde

Prouerbes.

6 Let the high Actes of God be in their mouth, and a two edged
sword in their hands, 7 To execute vengeance upon the hea-
then, & corrections among the people: 8 To bunde their Kings
in chaines, and their nobles with fetters of yton, 9 That they
may execute upon them the judgement that is & writ: n: this
honour shalbe to all his Saints. Praise ye the Lord.

This is chiefly accom- plished in the kingdoms of Christ, when Gods people for wife cau- fes execute Gods judg- ments against his enemies & to gurch no li- bent to ante to revenge their private injuries. Not only the people but the Kings, that were their enemies, shalde be destroyed. Marky God bindeth the hands and murders of all his to enterprite no farther than he appointech

PIAL CL.

An exhortation to praise the Lord without cause by all manner of ways for all his mightis, and wonderful workers.

¶ Praise ye the Lord

1 Praise ye God in his Sanctuaries: praise ye him in the firmament of his power.

2 Praise ye him in his mightie Actes: prai- se ye hi accou dig to his excellét greatness. 3 Praise ye him in the sounde of the tris- pet: praise ye him vpon the vsole and the harpe.

4 Praise ye him with timbrel & flute: prai- se ye him with virginales and organs.

5 Praise ye him with sounding cymbals: praise ye him with high sounding cymbals.

6 Let eue: ie thing that hathue & be cath prai- se the Lord.
Praise ye the Lord.

appointed in the side Law, but voter Christ the vice thereof the Church. He sheweth that all the order of nature due to, and musthe more Gods children, who oghe some to cause to praise him, til they be gathered into that king some, which he hath prepared for his, where they shall sing entertaining praise.

a That is, in heaven. b For his wi- derful power appetite: to firmament, & in Ebr is cal- led a Frenchig out or spread- ing abroad, wherein the mightie works of God she- nech

c Exhorting people only to revoye in praising God, he maketh me- tion of those instruments, & by Gods com- midence were is abolished in is bound to this to praise him, prepared for his,

THE PROVERBES

of Salomón.

THE ARGUMENT.

THE wonderful love of God toward his Church is declared in this holy forasmuch as the summer and effect of the whole Scriptures is here set forth in these brief sentences, which partly conceive doctrine, and partly maners, and also

exhortations to both. Whereof the nine first chapters are as a preface fol of grave sentences, and depe mysteret, to allure the hearts of men to the diligent reading of the parables that follow: which are left as a moſte precious jewel to the Churche, of thoſe throft and parables mentioned. King. 4, 3, and were gathered and comms to writing by Salomons ſervants and indited by him.

This words Proue the, or Parable ſigni- fleth a grave & notable fervé- ce, worthie to be kept in me- ments: and it ſome time taken in the null parte for a mocks, or ſcol- fe.

CHAP. I.

2 The power and uſe of the words of God 7 Of the feare of God and knowledge of his words 10 We may not conſent to the ſettlings of finners 20 We ſtleme comple- neth that ſhe is condemned. 24 The puniſhment of them that contemne her.

He Parables of Salomón the ſonne of David King of Iſrael, To knowe wiſdome, & inſtruction, to vnderſtand the wordes of knowled- ge,

a That is, what we ought to know & fol- low, & what we ought to re- fure

b Meaning the words of God wherein is the oncle true knowledge c To learn to ſubom our fol- nes to the cor- refition

of tho- fe that are wife

d By living in- felf and ren- dring to enc- ry man that is
appetentech voto him

e To ufche as have not dif- cretion to rule them felves f A the
Shew-

eth: thefe parables confining the effect of religion announcing
maners & do fine do appointee to the fimple per pleife doeth
be declare that the fame is alfo occaffame to them that are wife
and learned. Psal. 111, 10. 1st. 1, 16

8 My fonne, heare thy & fathers inftruction, and forfake not
thy & mothers teaching.

9 For thef fhallbe a comelie oinament vnto thine head, and as
chaines for thy necke.

10 ¶ My fonne, if finners do intife thee, confent thou not.

11 If they fay, Come with vs, we will lay wait for & blood, &
lie pruelie for the in- nocent without a caufe:

12 We will fwallow: the vp aliue like a gra- ue euen whole, as
thofe that go downe into the pit:

13 We fhall finde all precious riches, & fil our houfes with
fpoile:

14 Caft in thy lot among vs: we will all haue one m purfe:

15 My fonne, walke not thou in the way with them: refraine
thy fote from their n path.

16 For their fete runne to euil, & make haft to fhed blood.

17 Certainly as without caufe the net is fpred before y eyes of
all that hathe wing:

18 So they laye wait for blood & lie pruel- lie for their liues.

Xx.iii.

whereby the wicked are allured to joyue together, because they
have coven one part of the fpoile of the innocent. o That is,
have nothing at all to do with them. o He fheweth that there is
no caufe to move thofe wicked to fpoile the innocent, but their
anarice and crucifes.

g He fpeaketh this in: Ha- me of God, & as the vnder- fal
Father of all creatures, or in the Na- me of the pa- ther of y
Chur che, who is as a father h That is, of y Church, whe- ren
the fan- ful are Bigot- ten by the in- corruptible fe- de of Gods
words.

The increafe of grave

1 To win, the wicked, which have not the feare of God. 2 He
fpeaketh not only of y ftheding of bland with hand, but at all
erquite prafi- fes which ofde to the derri- ment of our

neighbour. 3 As the grave is never fatue to the anarice of the
wicked and the cruel the bathe none end.

m He fheweth

*The foolish hate wisdom, Prouerbes. The
harlot described. 540/1224*

9 Whereby he concluded the cooctous man is a mur- therer 9
This wisdom is the eter- nial words of God 10 To that none can
proceed ignorance. If Wisdom is properly the kindness of not
the foolish or simple, which arts of ignor- ance, and if mo-
kers, that can not suffer to be tough, & if fo- cles which are
drowned in worldly, but that, & have the knowledge of
godliness 11 This is spo- ken according to our experi- ence,
signifying that the wit- ness, if more is not God's words, that
he is the un- decisive of their smoking. 12 The truth, your
decision, is thus you for- red 13 Because that fight not with an
effusion to God, but for ease of their own grief 14 Shewing
without faith and obedience we do not call upon God a- right.
15 They shall feel what ch- modities their wicked life shall
give the 16 That is the prosperity, & insultance, wherein they
believe.

19 Suche are the ways of euerie one, that is gredie of gaine: he
wold take away the p life of the owners thereof. 20 ¶ 9
Wisdoms cryeth without: the vter- reth her voyage in the 1st

fretes. 21 She calleth in the hye ffrate among the prease in the
 entring of the gates, & vt- tereth her words in the citte, faying,
 22 O ye foolish, how long wil ye loue foo- lishnes 3 & the
 skorneful take their plea- sure in skorning, & the fooles hate
 know- ledge? 23 (Turne you at my correction: lo, I wil powie
 out my minde vnto you, & make you understand my words) 24
 Because I haue called, and ye refued: I hauc stretched out
 mine hand, and none woldre regarde. 25 But ye haue despised
 all my counfel, & woldne none of my correction. 26 I wil also
 1 laugh at your destruction, and moke, when your feare
 cometh. 27 When 4 your feare cometh like fudden defolation,
 and your destruction shal co- me, like a whirlle winde: when
 affliction & anguish shal come upon you, 28 Then shal they
 call vponme, but I wil not answer 1 they shal feke me early,
 but they shal not 2 finde me, 29 Because they hated
 knowledge, and did not chuse the feare of the Lord. 30 The
 wolde none of my coufel, but 1 def- pised all my correction.
 31 Therefore shal they eat of the 2 flute of their owne way, and
 be filled with their owne deuifes. 32 Fox 3 ease slayeth the
 foolish, and the prosperitie of fooles deftroyeth them. 33 But
 he that obeieth me, shal dwell safely, & be quiet from feare of
 euil.

CHAP. II.

1. Wisdom exhorreth to they her. 2. She teacheth the feare of
 God. 3. She a gown of God. 4. She prefer- uth from

wickedness.

1 M Y sonne, if thou wilt receiue my wor- des, and 2 hide my
commandements within thee, 2 And cause thine eares to
hearken vnto wisdom, & encline 3 thine heart to vn-
derstanding, 3 (For if thou callest after knowledge, 4 & cryest
for vnderstanding: 4 If thou fckest her as siluer, and fearest
for her as for 5 treasures, 5 Then shalt thou vnderstand the
feare of the Lord, and finde the 6 knowledge of God. 6 For the
Lord giueth wisdom, out of his mouth commeth knowledge
and vnder- standing. 7 He 7 preferueth the state of 8 righteous:
he is a shield to them that walke vpright- ly,

8 That they may kepe the ways of iudge- ment: and he
preferueth the way of his Saints) 9 Then shalt thou vnderstand
righteous- nes, and iudgement, and equitie, & euerie good
path. 10 ¶ 9 Wbe wisdom entreth into thine heart, and
knowledge delieth thy foule, 11 Then shal counsel preferue
thee, & vn- derstanding shal kepe thee, 12 And deliuer thee
from the euil way, and from the man that speaketh froward
things, 13 And from them that leaue the 4 ways of
righteousnes to walke in the ways of dar- kones: 14 Which
reioyce in doing euil, & deliue 15 in the frowardnes of the
wicked, 16 Whose ways are croked and they are lewd in their
paths. 17 And it shal deliuer thee from the stran- ge 1 woman,
euen from the stranger, which slattereth with her words. 18
Which forsaketh the 2 guide of her youth, and forgetteth the 3

covenant of her God. 19 Surely her 4 house tendeth to death,
& her paths vnto 5 the dead. 20 All thie that go vnto her,
returne not a- gaine, nethe 1 take they holde of the ways of
life. 21 Therefore walke thou in the ware of good men, & kepe
the ways of the righ- teous. 22 For the iust shal dwell in the
land, and the vpright men shal remaine in it. 23 But the wicked
shalbe cut of from the earth and the transgressors shalbe
rooted out of it.

CHAP. III.

1 The words of God giueth life 2 Trust in God 3 Fea- re him. 3
Hemur him. 4 Suffre his correction. 5 To themshat follesse the
words of God, all things shal fucede wel. 2 M Y sonne, forget
not thou my Law, but let thine heart kepe my comm- dements.
3 For thei shal increase the length of thy 4 daies and the yers
of life, and thy prospe- ritie. 4 Let not mercie and trueth
forsake thee: binde them on thy 5 necke, & write them vpon
the table of thine 6 heart. 5 So shalt thou finde fauour and
good vn- derstanding in the fight of God and man. 6 ¶ 9 Trust
in the Lord with all thine heart, and leaue not vnto thine owne
wisdom. 7 In all thy ways acknowledge him, and he shal direct
thy waies. 8 ¶ 9 Be not wise in thine owne eyes: but feare the
Lord, and departe from euil. 9 So heakh shalbe vnto thy 6
nauel, and

f The words of God shal teache thee & counsel thee how to
gouer- on thy self. g That is, the words of God, & is the onelie
light, to fol- lows their owne fanaches & are dark- nes h Who
thei se ante gown to euil as thei are i Meenig, that wisdom, &
is the words of God, shal preferue vs from all vices: naming
this vice of whom dome a heail to no is mohe prone k That is,
her honfhand, & is her head & guide to go- nerue her, fro
whome the oght not to de part, but remas ne in his inhe dion l
Which is, the promes made in martige m Hereaqui- tance &
her fa milars & the that haute her. n To the that ate dead in bo
disband hail. o They shal en soye the rep- eral & spiritual
promises of God as 7 wie- led shalbe voy de of them.

Deut 2.1. & 20,16 o Llig life is 4 blethig of God & he gouth to
his, to farre forthe as it is expedient for them. b By mercie &
trueth, he mea neth the com- mandements of the first & fe- cial
tablet: the the mercie & fascistines 4 we oght to vie towarde
our orighbours c Kepe the as a mohe pre- cious se wel d Hane
them euer in remem brance e By this part he compreh- deeth
the wlo- le bodie, as by health he mo- neth all the he notion
recon- sed in the Law both corporel and fputinal.

marow

The chiefest treasure.

Prouerbes. Dauids care.

2684/1/1224

f As was com- manded in the laws, Read 21. 19 done, 26. &
by this they acknowledged that God was the giver of all
things, and that they were ready to be so we all as his
abundance. g For to the faithful dif- truster God gi- neith in
greater abundance Ebr. 12, 1 truel 3, 17.

h Meaning f he that fekeþ wifdom; that is, felfeth him felt to
be go- turned by the whole of God, shal have all give unto
both corporal and furnished. i Which bring- eth forth thee from
f that that eat thereof, have life; and he al fudeth to the tre of
life in Paradise. j Hereby he theweth f this wifdom, whe roof
he fpe- hed, is meri- fing, becaufe it was before all creatures,
& f all thigs, coen the wio- le woride we- te made by it. 10,
three, read chap. 9

I For whd God deftroeth the wicked, he will fate his, as he did
Lot in So- dom m Not only from them to whome f pos- fection
belon- geth, but also thou shale nor kepe it from them, & have
nde of the v- de thereof

o that is, put- eith his trust to thee.

9 Difire not to b. like vn- to him

marow vnto thy honos.

9 Honour the Lord with thy riches, and with the first futes of
all thine increafe.

10 So shal thy baines be filled with abundance, and thy preffes shal s burft with newe wine.

11 My fonne, tefuse not the chaftening of f Lord, nether be grieued with his correction.

12 For f Lord correcteth him, whome he loueth, eue as the father doeth the childe in whome he deitreth.

13 Bleffed is the man that findeth wifdome, and the man that geteth vnderftanding.

14 For the marchandise thereof is better then the marchandise of filuer, and the gaine thereof is better then golde.

15 It is more precious then pearls: and all things that thou canft desire, are not to be compared vnto her.

16 Length of daies is in her right hand, b & c in her left hand riches and glorie.

17 Her waiers are waiers of pleasure, and all her paths profferitie.

18 She is a tie of life to them that laie holde on her, and bleffed is he that it ete ineth her.

19 The Lord by wifdome hathe laied the fundacion of the earth, and hathe ftablished the heauens through vnderftanding.

20 By his knowledge the depths are broken vp, and the
cloudes droppe downe the dewe.

21 My fonne, let not these things departe from thine eies, but
obserue wifdome, and counsel.

22 So thei shalbe life to thy foule, and grace vnto thy necke.

23 The shalt thou walke safely by thy waie: and thy foe shal
not stumble.

24 If thou fleapest, thou shalt not be afraid, and when thou
fleapest, thou shalt be safe.

25 Thou shalt not feare for any fuddes sake, neither for the
destruction of the wicked, when it cometh.

26 For the Lord shal he for thine affiance, & shal preferue thy
fote from taking.

27 Withholde not the good from the owners thereof, though
there be power in thine hand to do it.

28 Saie not vnto thy neighbour, Go & come againe, and to
morrowe wil I giue thee, if thou now haue it.

29 Intede none hint against thy neighbour, feing he doeth dwell
without feare by thee.

30 Strive not with a man causeles, when he hath done thee no
harme.

31 Be not o enuiou for the wicked man, nether chufe anie of his waiers.

32 For the froward is abominacion vnto the Lord: but his secreet is with the 1igh- teous.

33 The curse of the Lord is in the houfe of the wicked: but he bleffeth the habita- tion of the 1ighteous.

34 With the fionneful t he fionmeth, but he giueeth grace vnto the humble.

35 The wife fhall inheirte glorie: but fooles diffhonour, though they be exalted.

CHAP. III.

1 Wifdome and her fruits right to be fearched 14 The way of the wicke i muft be refued 20 By the words of God the heart, eyes and course of life muft be gue- ded

1 H Eare, o ye children, the inftruction of a a father, and giue eare to 1eaine vnderftanding.

2 For I do giue you a good doctrine: there- fore forsake ye not my law.

3 For I was my father's fonne, tender and b dere in the fight of my moth. 1,

4 When he c taught me, and said vnto me: Let thine heart
holde fast my wordes: ke- pe my commandements, and thou
fhalt line.

5 Get wifdome: get vnderftanding: forget not, nether decline
from the wordes of my mouth.

6 Forsake her not, and the fhall kepe thee: loue her and the fhall
preferue thee.

7 Wifdome is the beginning: get wifdome therefore: and aboute
all thy possession get vnderftanding.

8 Exalt her, and the fhall exalt thee: the fhall bring thee to
honour, if thou embrace her

9 She fhall giue a comelie o inament vnto thine head, yea, the
fhall giue thee a crowne of glorie.

10 Heare my fonne, and receiue my wor- des, and the yetes of
thy life fhall be ma- nie.

11 I haue t taught thee in the ware of wif- dome, and led thee
in the paths of righ- teoufnes.

12 When thou goeft, thy gate fhall not be f ftrait, and when
thou runneft, thou fhalt not fall.

13 Take holde of inftruction, & leaue not: kepe her, for the is
thy life.

14 Entre not into the way of the wicked, & walke not in the waie of cuil men.

15 Aioide it & go not by it: tuine from it, & paffe by.

16 For thei can not s flepe, except thei haue done euil, and their flepe deparreth, except thei caufe fome to fall.

17 For they eat the bread of b wickednes, and diinke the wine of violence.

18 But the way of f righteous fluneth as the light, that f fluneth more and more vn-

Xx.iiii.

p That is, his covenant & ta therlie affothis & is hid & fe- cret from the worlds

q He wil thewe by his plagiar that their fhornes fhat came to their own deftruction, as Chap 4,26.

a He fpeaketh this is the per ious of a pree cher & moun- ther, is as a father vnto f people read Chap 1,8 b In fthreve is in Ouel; ifor thogh fha had the others by Vriith, yea fa- loniou was o- only her foone by David c Meaning De oue his father, d He theweth that we muft fift begin as Gods wode, if fo be we wil f other things proffer with vs curare to the indigenent of the woride, which make it their laftody or els, carence for it at all.

e fathmho de- clereh whit eare his fo- ther had to bring him up
in the true fea- re of God: for this was Da- uids proteftu- tion f
Thou thale walke at libet tis without of force g Meaning, that
to do euil is more propte & natural to the wicked, then to ftep,
not to drink b Gotien by wicked eraues and cruel op- pretion f
Signifying f the godle in- create dity in knowledge &
perfection, ell the come to ful perfec- tion, & is whd that
fhalbe toynd to their head in the heauent

Whoredome forbidden. Prouerbes.
Sluggards reproued.

to the perfite daie.

19 The waie of the wicked is as the darkenes: they knowe not wherein thei fnal fall.

20 ¶ My fonne, hearké vnto my wordes, encline thine eare vnto my fayings.

21 Let them not departe from thine eyes, but kepe them in the middes of thine heart.

22 For thei are life vnto thofe that finde them, and helthe vnto all their b flesh.

23 Kepe thine heart with all diligence: for thereout cometh life.

24 Put awaie from thee a frowarde mouth, and put wicked lippes: farre from thee.

25 Let thine eyes beholde the right, and let thine eyeliddes direc thy way before thee.

26 ¶ Pondre the path of thy fete, & let all thy waies be ordred anght.

27 Turne not to the right hand, nor to the left, but temoue thy fote from euil.

CHAP. V.

3 Whoredome foridd, 2. And prodigalitie. 13 He wileth a ma
to lhawn his labours & to helpe others. 22 To hua his wife. 23
The wicked taken in their owne wickednes.

4 The vndrphig

a That is, an herbe which gineth her hif to another then to her
honibond. b By oyle and honie he meneth flatterig and crafe in
tiffements. c All her defgs lead to defraction. d She hathe a-ner
newe men-ner to allure in wickednes-

a Than is, thy ftrengh and good to her y wil hene no pi we
vpon these as is red of famion, & the prodigal fonne f The
good guaten by thy eternal.

g Although I was faithfully infructed in y teneth, yet had I
almoffe falif to vttere fhaue and defructio, norwubhldig my
good bfig ing vp in the attemble of the godlie.

7 My fonne, hearken vnto my wiidome, and encline thine eare
vnto my knowledge,

2 That thou maieft regarde counfel, and thy lippes obferue
knowledge.

3 For the lippes a of a frange woman drop aran honie combe,
and her mouth is more foft then b oyle.

4 But the end of her is bitter as worme wood, & fharpe as a
two edged fworde.

5 Her c fete go downe to death: and her ftep pes take holde on
hel.

6 She weigheth not the way of life: her paths are d moueable:
thou cift not knowe them.

7 Heare ye me now therefore, & children, & departe not from
the wordes of my mou-the.

8 Kepe thy waie farre from her, and come not nere the dore of
her houfe,

9 Left thou gue thine honour vnto others, and thy yeres to the
cruel:

10 Left the ftranger fholde be filled with thy ftrengh, and thy f
labours be in the houfe of a ftranger,

11 And thou mourne at thine end, (when thou haft confumed
thy flesh and thy bodie)

12 And faie, How haue I hared inftruction, and mine heart
defpifed correction!

13 And haue not obeied the voice of them that taught me, nor
inclined mine eare to them that inftructed me!

14 I was almoft bregth into all euil in the middes of the
Congregation & a after-ble.

15 ¶ Drinke the water of b thy cisterne, and of the riuers out of the middes of thine owne well.

16 Let thy fountaines flowe forthe, and the riuers of waters in the ftrete.

17 But let them be thine, euen thine one-ly, and not the ftrangers with thee.

18 Let thy fountaine be bleffed, and reioyce with the wife of thy youth.

19 Let her be as the louing hinde and plea-fant roe: let her breafte fatiffe thee at all times, & delife in her loue continually.

20 For why fhuldeft thou delife, my fonne, in a ftrange woman, or embrace the bofo-me of a ftranger?

21 For the waies of ma are before the eyes of the Lord, and he pondereth all his pa-thes.

22 His owne iniquities fnal take the wicked him felf, and he fnalbe holden with the cordes of his owne finne.

23 He fnal a dye for faute of inftruction, & fnal go aftray through his great folie.

loyne to his wife fbebe in heart and in outward counterfeutof escape the indgements of God. n Because he wil to Gods worde and be admoitified.

b He trecheth vs fobtrun, exhorting vs to fone of o-r owne labours & to be honen exif to y godlie that w an.

1 Diftribute them not to the wicked & oif delles, bfe re-ferne them for thy felfathy fa-mille & them that are of the honfholde of faith.

b Thy childer d fnal come of that in great abundi-ce, flowing y God bleffeth marriage and curfeth who-redoune

1 Which thou didft marie in thy youth. Or, go afray with a ftrange?

m He deli-reth that ex-cepe man do, ther he fnal not gue eere

CHAP. VI.

1 Infruction for fuerties. 6 The fauthful and fluggith is fferred to worke 12 He defcribeth the nature of the wicked. 16 The things that God hateth. 20 To obfer-us the worde of God. 24 To flee adulterne.

1 My fonne, if thou be fuertie for thy neighbour, & haft ficken hads with the ftranger,

2 Thou art a fnared with the wordes of thy mouth: thou art euen taken with the wor-des of thine owne mouth.

3 Do this now, my fonne, and deliuer thy felf: feing thou art
come into the hand of thy neighbour, go, and humble thy felf,
& folicit thy friends.

4 Gue no flepe to thine eyes, nor flumber to thine eyeliddes.

5 Deliuer thy felf as a doe from the hand of the hunter, and as
a birde from the hand of the fouler.

6 ¶ Go to b the pifmire, & fluggard: behol-de her waies, and be
wife.

7 For the hauing no guide, gouernour, nor ruler,

8 Prepareth her maat in the fommer, & ga-thereth her fode in
harueft.

9 How long wilt thou flepe, & fluggard? when wilt thou arife
out of thy flepe?

10 Yet a litle flepe, a litle flumber, a a litle folding of the hands
to flepe.

11 Therefore thy pouertie cometh as one that d trauaileth by
the waie, & thy necef-fitie like e an armed man.

12 The vnthriftie man f & the wicked man walketh with a
frowarde mouth.

13 He maketh a figne with his eyes: the "figni fieth

a He forbid-deth vs not to become fure-tie one for any ther,
accordig to the rule of charrige, but y we obfther for whome
and af-ter what fort, fo that the era diwar may not be difrab
ded.

b If the word of God ca not mfruth thee, yet loame of the littel
pif-mure to la-bour for thy felf and not to burden others.

Chap. 24, 25. - He repre-fath limely y nature, of the flugge de,
& thogh they fe pe muet forbig yet have neuro youugh, but d-
ner foke occa-fide thertounio. d That is fud-dely, & when y
loketh not for it.

e It fnal come to fuch fortas then are not able to refift it f He
ftrwerth to what uncon-utnance the idle perfonas & fluggurdes
come, by cal-ling them vn-thriftie or the men of feliol &
fulddego. - dis. frafith

Theft leffe then adulterie. Prouerbes. An harlot.

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g Thus all his gelure refeth to wickedness,

h Meaning, the raging effec- tions, which earn a man away in
fiothe fort that he eft not tel what he deeth them, neighbour

i Read Chap 33

h By the com mandement i e meanteth the wicde of God: & by
the in- struction, the preaching and declaration of the same, &
is eliminated to Church. I And reprefed lions whife the wocde
is prea ched bring us to life. m With her watson, Iokes and
gefture a Meaning, i fhe wil feuer eafte, til fhe haue brughe
shoe to begge- rie, & the fake the deftructio He appro- ment
not thefe, but fheweth that it is not fo abominable as whore
fome, forfelfionce as theft might be refement: but adulterie was
a perpetual in- fame, and death by the Law of God p Meaning,
for very occeftate "His fallfeth in heaer q That is, deeth appoin-
ted by y Law r He fheweth that man by nature lefteth his death,
that hath abufed his wife, and fo concludeth that neither Go is
Law nor the law of na- ture admixteth any raunfome fon the
adul- terie.

fieth with his fete: he s in fructeth with his fingers.

14 Lewdeth things are in his heart: the imagi- neth euil at all
times, and raifeth vp con- tencions.

15 Therefore fhall his deftructio come fpe- dely: he fhall be
defstroyed fuddenly with- out secourcie.

16 ¶ Thefe fix things doeth the Lord hate: yea, his foule
abhorreth feuen:

17 The haurie eyes, a lying tongue, and the hands that fhede
innocent blood,

18 An heart that imagineth wicked enter- prifes, h fete that be
fwift in running to mifchieft,

19 A falfe wines that fpeaketh lyes, & him that raifeth vp
cōtenctions amog brethie.

20 ¶ My fonne, kepe thy fathers comman- dement, and forfake
not thy mothers in- ftruction.

21 Binde them alway vpon thine heart, and tye them about thy
necke.

22 It fhall leade thee, when thou walleft: it fhall watch for the e,
when thou flepeft, and when thou wakeft, it fhall talke with
thee.

23 For the k commandement is a lanterne, and inftruction a
light: and l corrections for inftruction are the waife of life,

24 To kepe thee from the wicked woman, or from the flatterie
of the tongue of a ftrange woman.

25 Defire not her beautie in thine heart, ne- ther let her take
thee with her eyelidides.

26 For becaufe of the whoorifh womā a man is broght to a
morfel of bread, & a woman wil hunte for the precious life of a
man.

27 n Can a man take fyre in his bofome, & his clothes not be burnt?

28 O1 can a man go vpon coles, and his fete not be burnt?

29 So he that goeth in to his neighbours wife, fhall not be innocent, who foeuer thou cheth her.

30 Men do not o despise a thief, when he stealeth, to faeshe his p foule, because he is hungrie.

31 But if he be founde, he fhall restore feuen folde, or he fhall giue all the substance of his house.

32 But he that committeth adulterie with a woman, he "is deftitute of vnderstanding: he y doeth it, destroyeth his owne foule.

33 He fhall finde is a wounde and dishonour, & his reproche fhall neuer be put away.

34 For ieloufie is y rage of a man: therefore he wil not spare in the day of végeance.

35 He can not beare the fight of anie raun- some: nether wil he consent, though thou augment the giftes.

CHAP. VII.

1 An exhortation to wifdome and to the words of God. 2
Which wil preferne us from the harlot, & Whofe maners are
defcribed.

MY fonne, kepe my wordes, and hide my commandements
with thee.

2 Kepe my commandements, & thou shalt liue, and mine
instruccion as the apple of thine eyes.

3 Binde them vpon thy fingers, and write them vpon the table
of thine heart.

4 Saie vneo wifdome, Thou art my lifter: and call
vnderstanding thy kinfwoman,

5 That they maie kepe thee from the ftan- ge woman, even
from the ftranger that is fmothe in her wordes.

6 ¶ b As I was in the windowe of mine houle, I looked through
my windowe,

7 And I fawe among the fooles, and confi- dered among the
children a yong man de- ftitute of vnderstanding,

8 Who paffed through the ftrete by her corner, and went toward
her houle,

9 In the twilight in the morning, when the night began to be
blacke and darke.

10 And beholde, there met him a woman with an harlots'
behauour, and subtil in heart.

11 (She is babling and lowde: whose fete can not abide in her
house.

12 Now she is without, now in the streets, & lieth in waile at
euery corne)

13 So she caught him & kissed him & "with an impudent face
said vnto him,

14 I haue peace offrings: this day haue I paid my vows.

15 Therefore came I for thee to mete thee, y I might see thy
face: & I haue sold thee.

16 I haue deckt my bed with ornaments, carpets and laces of
Egypt.

17 I haue perfumed my bed with myrrour, he, aloes, and cynamom.

18 Come, let us take our fill of loue vntill the mornig: let us take
our pleasure in dalliance.

19 For mine husband is not at home: he is gone a tourney
about.

20 He hath taken "with him a baggage of filver, and wil come
home at the day appointed.

21 Thus with her great craft she caused him to yelde, & with
her flattering lippes she entred him.

22 And he followed her straightwaies, as an e oxe that goeth to
the slaughter, & h as a foole to the stockes for correction,

23 Til a darte strike through his liuer, as a birde hafteth to the
snare, not knowing that "he is in danger.

24 ¶ Heare me now therefore, ô children, and hearken to the
wordes of my mouth.

25 Let not thine heart decline to her waies: wander thou not in
her paths.

26 For she hath caused manie to fall downe wounded, and the
i strong men are all flay- ne by her.

27 He house is the waife vnto the graue, which goeth downe to
the chambers of death. Yy.i.

any this dfour fire of wordes he meant h nothing oughte to be to
dere vnto vs, as the worde of God, nor y me lode on any thing
more, nor misen any thing so mische

b falcombe w- leth this par- ble to declare their foliui, y sulter
the fol- ues to be abu- fed by harlot- tes

c He sheweth that there was almost none so impudent, but they
were a- fraid to be fe- ne, and also their owne ch- fecences did

actufe them, which caufed them to fche the night to cover their
fill-ftures

d, germer. e, bid

d He deftri- beth extreme condicions, & are peculiar to
harlottes

e, the deftri- beth her face e Berande that in peace felfs a
portion reme nce to them, y offred, fhe fhe- with him that the
hath meat at home to make good cheat with or ch fhe wolde
vfe tume cloke of holines, til the had goeth him in her fon ces

f Which de- clared that harlottes out- wardly wil fe- me holde
& re- ligions heche becaufe they may the better deceine others,
and alfo thin- king by obfe- ning of cere- monies & ot- frings
to make ftructio for their fumes "or, barred weke.

g Which thin- king be goeth to the pafure, goeth willig- ly to
his ow- ne deftructio h Which goeth cheerfully, not knowing
that he fhallbe cha- ftified

"As it is for her life."

i Neither wit nor ftough ed defture the that fell "two the haue
of the harlot.

Chap. 2, 18.

God's worde is eafie.

Prouerbes. Chrifts eternitie.

CHAP. VIII.

1 Wiſdome declareth her excellence. 12 Riches. 13 Tewter 22
Eternitie. 23 She exhorteth all to love and foliue her.

Chap. 1, 20. a Salomon declared that man is caufe of his own
perdition, and that he can pretend no ap- merker, for al- mathe
as God called to all men by his worde, and by his works to
follow ye vrame and in fine feſo vice. b Whom the people did
mo- ſte before, and which was place of imi- ce. c Meanſg, that
the worde of God is eaſie in to all, that ha- ne a deſire va- to it,
& & are not blinded by the prince of this worde. d That is, ex-
cept a man ha- ne wiſdome, & is ſome know- ledge of God, he
can rather be prudent nor good counſel- ler. e So that he f
doeth not hate euil, feureth not God. f Whereby he declareth
that honour, digu- cie or riches come not of man wiſdome or
indoltrie but by the pro- uidſce of God g That is, hu- de the
worde of God dili- gently, and & a deſire to pro- fine. h
Signifying f he chiefly meanteth the ſpiritual crea- fures and
hea- nenlie riches. i For there can be no true in- ſture or inde-
ment, which is not directed by this wiſdo- me. k He declareth
hereby the di- nintie & eter- nitie of this wiſdome, & he
magnifieth and praffeth through that boſe-containing thereby f
eter- nit. Some of God leſes: Chriſt our fa- nour, whom I, Iohu
called the worde & was in f begin- ning, Iohu, Iol.

1 D Oeth & not wifdome crye and vn- derftanding vtter her
voyce) 2 She ftandeth in the top of the high pla- ces by the
way in the place of the paths. 3 She cryeth besides & the gates
before the citre at the centre of the dores, 4 O men, I call vnto
you, and vtter my voi- ce to the children of men. 5 O ye foolfh
men, vnderftand wildoace, and ye, ô fooles, be wife in heart. 6
Giue care, for I wil fpeake of excellent things, and the opening
of my lippes fhall teache things that he right. 7 For my mouth
fhall fpeake the trueth, and my lippes abhorre wickednes. 8 All
the wordes of my mouth are righ- teous: there is no lewdenes,
nor frowarde- nes in them. 9 Thei are all e plaine to him that
wil vn- derftand, and ftraight to them that wolde finde
knowledge. 10 Receiue mine inftruction, and not filuer, and
knowledge rather then fine golde. 11 For wifdome is better
then precious fto- nes: and all pleasures are not to be compa-
red vnto her. 12 I wifdome dwell with & prudence, and I finde
for the knowledge and counfels. 13 The feare of the Lord is to
hate e euil as pride, and arrogancie, and the euil waie: and a
mouth that fpeaketh lewde things, I do hate. 14 I haue counfel
and wifdome: I am vn- derftanding, & I haue ftrength. 15 By
me, Kings f reigne, and princes de- cree iuftice. 16 By me
princes rule and the nobles, and all the iudges of the earth. 17 I
loue them that loue me: & thei that feke me & early, fhall finde
me. 18 Riches and honour are with me: h euen durable riches
and righteous. 19 My ftrute is better then golde, euen the fi- ne
golde, and my reuenues better then fine filuer. 20 I caufe to

walke in the waie of righte- oufnes, & in the middes of the
paths of i udgement, 21 That I maie caufe them that loue me,
to inherite fubftance, and I wil fil their trea- fures. 22 The Lord
hathe poffeffed me in the be- ginning of his waie: I was before
his wor- kes of olde. 23 I was fet vp from euerlafting, from the
beginning & before the earth. 24 When there were no depths,
was I be- gotten, when there were no fountaines abunding with
water.

25 Before the mountaines were fetled: & before the hilles, was
I begotten. 26 He had not yet made the earth, nor the open
places, nor the height of the duft in the worlde. 27 When he
prepared the heauens, I was there, when he fet the compas
vpon the depe. 28 When he eſtabliſhed the cloudes aboute,
when he confirmed the fountaines of the depe. 29 When he
gaue his decree to the ſea, that the waters ſtulde not paſſe his
comman- dement: when he appointed the fundaci- ons of the
earth, 30 Then m was I with him as a nourifher, and I was
daily his delife reioycing alware before him, 31 And toke my o
folace in the compaſſe of o his earth: & my delife is with the
child e of men. 32 Therefore now hearken, ô children, vnto
me: for bleſſed are they that kepe my waies. 33 He are
inſtruction, and be ye wife, & refu- ſe it not. bleſſed is the man
that heareth me, watching daily at my gates, & gusing
attendance at the poſtes of my dores. 34 For he that findeth
me, findeth life, and ſhal obtaine fauour of the Lord. 35 But he

that finneth againft me, hurteth his owne foule: & all that hate me, loue death.

CHAP. IX.

1 Wifdome called all to her shaft. 7 The fcorner wil me be corriefted. 10 The feare of God. 13 The condemns of the haries.

2 Wifdome hathe buyft her a houle, & hewen out her b feuen pillers. 3 She hathe killed her vitailles, drawen her wine, and c prepared her table. 4 She hathe fent for the her d maidens and cryeth vpon the higheft places of the ci- tie, faying, 5 Whofo is e fimple, let him come hefther, & to him y is deftitute of wifdome, fhe faith, 6 Come, & eat of my f meat, and drinke of the wine that I haue drawen. 7 Forfake your way, ye foolfh, and ye fhall lue: & walke in y waie of vnderftanding. 8 He that reproueth a fcorner, purchafeth to him felf fhame: and he that rebuketh the wicked, geteth him felf a blot. 9 Rebuke not a h fcorner, left he hate thee: but rebuke a wife man, & he wil loue thee. 10 Giue admonifant to the wife, and he wil be the wifer: teache a righteous man, & he wil increafe in learning. 11 The beginning of wifdome is y feare of the Lord, & the knowledge of holy thigs, is vnder- 12 y Church. g For the wicked wil contemne him & I show to diffame him. h Meaning, them that are incorrigible, which Chrift called dogs & fwine or he fpeaketh this in complifion, now that y wicked fhould not be

rebuke, but he sheweth their malice, and the fmale hope of profite.

He declareth the eternitie of the lone of God, which is men by this worde Wifdo- me, who was before all u- me and euer present & the Father. m Some read a chief wor- ker: signifying that this Wif- dome, men Chrif lefes, was equal & God his Pa- ther, and crea- ted, presented and styl wor- kech & him, as Iohu, 17. n Whereby is declared that the worke of y creation was no point, but a folace vnto the wifdome of God. o By earth, he meanteth man, which is the worke of God to whome wif- dome toke ple afire: in fome- che as fon- mans lake y Dianne Wifdo- me toke mans nature, and dwde among vs, & filled vs with vofpra- keable creafu- res: and this is that folace & paffe: me- reof is here fpoken.

a Chrif hathe prepared him a Church. b That is, ma- ny chief ftates and principal partes of his Church, as were the Pa- triarfes, Pro- pheres, Apoi- les, Paltors & Doctors. c He compa- reth wifdome with great princes y kepe opd houfe for all y comt. d Meanfg true preachess, & are not infe- fed with man wifdome. e He that kon- with his owne ignorance and is vorde of ma- lice. f By the meat and drinke, is men the wor- ke of God and the munftrutio of the ficra- geire, whereby Godentrifheth his feruants in his houfe, &

The vngodlie woman.

Prouerbes. The good tongue. 245/4224

1 He sheweth what true vnderstanding is, to know y wil of God in his worde, & it ment by halse change. 2 Thou shale have the chief profite, and co- modine there- of. 3 By y foolish woman, some vnderstand, the wicked prea- chere, who co- terfart y worde of God, as ap- pereth vers. 4 y were the worles of the true pachers, at verif, at but their doctrine at but as foile waters, meaning that they are but more tradi- tions, which a- re more plea- ant to y fath then y worde of God and therefore they them fclues boath thereof.

is vnderstanding.

11 For thy dayes fhalbe multiplied by me, and the yeres of thy life fhalbe augmented. 12 If thou be wife, thou shalt be wife for thy self, and if thou be a cformer, thou a-lone shalt fufre. 13 A foolih woman is troublefome: the signorant, and knoweth nothing. 14 But the firteth at the dore of her houfe on a fear in the hye places of the citie, 15 To call them that paffe by the way, that go right on their way, fonging. 16 Who fo is fimple, let him come hether, and to him that is deftitute of wifdome, the faith alfo, 17 Stollen waters are fwete, and hid bread is pleafant. 18 But he knoweth not, that the dead are there, and that her gheftes are in the depth of hel.

CHAP. X.

In this chapter and all that follows unto the thirtieth, the wife man exhorteth by dovers femences, which he cal- leth parables, to follow verion, and flee vice and sheweth also what profite cometh of wifdome, & what hinderance proceedeth of foolishness.

THE PARABLES OF SALOMON.

Chap 15.20.

a That is, wie- hedly gotten.

b Tho'th he suffer y iute to want for a ti- ma, yet he wil fane him con- forte in due fafon. Cor, furefid.

c When their wickednes shilbe dico- nered, the shal be at domme, & not knowe what to lay d shal be vile and abnorred bothe of God and man, con- trate to their owne zayccha- tion, & tionke to make their name immor- tal.

'Sir lipper, 'Or furely. e He that bea- reth a faire countenance, &c imaginem muf- chief in his heart, as Chap. 6/1 f For the corruption of his heart is knowe by his talke. 2 Cor. 13.4. 1 Pet. 4.8. g That is, God wil finde him me to punish him.

A Wife fonne maketh a glad father: but a foolish fonne; an heaumes to his mother

The treafures of wickednes a profite nothing: but righteousnes deliuereth fro death.

The Lord wil b not famifh the foule of the righteous: but he cafteth away the fub-ftance of the wicked.

4 A flouthful hand maketh poore: but the hand of the diligent maketh riche.

5 He that gathereth in fommer, is the fonne of wifdome: but he that flepeth in harueft, is the fonne of confusion.

6 Blefsings are vpon the head of the righ-teous: but iniquitie fhall couer the mouth of c the wicked.

7 The memorial of the iufte fhall be bleffed: but the name of the wicked fhall d rotte.

8 The wife in heart wil recetue commade-mets: but the foolifh in talke fhall be brate.

9 He that walketh vprightly, walketh 'bol-dely: but he that peruerreth his wares, fhall be knownen.

10 He that winketh with the eye, wor-keth forowe, and he that is foolih in tal-ke, fhall be beaten.

11 The mouth of a righteous man is a well fpring of life: but iniquitie couereth the mouth of the wicked.

12 Hatred ffurreth vp contentions: 'but lo-ue couereth all trefpaffes.

13 In the lippes of him that hathe vnderfla-ding wifdome is foulde, and s a rod fhalbe for the backe of him that is deftitute of

wifdome.

14 Wife men laye vp knowledge: but the mouth of the foole is a prefent deftru-ction.

15 The riche mans goods are his b ftrong citie: but the feare of the nedie n their po-uertie.

16 The labour of the righteous tendeth to life: but the reuenues of the wicked to finne.

17 He that regardeth infruction, in the way of life: but he that refufeth correctio, goeth out of the way.

18 He that diffumbleth hatred with lying lippes, and he that inueneth fclandre, is a foole.

19 In manie wordes there can not wát ini-quitie: but he that refraineth his lippes, is wife.

20 The tongue of the iufte man is as fined filuer: but the heart of the wicked is little worthe.

21 The lippes of the righteous do fede ma-nie: but fooles fhall dye for want of wif-dome.

22 The blefsing of the Lord, it maketh ri-che, and he doeth adde b no forowes with it.

23 It is as a paffe time to a foole to do wic-kedly: but wifdome v vnderstanding to a man.

24 That which the wicked feareth, fhall co-me vpon him: but God wil grante the defire of the righteous.

25 As the whirle winde paffeth, fo is the wic-ked no more: but the righteous is as an euerlafting fundacion.

26 As vinegre is to y teeth, and as fmoke to the eyes, fo is the flouthful to them that fend him.

27 The feare of the Lord increaferh the dayes: but the yeres of the wicked = fhall-be diminifhed.

28 The pacient abiding of the righteous fhallbe gladnes: but the hope of the wicked fhall perish.

29 The way of the Lord is ftrengh to the vpright ma: but feare fhallbe for the wor-kers of iniquitie.

30 The righteous fhall = neuer be temoued: but the wicked fhall not dwell in the land.

31 The mouth of the iufte fhall be fruteful in wifdome: but the tongue of the frow-arde fhall be cut out.

32 The lippes of the righteous knowe what is acceptable: but the mouth of the wic-ked fpeafeth frowarde things.

CHAP. XI.

3 FAlfe balances are an abominacion vnto the Lord: but a perfite "weigh pleafeth him.

2 When pride cometh, then cometh b fha-me: but with the lowlie swifdome.

b And fo ma-keth him, bof-de to do eull, where as po-uertie bride-feth the poore from manie a-nil things.

3 For they fpeake tru-th and coffe ma-nie by exhor-tations, admo-tation and co-unlel. 4 Meaning y all worldclie things bring care, is inrow, where as they that fee the uletings of God, have an-ue.

1 Me is but a trouble, and grief to him y frieth him e-bout ante bu-fince. n The time of their prelpeti-tie inaine lhoot, he can fe of their great fall, shogth the fone to line long.

n They cnoye in this life by faith, and hope their euerla-fing life.

a Vndre this worde he con-déneth all fal-fe weights, meafuts:
and deceit. "Sir dear. b When man fregmeth him ftr, and thou-
keth to be ex-alced a neue his wicde: ... man God fregeth him
to confide

Yy.ii.

Mercie and liberalitie.

Prouerbes.

The verteous woman 1224

Exch. 7.19. rectif 7.20.

3 The vprightenes of the iuste shal guide them: but the
frowardnes of the transgres- fers shal destroye them.

4 * Riches aucile not in the day of wrath: but righteousnes.
deliuereth from death.

5 The righteousnes of the vpright shal di- rect his way: but the
wicked shal fall in his owne wickednes.

6 The righteousnes of the iuste shal deli- uer them: but the
transgressors shalbe take in their owne wickednes.

Wife. 7.21.

7 * When a wicked man dyeth, hu hope pe- risheth, and the
hope of the vnuist shal perish.

8 The righteous escapeth out of trouble, & the wicked shal come in his stead.

9 An hypocrite with hu mouth hurteth his neighbour: but the righteous shalbe de- liuered by knowledge.

10 In the prosperitie of the righteous the citie reuoyceeth, and when the wicked perish, there is ioye.

11 By the blessing of v righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbour, is desti- tute of wisdom: but a man of vnderstan- ding wil kepe silence.

13 He that goeth about as a seladerer, disco- uereth a secret: but he that is of a faithful heart, conceileth a matter.

14 Where no counsel is, the people fall: but where manis counselors are, there is he- alth.

15 He shal be sore vexed, that is surtie for a stranger, and he that hateth suretie- ship, is sure.

16 A gracious woman atreinet honour, & the strong men atreme riches.

17 He that is merciful, rewardeth his owne foul: but he that troubleth his owne flesh, is cruel.

18 The wicked worketh a disceitful worke: but he that soweth
righteousnes, shal recei- ue a sure rewarde.

19 As righteousnes leadeth to lifetso he that followeth euil,
feheth his owne death.

20 They that are of a froward heart, are ab- omination to the
Lord: but they that are vpright in their way, are his delite.

21 Thogh hand royne in had, the wicked shal not be
vnpunished: but the fede of the ri- ghteous shal escape.

22 As a jewel of golde in a swines sroute: so is a faire woman,
which lacketh discreet.

23 The desire of the righteous is onely good: but the hope of
the wicked is in- dignacion.

24 There is that scatereth, and is more in- creased: but he that
spareth more than is right, surely cometh to pouertie.

25 The liberal persone shal haue plentie: and he that watereth,
shal also haue rame.

26 He that with draweth the corne, the peo- ple wil curse him:
but blessing shal be vpon the head of him that sefleth corne.

27 He that feheth good things, geteth fa- uour: but he that
feheth euil, it shal come to him.

28 He that trusteth in his riches, shal fall: but the righteous shal storish as a leafe.

29 He that troubleth his owne house, shal inherite v winde, and the foole shalbe ser- uant to the wise in heart.

30 The siute of the righteous is as a tre of life, and he that winneth foules, is wise.

31 Beholde, the righteous shalbe recom- penfed in the earth: how much more the wicked and the sinner?

CHAP. XII.

1 HE that loueth instructio, loueth know- ledge: but he that hateth correction, is a foole.

2 A good man geteth fauoure of the Lord: but the man of wicked imaginacions wil he condemne.

3 A man can not be established by wicked- nes: but the roote of the righteous shal not be moued.

4 A verteous woman is the crowne of her houlband: but she that maketh him afha- med, is as corruption in his bones.

5 The thoughts of the iuste are right: but the counfels of the wicked are disceitful.

6 The talking of the wicked is to lie in wait for blood: but the mouth of the righteous will deliver them.

7 God overthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shall be commended for his wisdom: but the forward of heart shall be despised.

9 He that is despised, and is his own servant, is better than he that boasteth himself and lacketh bread.

10 A righteous man regardeth the life of his beast: but the mercies of the wicked are cruel.

11 He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, is destitute of understanding.

12 The wicked desireth the net of evils: but the root of the righteous shall bring forth fruit.

13 The evil man is shared by the wickedness of his lips, but the just shall come out of adversity.

14 A man shall be satiate with good things by the fruit of his mouth, and the recompense of a man's hands shall God give unto him.

15 The way of a fool is right in his own eyes: but he that heareth counsel, is wise.

16 A foole in a day shal be knowen by his angre:

p That proud- seth for v vfe of them that are in necesi- tie.

q The conno- men v spare their riches to the hunderance of their fama- lies, shalbe de- prined there- of miserably.

r For thogh v wicked he ri- che, yet are that but scie- nes to v godlie, v are the true possessers of v gilnes of God. f That m, bru- geth them to the knowled g of God. i Shal be re- nished in he desereth, as t Pet 4.18.

a They are so grounded to v fauourer God, that their rose shal prosper continually "Sir frog or pistol."

b As their co- scence is vpriht, so shal they be able to speake for them selues a- gainst their ac- cuers.

c The poore man that is ch- temned, & yet liueth of his owne trunsi. d Is merciful, even to the very head that doeth him ser- uce.

Chap. 18.19. rectif 20.20. "Or, defraue e Continually imagineth mes- nes how to do harme to o- thers. f Messing, their heart with in, which a vpriht, and doeth good to all.

g He standeth in his owne of eels, and con- demneth all others to re- ly & of him self.

9 That is, shal enter into true ble. d A dissembler that presheth
friendship, but is a praise con- mit. e The coisrey is blessed,
who re there is godlie men, & they oght to annoyce, when the
wicked a- se take away. "Or, perperous.

f Will not ma- ke light report of others.

g Where God gueth store of men of wilou- me, and coun- fel h
Whose con- nerisation he knoweth not i He v doeth not
without indigement, and consideration of the circumsti- ces
put him self in danger, on Chap 6.1. "Or, medy" h Is borne
good to him self, and to o- there "Or, neighbour.

1 Thogh they make never so manus friends, nor thinks the
shoes never so sore, yet they shal not else- pe. "Or, as of vnu-
nerly behaviour in They of lo- ke for nothing but Gods ven-
gence is leaning the, that giue like- tally, whome God blefeth.
o That is, the suggest "Sir, the fole of life, the fole be made for.

11 Thogh hand royne in had, the wicked shal not be
vnpunished: but the fede of the ri- ghteous shal escape.

12 As a jewel of golde in a swines sroute: so is a faire woman,
which lacketh discreet.

13 The desire of the righteous is onely good: but the hope of
the wicked is in- dignacion.

14 There is that scattereth, and is more increased: but he that spareth more than is right, surely cometh to pouertie.

15 The liberal persone shal haue plentie: and he that watereth, shal also haue rame.

The rewards of trueth. Prouerbes.
Instruction of the wife 1924

b Which are delet his af- setions.

Chap 14.5. a Which is the nothing more than to pro- verbe
orbeia to eagro

Chap 10.4.

b That is, nor des of ceter, or a chistal mude, which is declared
by his words, re- veyeth a ma, as a con. reus mude killeth him
I That is, nor- ne liberal in going in Although he ger much by
vula: his men men; it will be not 'pend it upon him self

a If he vfe his togue to Gods glute, and the profite of his
neighbour, God shall blef- fe him

b He ever de- fireth, but re- heth no peines to get able thing.

"His ways.

c For his po- re, he is not able to ef- cepe the thre- gings,
which fernal appre- fers via a gain him. a b he is, one the men

cisten- dent to have f premance, he will not give place to aus-
ther e That is, goods out glute f that is, w his own la- bour

angre: but be b that couereth shame, is wife.

17 He that speaketh trueth, wil shew righ- teousnes: but a falfe
witness wfeh disceit.

18 * There is that speaketh words like the prickings of a
fworde: but the tongue of wife men is health.

19 The lippe of trueth shalbe stable for eut: but a lying tongue
waneh incontinently.

20 Disceit is in the heart of them that ima- gine euil: but to the
counfeilers of peace shalbe joye.

21 There shal none inquite come to the lufte: but the wicked
are ful of euil.

22 The lying lippes are an abomination to the Lord: but they
that deale truely are his deliite.

23 A wife man conceileth knowledge: but f heart of the fooles
publisheth foolishnes.

24 * The hand of the diligent shal beate ruil: but the idle
shalbe vn an tribute.

25 Heaumes in the heart of ma doeth bring it downe: but a
good worder, joy ceth it.

26 The righteous is more excellent than his neighbour: but the way of the wicked wil disceiue them.

27 The disceitful man rofteeth not, that he is to take in hunting: but the riches of the diligent man are precious.

28 Life is in the way of righteousnes, and in that pathway there is no death.

CHAP. XIII.

A Wife sonne wil obey the instruction of his father: but a skorne wil heate no rebuke.

2 A man shal eat good things by the frute of his mouth: but the foule of the trespassers shal suffer violence.

3 He that kepeth his mouthe, kepeth his life: but he that openeth his lippes, destruction shalbe to him.

4 The fluggarde hunteth, but his foule hath he nogut: but the foule of the diligent shal haue plentie.

5 A righteous man hateth lying wordes: but the wicked catcheth felander and shame.

6 Righteousnes preferueth the upright of "life": but wickednes overthroweth the sinner.

7 There is that maketh him self riche, and hathe nothing, or that maketh him self poore, hauing great riches.

8 A man wil give his riches for the rauome of his life: but the poore e ca not heare the reproche.

9 The light of the righteous reioyceh: but the candle of the wicked shalbe put out.

10 * Onely by pride d doeth man make contention: but with the wel aduised is wisdom.

11 The riches of vanitie shal diminish: but he that gathereth with f the hand, shal increafe them.

12 The hope that is disceired, is the fainting of the heart: but when the deliite cometh, it is as a tre of life.

13 He that dispufeiths the worde, he shalbe disctroied: but he that teareeth the comma- dement, he shal be rewarded.

14 The instruction of a wife man is as the wili spring of life, to turne away from the shares of death.

15 Good understanding maketh acceptable: but the way of the disobedient is hated.

16 Euerie wife man wil worke by knowled- ge: but a foole wil spread abroad follie.

17 * A wicked meffenger falletth h into euil: but a faithful ambaffadour is preferua- tion.

18 Pouertie and shame is to him that refu- feth instructio but he that regardeth con- triction, fhall be honored.

19 A deliite accofplified delieth the foule: but it is an abominatio to fooles to depar- te from euil.

20 He that walketh with the wife, fhall e wife: but a companion of foples fhallbe afflicted.

21 A filictio followeth finner: but vnto the righteous God wil recompense good.

22 The good ma fhall give inheritance vn- to his child: ens children: and the k riches of the finner is laied vp for the lufte.

23 Muche foode is in the field of the poor: but the field is deftroied without discretio.

24 * He v fpareth his rod, hareth his fome: but he that loueth him, chafteneth him be- time.

25 The righteous eaterh to the contenta- tio of his mind: but the bellie of the wic- ked fhall want.

CHAP. XIII.

1 A Wife woman a buyldeth her houfe: but the foolish
deltroicth it with her owne hands.

2 * He that walketh in his h righteousnes, feareth the Lord: but
he that is lewde in his wates, delpifth him.

3 In the mouth of the foolish is the rodde of pride: but the
lippes of the wife prefer- ue them.

4 Where none d oxen are, there the crib is empire: but muche
increafe cometh by the stringth of the ox.

5 A faithful witness wil not lye: but a falfe recorde wil speake
lyes.

6 A fcorner e seketh wisdom, and findeth it not: but
knowledge is eafie to him that wil vnderftand.

7 Depart from the foolish man, when thou perceiueft not in
him the lippes of know- ledge.

8 The wisdom of the prudent is to vnder- ftand his way: but
the foolishnes of the fooles is difceit.

g Meaning, word of God, wherein he is admoulshed of his
durcie.

Chap 25.13. h Ringer ma ma nees menid ers borne to him felfe
and to others

1 As he is per taker of their wickegore &c beareth with their
vices, so shal be be po- mished alike as that are k Read Iob.
25.16 l God bleffeth the labour of the pootech ch stuneth their
goods, which are negligent, because thei thinke that him:
vnoogh. Chap. 25.13. ecile 30.1.

a That is, ta- keith pence to profite her fa- mille and to on that
which concentrath her durcie in her houfe

Ioh 12.4. b that is to vprighoner of heart and without lypocrisie

c His wroude tongue that cause him to be punshed d By the
ood is mens le- bour, and by f cribbe the her ne meaning,
without le- bour there is no profite e For f man- tenance of his
owne ambuifh and not for Gods glorie, as simon me- gue.

Yy.iii.

The feare of God.

Prouerbes. The wicked's sacrifice.

f. Doeth not know ye grie- nousness thereof nor Gods ind- gements against the same. g. As a man's conscience in writers of his owne grief: so another ca not feels the joye and conslover, which a man feelseth in him self. Chap. 10, 25.

h. He sheweth that the alio- remity vnto sin- ne semeth swe- te, but the end thereof is de- struction. i. He that for- saketh God, shal be punc- shed, and made wearis of his sones wherein he delited. "Eke, the mi of young matrons."

j. If this come not dearly to pass, we must consider that it is because of our Sonct, of let Gods working.

j. That is, the strength of a king handeth in manic peo- ple.

Re. 10, 25.

Chap. 10, 25.

m. For an em- che as that are condit there- by, and put to Sloane.

9 The foole maketh a moke f of sinne: but among the righteous there is fauour.

10 The heart knoweth the s bitternes of his foule, and the stranger shal not medle with his joye.

11 The house of y wicked shalbe destroyed: but the tabernacle of the righteous shal storifh.

12 "There is a way which seemeth right to a man: but the yffues thereof are the wayes of death.

13 Euen in laughing the heart is forowful, 14 and the end of that mirth is heauines.

14 The heart that declineth, 15 shalbe facie with his owne wayes: but a good man shal depart from him.

15 The foolish wil beleue euerie thing: but the prudent wil confider his strppes.

16 A wife man feareth, and departeth from euil: but a foole rageth, and is careles.

17 He that is haughty to angre, committeth folie, and a "bufie bodie is hated.

18 The foolish do inherite folie: but the prudent are crowned with knowledge.

19 The euil shal howe before the good, and the wicked k at the gates of the righte- ous.

20 The poore is hated euen of his owne neighbour: but the friends of the riche are manie.

21 The finner despiseth his neighbour: but he that hathe mercie on the poore, is bluffed.

22 Do not they erre that imagine euil? but to them that thinke
on good things, shalbe mercie, and trueeth.

23 In all labour there is abundance: but the talke of the lippes
bringeth onely want.

24 The crowne of the wise is their riches, & the folie of fooles
is foolishnes.

25 A faithful witnes denieth foules: but a disceuer speaketh
lies.

26 In y feare of y Lord is an assured strength, and his children
shal have hope.

27 The feare of the Lord is as a well spring of life, to auoide
the snares of death.

28 In the multitude of the people is the honour of a King, and
for the want of people cometh the destruction of the prince.

29 He that is slowe to wrath, is of great wisdom: but he that
is of an haughty minde, exalteth folie.

30 A sound heart is the life of the flesh: but enuie is the rotting
of the bones.

31 "He that oppresseth the poore, reproacheth him that made him:
but he honoureth him that hateth mercie on the poore.

32 The wicked ſhalbe caſt away for his malice: but the righteous hath the hope k in his death.

33 Wiſdome reſteth in the heart of him that hath the vnderſtanding, and is knowen in the middes of fooles.

34 I uſtice exalteth a nation, 'but ſinne is a flame to the people.

35 The pleaſure of a King is in a wife ſer- uâti: but his wrath ſhalbe toward him that is lewde.

CHAP. XV.

1 A "Soft anſwer putteth away wrath: Chap. 25, 25. but grievous word deſtitute vp angre.

2 The tongue of the wife vſteth knowled- ge aright: but the mouth of fooles b ba- bleth out fooliſhnes.

3 The eyes of the Lord in euerie place beholde the euil and the good.

4 A whoſome tongue is as a tre of life: but the frowardnes thereof is the breaking of the minde.

5 A foole deſpiſeth his fathers inſtruſtio: but he that regardeth correctio, is prudēt.

6 The houſe of the righteous hath muche treaſure: but in the returnes of the wic- ked is a trouble.

7 The lippes of the wife do fspread abroad knowledge: but the heart of the foolish doeth not fo.

8 The b facrifice of the wicked is abomina- tion to the Lord: but the prater of y righ- teous is acceptable vnto him.

9 The way of the wicked is an abomina- cion vnto the Lord: but he loueth him y followeth righteousnes.

10 Inftruftio is euil to him that e forfaketh the way, & he y hateth correctio, fhall dye.

11 "Hel & deftruction are before the Lord: how much more the hearts of the fonnes of men?"

12 A fcorner loueth not him that rebuketh him, nether wil he go vnto the wife.

13 "A joyful heart maketh a chereful coun- tenance: but by the forow of the heart the munde is heauie.

14 The heart of him that hathe vnderftan- ding, feketh knowledge: but the mouth of the foole is fed with foolishnes.

15 All y daies of the afflicted are euil: but a good "confcience is a continual feaft.

16 "Better is a little with y feare of the Lord, the great treafure and trouble therewith."

17 Better is a dinner of grene herbes where loue is, then a
ftalled oxe and hatred the- rewith.

18 "An angrie man ftirreth vp ftife: but he that is flowe to
wrath, appeafeth ftife.

19 The way of a flouthful man is as an hed- ge of eftornes: but
the way of y righteous is plaine.

20 "A wife fonne reiocyeth the father: but a foolish man
delpifeth his mother.

21 Foolishnes is joye to him that is defti- tute of vnderftanding:
but a man of vne- derftanding walketh vp rightly.

22 Without counfel thoughtes come to nought: but i in the
multitude of counfel- lers there is ftedefaftnes.

a For though that have mu- che, yet it is ful of trouble & care.

b That thing is abominable before God, & the wicked thinks to
be moneercelife, and whereby that thanks moke to be ac-
cepted

c He: but fwar neth from the worde of God, can not abide to be
admon- tified.

d There is mo- thing fo depe, or fecret that can be hid ft the
eyes of God, much lef- le met thoughtes Chap. 12, 25.

"He hope. Pfal. 27, 28.

Chap. 12, 25.

e That is, he euer stadeth fo me let or day, and dare not go forward. Chap. 10, 25.

f Read Chap. 11, 14.

9 A

Mans waies.

Prouerbes. Pride hathe a fall.

g If we wil y our oalke be clofcomble, we mufe waies for time and faafon.

23 A ioye cometh to a man by the anfwer of his mouth: and how good is a worde s in due feafon?

24 The waie of life is on high to the prudét, to auorde from hel beneth.

25 The Lord wil defstroy the houfe of the proude men: but he wil ftablifh the borders of the widowe.

h That is, hol. fome and profi table to the heaters.

i That diffrech him felf to be admonifhed by Gods worde, & bringeth life: and fo amen-deth

k Meanig, that God exalteth none, but them that are truely humbled

Chap.XVI. a He derideth y prefampiti of man, who dare attribute to him felf a-nis thung, as to prepare his heart or fuchhe like, fering that he is not able to fpeake a worde, except God gue it hi. b He theweth her, by, that man furetheth him felf in his doings: callig that verne & God termeth vice.

*26.10e.

c So that the inflice of God thalappare to his glorie, euf in the deftri- tion of the wicked.

Chap.11,25. d Their vp- right and re- poning life thal be a touf that their fin- ors are forgi- uen.

Chap.15,16. gal.37,18. e He theweth the folie ofud & thunleth y his waies are in his owne hand: & yet it not able to re-mouse one fore except God gi ne force.

Chap.11,5. f If they be true and mike, they are Gods worke & he defileth the-tem, but other wife if they be falfe, they are the worke of the denil, and to their conde nation that vfe them.

g They are ap pointed by God to rule ac curding to c-quire and in-Atte.

26 The thoghts of the wicked are abominatió to the Lord: but the pure haue h plea-fant wordes.

27 He y is g redie of gaine, troubleth his ow-ne houfe: but he y hateth grfees, fhal liue.

28 The heart of the righteous studieth to answer: but y wicked mans mouth babbleth evil things.

29 The Lord is farre of from the wicked: but he heareth the praise of y righteous.

30 The light of y eyes reioyceth the heart, & a good name maketh the bonis fat.

31 The eare that hearkeneth to the correction of life, shal lodge among the wise.

32 He that refuseth instruction, despiseth his owne foule: but he that obeyeth correction, getteth vnderstanding.

33 The feare of the Lord is the instructio of wisdom: & before honour goeth humilitie. CHAP. XVI.

1 The preparations of the heart are in man: but the answer of the tongue is of the Lord.

2 All the wayes of a man are cleanse in his owne eyes: but the Lord pordereth y spirits. "Comit thy workes vnto the Lord, & thy thoughts shal be directed.

4 The Lord hath made all things for his owne sake: yea, eue the wicked for the day of evil.

7 All that are proude in heart, are an abomination to the Lord: though hand ioyne in hand, he shal not be unpunished.

6 By mercie and trueth iniquitie fhalbe forgiue, and by the feare of the Lord they departe from euil.

7 When the waies of a man please y Lord, he wil make also his enemies at peace with him.

- Better is a litle with righteousnes, then great reuenues without equitie.

9 The heart of man putpofeth his way: but the Lord doeth direct his steppes.

10 A diuine fentence fhalbe in the lippes of the King: his mouth fhal not transgresse in iudgement.

11 "A true weight and balance are of the Lord: all the weights of the bagge are his f worke.

12 It is an abomination to Kings to commit wickednes: for the throne is ftablifhed s by iuftice.

13 Righteous lippes are the delight of Kings, and the King loueth him that fpeaketh right things.

14 The wrath of a King is at h meffengers of death: but a wife man wil pacifie it.

15 In the light of the Kings countenance: life: and his fauour is as a cloude of the latter raine.

16 "How much better is it to get wisdom then gold: and to get understanding, is more to be desired then silver.

17 The path of the righteous is to decline from evil, & he keepeth his soul, that keepeth his way.

18 Pride go: thou before destruction, and a high manner before the fall.

19 Better it is to be of humble mind with the lowly, then to divide the spoils with the proud.

20 He that is wise in his doings, shall find good: and he that trusteth in the Lord, he is blessed.

21 The wife in heart shall be called prudent: & keep the fruitfulness of the lips shall increase her doctrine.

22 Understanding is a well spring of life unto them that have it: and the instruction of fools is folly.

23 The heart of the wife guideth his mouth wisely, and addeth doctrine to his lips.

24 Faire words are at an honest comb, fruitfulness to the soul, & health to the bones.

25 "There is a way that seemeth right unto man: but the issue thereof are the ways of death.

26 The perfone that trauaileth, trauaileth for him felf: for his mouth "craueeth it of him.

27 A wicked man diggeth vp euil, and in his lippes is like b burning fyre.

28 A froward perfone foweth ftrife: and a tale teller maketh diuifion among prin-ces.

29 A wicked man difceiueth his neighbour, and leadeth him nto the way that is not good.

30 "He fhuetteh his eyes to deuife wicked-nes: he moueth his lippes, & bringeth euil to paffe.

31 Age is a crowne of glorie, when it is founde in the way of c righteousnes.

32 He that is flowe vnto angre, is better the the mightie man: and he that ruleth his owne minde, ubetter then he that winneth a citie.

33 The lot is caft into the lappe: but the whole difpofition thereof is t of the Lord. CHAP. XVII.

1 B Etter is a drye morfel, if peace be with it, then an houfe ful of a facrifices with ftrife.

2 "A difcrete feruant fhall haue rule ouer a lewde fonne, and he fhall deuide the h cri-tage among the brethren.

h That is, he fudelt, o: ma me o: an: a to execute his wath.

1 Which is mo fi; cfofcrable to the drye ground, Det, 5:14.
Chap.2,10.

k The fette worte's, cfo- fol: ton, & co- me fure of a godli,
heart. I hake the & the wicked teache orners, or els it is fo- lic
to teache them that are malicious.

Chap.14,10.

"Eir. foweth vp m him.

m For he cfof moth him felf and others.

n With his whol: note- noir or hion- rich to bring his wickdoms
to paffe.

o That isvehf it is toyhed & v:rice orels the clect that y wicked
are, the more they are to be ab- horred.

p So that the re is nothing y eg: it to be ac- tribits to fer- rine
for all things are de- winnified in y counif of God which fhall
come to paffe.

Chap. 2:11 a o For where as were mone fa crifices, there were
mone portion given to the people, where with they feafed.

Eccle.10,30. b That is, fhall he made gouer none oue the
children.

Yy.iii.

True friendi hip.

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3 As ii y fining pot for siluer, & the forna- ce for golde, so the
Lord tryeth y hearts. 4 The wicked giueth hede to false lippes,
& a lyer hearkeneth to the naughtie con- gue.

Chap. 24. 31. 5 *He that mocketh the poore, reprocheth him,
that made him: and he that reioyceeth at destruction, shal not
be vnpunished.

6 Childrens children are the crowne of y elders: and the glorie
of the children are their fathers.

7 "Hie talke becometh not a foole, muche leffe a lying talke a
prince.

8 A rewarde it as a stone pleafant in the eyes of the that haue
it: is prospereth, whe- ther focuer it c turneth.

e The reward hathe great for ce to gaine y heareth of men. d
He that ad- moutheth the prince of his laute, maketh him his
ene- me.

9 He that couereth a transgression, feketh loue: but he that
repeateth a matter, fepa- rateth the d prince.

e By the mef- fenger is met fuchie menses, as God wfeth to
peniith the rebelles. f Whereby he meaneth the wicked in his
rage, who ha- she no faste of God. Rom. 22. 17. 1. Ibid. 3. 15.
2. Pet. 3. 9. Isa. 5. 23. chap. 24. 26.

10 A reprove entreth more into him that hathe vnderstanding,
then an hundreth stripes into a foole.

11 A fedicious persone feketh onely euil, & a cruel c
messenger shal be fent against him.

12 It is better for a ma to mete a beare rob- bed of her whelpes,
then f a foole in his folie.

13 *He that rewardeth euil for good, euil shal not departe from
his houfe.

14 The beginning of strife is as one that openeth the waters:
therefore or the con- tention be medled with, leaue of.

15 *He that iustiseth the wicked, and he y condemnneth the
iust, euen their bothe are abomination to the Lord.

16 Wherefore is there a sprice in the hand of the foole to get
wisdom, and he hathe none heart?

17 A friend loueth at all times: and h a bro- ther is borne for
adue: frie.

18 A man destitute of vnderstanding i tou- cheth the hand, and becometh suretie for his neighbour.

19 He loueth träfgresio, that loueth strife: and he that exalteth his k gate, feketh de- struction.

20 The frowarde heart findeth no good: and he that hathe a naugheie tongue, shal fall into euil.

21 He that begetteth a foole, getteth him self forowe, and the father of a foole can haue no ioye.

8 What anal. leth is the wic hed to be re- che, sing he fetteth not his mude to wis- dome? h So that he is more then a friend, even a brother y he peth in time of aduerfere. i Read Chap. 6.1 & kifeeth up hi f if ab oar his degre.

22 *A ioyesul heart causeth good health: but a forowful minde dryeth the bones.

23 A wicked man taketh a gift out of the l bofome to wreft the waies of iudge- ment.

24 *Wisfome is in the face of him that hathe vnderstanding: but the eyes of a foole are in the m cornets of the worlde.

25 A foolish fonne is a grief vnto his father, and a *heauines to her that bare him.

26 Surely it is not good to condemn the iuste, nor that the
princes shulde fante fo- che n for equitie.

27 He that hathe knowledge, spareth his wordes, and a man of
vnderstanding is of an excellent spirit.

28 Euen a foole (when he holdeth his pea- ce) is counted wise,
and he that stoppeth his lippes, prudent.

CHAP. XVIII.

1 For the desire thereof he wil a feparate him self to sike it, &
occupie him self in all wisdom.

2 A foole hathe no delite in vnderstan- ding: but that his heart
may be b discou- ced.

3 When the wicked commeth, then com- meth c contempt, and
with the vile man reproche.

4 The wordes of a mans mouth are like de- pe d waters, & the
well spring of wisdom is like a flowing truer.

5 It is not good to c accept the persone of the wicked, to cause
the righteous to fall in iudgement.

6 A fooles lippes come with strife, and his mouth calleth for
stripes.

7 A fooles mouth is his owne destruction, and his lippes are a snare for his foule.

8 The wordes of a tale bearer are as flatte- rings, and the go downe into the bowels of the bellie.

9 He also that is slouthful in his worke, is euen the brother of him that is a great waiter.

10 The Name of the Lord is a strong towre: the righteous runneth s vnto it, and is ex- alted.

11 *The riche mans riches are his strong ci- tie: and as an his wall in his imagina- tion.

12 *Before destruction the heart of a man is lautie, and before glorie gothi lowli- nes.

13 *He that answereth a matter before he heare it, it is folie and shame vnto him.

14 The spirit of a man wil sustine his in- firmitie: but h a wounded spirit, who can beare it?

15 A wife heart getteth knowledge, and the eare of the wife feketh learning.

16 A mans gift i enlargeth him, and lea- deth him before great men.

17 k He that is first in his owne cause, is iust, then cometh his neighbour, and maketh inquirie of him.

18 The lot i causeth contentions to cease, & m maketh a particion among the migh- tie.

19 A brother offended is harder to winne then a strong citie, & their contentions are like the b barre of a palace.

20 With the frute of a mans mouthe shal he.

n For thele wel doing.

a He y loueh wisfome, wil feparate him self from all imped- mone, and gne him self wholly to sike it.

b That is, that he may talke is concenity of what occur co meth to mude. c Meaning, in- che one as ch- temouth all o- thers.

d Which can neuer be dra- wne spire, but bring euer pro- fice.

e That is, to favour him & stoppeth him.

f Toes are fo- ne beleued & more moft de- pely.

g He Shewerb what is the re- fuge of y god- lie against all troubles.

Chap. 10. 13. Chap. 10. 18. Eccl. 11. 8.

h The mude can wel beure the infirmitie of the bodie, but when the spire is won- de, in is a thig mofte hard to sustine.

i Getteth him liberne to spea he, & favour of them that are
mofte in esti- mation.

k He that spea keth first, is heft heard of y wicked iudge, but
when his adnerfere in quireth not y matter, it sur- nesh to his
shame.

l If a contro- nerfie can not otherwise be desided, is re- beft to
call for me to know whofe y shing shalbe.

m Appenfeth their contro- nerfie, & are to foure that cannot
asher- wife be pac- ted.

n Which for y strength the- reof wil not bowe nor yeh- de.
his.

Death & life in the tongue. Prouerbes. None is cleane. 275
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a By the vfog of the tongue wel or evil, conceb the fruity
thereof either good or bad p He that is suyed with a verruous
wound in ma- riage, is blef. fed of y Lord, as Chap 19,14 q
That is, othe times foche are foid is are more is adie to do
pleafure the he y is more boodely by due sue

Chap. 28,6.

Deu. 19 19. dan. 13,60.

a To have co- for: of them

b He that is upright in inc- gemeth, findeth fauour of God

c The five vfe of things, are not to be per- mitted to him that
can not vfe them a- right d That is, to co- ner it by cha- rine
and to do therm as mate mofte ferne to Gods glorie. Chap
20,2. Chap 17,21. Chap 21,9. a As rame y droppeth and roneth
the houfe Chap. 18,22.

his beiy be fatified & with the inceaf of his lippes fhall he be
filled.

21 Death and life are in the power of the tongue, and they that
o loue it, fhall eat the fruity thereof.

22 He that findeth a p wife, findeth a good thing, and receiueh
fauour of the Lord.

23 The poore fpeaketh with prayers: but the riche anfwereth
roughly.

24 A man that haibe frieds, oght to fhew him felf friendly: for
a friend is nerer s then a brother.

CHAP. XIX.

B Etter is y poore that walketh in his vprightnes, then he that
abufeth his lippes, and is a foole.

2 For without knowledge the minde is not good, and he that
hafteth with his fete, fin- neth.

3 The fooliftnes of a man peruerteth his way, & his heait
freateth againft y Lord.

4 Riches gathen manie friends: but the poo- re is feparated
from his neighbour.

5 A falfe witnes fhall not be vnpunifhed: & he that fpeaketh
lies, fhall not efcape.

6 Manie reuerence the face of the prince, & euerie man is
friend to him that giueth giftes.

7 All y brethren of the poore do hate him: how much more
wil his friends di parte farre from him: hogh he be infant a
with wordes, yet they wil not.

8 He y poffelfeth vnderftanding, b loueth his owne foule, &
kepeth wifdome to finde goodnes.

9 A falfe witnes fhall not be vnpunifhed: & he that fpeaketh
lyes, fhall perifh.

10 c Pleaftue is not comelie for a foole, & muche leffe for a
feruaf to haue rule ouer princes.

11 The difcrtion of a man differreth his angre: and his glorie is
d to paffe by an of- fence.

12 *The Kings wrath is like the roaring of a lyon: but his fauour is like the dewe vpon the graffe.

13 * A foolifh fonne is the calamitie of his father, * and the contentions of a wife are like a continual * dropping.

14 Houfe and riches are the inheritance of the fathers: but a prudent wife cometh of the Lord.

15 Slouthfulnes caufeth to fall a flepe, and a difceitful pet fone fhall be affamished.

16 He that kepeth the commandement, keepeth his owne foule: but he that defpifeth his waies, fhall dye.

17 He that hathe mercie vpon the poore, lendeth vnto the Lord: and the Lord will recompense him that which he hathe giue.

18 Chasten thy fonne while there is hope, and let not thy foule spare for his murmuring.

19 A man of much anger fhall fuffer punishment: & though thou deliver him, yet will his anger come againe.

20 Heare counfel, and receiue inftruction, that thou maieft be wife in thy latter end.

21 Many deuices are in a mans heart: but the counfel of the Lord fhall stand.

22 That that is to be defried of a man, is his h goodnes, and a poore man is better then a lyer.

23 The feare of the Lord leadeth to life: and he that is filled there with, fhall continue, & fhall not be vifited with cuil.

24 * The flouthful hideth his hand in his bofome, and wil not put it to his mouth a- gaine.

25 * Smite a fcorner, and the foolifh wil beware: and reprove the prudent, and he wil vnderftand knowledge.

26 He that deftroyeth his father, or chafeh away his mother, is a lewde and fhameful childe.

27 My fonne, heare no more the infructio, that caufeh to erte from the wordes of knowledge.

28 A wicked witnes mocketh at iudgemét, and the mouth of the wicked b fwalloeth vp iniquitie.

29 But iudgeméts are prepared for the fcor- nets, & ftripes for the backe of the fooles.

CHAP. XX.

1 W Ine a u a mocker & ftrong drin- ke is raging: & whofoeuer is de- ceiued thereby, is not wife.

2 * The feare of the King is like the roa- rig of a lyon: he that prouoketh him vnto angre, b finneth againft his owne foule.

3 It is a mans honour to ceafe from ftrife: but eueie foole wil be meddling.

4 The flouthful wil not plowe, becaufe of winter: therefore fhall he begge in fommer, but haue nothing.

5 The counfel in the heart of c man is like depe waters: but a man that hathe vnder- ftanding, wil drawe it out.

6 Manie men wil boaft, eueie one of his owne goodnes: but who can finde a faith- ful man?

7 He that walketh in his integriitie, is iufte: & bleffed fhall his children be after him.

8 A King that fiteth in the throne of iud- gement, d chafeh away all euil w his eyes.

9 * Who can fay, I haue made mine heart cleane, I am cleane from finne?

10 Diuers "weightes, and diuers meafures, bothe a thefe are euen abominacion vnto the Lord.

11 A childe alfo is knowen by his doing, whether his worke be pure and right.

12 The Lord hathe made bothe thefe, euen the eare to heare,
and the eye to fe.

13 Loue not flepe, left thou come vnto po- uertie: open thune
eyes, and thou fhalt be

f Thogh for a time he gme place to coun- fel, yet fone after wil
he gme place to his raging af- feftion: g Mans drunce fhall not
haue fucce, except God gouerne is, a hoik pu- pofe is vchan-
grable. h That is, fhall he he houfe: for the poore man that is
hoofhat to be eftemed aboue y ire he which is not verteous
Chap 26,13. Chap 21,12. i That is, the fimple and ig- ourant
men leame, when thei fe the wie keo punifhed.

k Taketh a pleafure and fellee therem, at gluttons & drunkardes
in deficate meats and drunke.

a By wine he to is mere him that is gmen to wine, and fo by
ftrig drin- ke Chap. 19,12.

b Pomeeth his life in danger.

c It is hard to finde out: for it is as depe waters, who- fe
bofome can not be found: yes the wife mil wil knowe a man
other by his wordes or manets.

d Where righ teous: indge- ment is excei- ted, there fume ce-
ifeth and vire dare not appare

1 King 8,46 a chro 6,46. decle 7,21. 1 fthn: 1,8. 2 like fume
and fume, ephah & ephah a Read Chap. 16,12.

Z2.1a

The craft of byers.

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fatisfied with bread.

14 It is naught, it is naught, faith the byer: but when he is gone
a parte, he boasteth.

15 There is gold, and a multitude of precious stones: but the
hypes of knowledge are a precious jewel.

Chap. 27, 13. f Teache him wit, that he wish not him fall
rubbly in- no danger.

Chap. 11, 13. Eard 11, 17. least 20, 9.

mat 11, 6. Deaf. 22, 31. chap 17, 13.

or 24, 29. vanil 11, 17.

a thuff. 1, 11. a pat. 1, 9.

Chap. 11, 3. & vnef. 10.

Loren. 10, 23. g That is, to apples it, or ta- ke it to his owne
viz. which was ap- poised to God, and the inquire how this

man be enugged frb the fume h Which was a kind of pa-
nishment then vied

1 The words of God giveth life vnto man, and cauleth vnto is
& crye the ferces of our darke hearts. Ebr 4, 12.

Chap 29, 14. k Sharpe pu- nishment, y perceb cuen the inward
parties, as preti- cable for the wicked, to bring them to
appudement Chap XXI.

a Thogh King: feine to hannall chings as commande- ment, yet
are that not able to bring their quite purpofies to paffe and
otherwise the God he the ap- poised: much laffe are the in-
ferious ible.

Chap 16, 4. Muth 6, 8. Or, adowing. h That is, the thing
where- by he is gui- ded, & which he bringeth forthe as the
fence, or his words

c He that go- eth rubbly a- bogt his huf- nes and wish not
counfel Chap. 13, 11.

16 * Take his f garment, that is furetie for a stranger, and a
pledge of him for the stranger.

17 The bread of deceit is fweete to a man: but afterwards his
mouth fhalbe filled with grauel.

18 Establish the floghts by counfel: and by counfel make
warre.

19 He that goeth about as a fclanderer, dif- couneth f fcerets:
therefore medle not w him that flattereth with his lippes.

20 * He that curfeth his father or his mo- ther, his light fhall be
put out in obfcure darkenes.

21 An heritage is haftely gotten at the be- ginning, but the end
thereof fhall not be bleffed.

22 Say not thou, * I wil recompense euil: but waite vpon the
Lord, and he fhall faue thee.

23 * Diuers weightes are an abominacion vnto the Lord, and
difceitful balances are not good.

24 * The steppes of man are ruled by the Lord: how can a man
then vnderftand his owne way?

25 It is a deftruction for a man to a deuou- re that which is
fancified, and after the vowes to inquire.

26 A wife King fcartereth the wicked, and caufeth the b whale
to turne ouer them.

27 The i light of the Lord is the breth of man, and fercheth all
the bowels of the bellie.

28 * Mercie and trueth preferue the King: for his throne fhall be
eftabliffed w mercie.

29 The beauste of yong me n their ftregth, and the glorie of the aged is the graye head.

30 b The blewenes of the wounde ferueth to purge the euil, and the stripes within the bowels of the bellie.

CHAP. XXI.

1 The a Kings heart is in the hand of the Lord, as the riuers of waters: the tur- neth it whetherfocuer it pleafeth him.

2 Euerie way of a man is right in his owne eyer: but the Lord pindereth the hearts.

3 * To do iustice and iudgement is more acceptable to the Lord: then facrifice.

4 A hautie loke, and a proude heart, which is the b light of the wicked, is finne.

5 The floghts of the difigent do furely bring abundance: but whofftouer is haftie, cometh furely to pouerite.

6 * The gathering of measures by a difacit- ful tongue is vanitie toffed to and fro of

them that feke death.

7 The d robberie of the wicked fhall def- troye them: for thei haue refused to execu- te iudgement.

8 The way of fome is peruerted and stran- ge: but of the pure man, his worke is right.

9 * It is better to dwell in a cornthro of y hou- fe toppre, then with a contentious woman in a wide houle.

10 The foule of the wicked witheth euil: and his neighbour hathe no fauour in his eyes.

11 * When the fcornet is punifhed, the foo- lift is wife: and when one inffructeth the wife, he wil receiue knowledge.

12 The righteous f teacheth the houle of the wicked: but God ouerthroweth the wic- ked for their euil.

13 He that ftoppeth his eare at the crying of the poore, he fhall alfo crye and not be heard.

14 A g gift in fecret pacifieth angre, and a gift in the bofome great wrath.

15 It is ioye to the iuft to do iudgement: but deftruction fhall be to the workers of in- iquitie.

16 A man that wandereth out of the way of wifolome, fhall remaine in the congregacio of the dead.

17 He that loueth pafstime, fhall be a poore man: & he that loueth wine & oyle, fhall not be riche.

18 The b wicked fhalbe a ranfome for the iuft, and the
trafgreffour for the righteous.

19 * It is better to dwell in the wilderness, then with a
contentious & angre womá.

20 In y houfe of the wife is a pleafant trea- fute and oyle: but a
foolift man deuou- reth it.

21 He that followeth after righteoufnes & mercie, fhall finde
life, righteoufnes, and glorie.

22 A b wife man goeth vp into the citie of the mightie, and
cafteth downe y ftrengh of the confidence thereof.

23 He that kepeth his mouth and his tógue, kepeth his foale
from afflictions.

24 Proude, hautie & fcorneftul is his name that worketh in his
arrogancie wrath.

25 The defire of the flouthful f flaieth him: for his hands refufe
to worke.

26 He coureeth greedely, but the righteous gineeth, and fpareth
not.

27 The c facrifice of the wicked is an abo- minacio: how
muche more when he bring- eth it with a wicked minde?

28 * A falſe wimes ſhal periff: but he that heareth, m ſpeaketh continually.

29 A wicked man hardeneth his face: but the iuſte, he wil dit: & his way.

30 There is no wifolome, nether vnderſtan- ding, nor counſel againſt the Lord.

31 The horſe is prepared againſt the daie

a life meſneeth this chiefly of indges and proues which leaſe that vo- cation where- vnto God hath called them, & powle their fubioets to maimeſne their loſes.

Chap 19, 13. & 21, 24. Or, 2, a grea fumile

e Read Chap. 19, 24.

f Thogh the godlie admo- niſh the hoohe by wurdſes & example of li- fo, yet the wic- ked wil out a- ment, til God deftrute them.

g To do a plea- ſure to the an- gre man paciſ- fieth him.

h God ſhal em ſe that to fall on their owne heads, if they tneffed again the iuſt, by de- bearing the ruſte and put- ting the wic- ked in their places

Eccl 21, 23. i Meaning, a- bundance of all things.

k Wifolome ouertemeth ftregth fcon- fidece inwoul- delin
things.

l He thioleth to list by with ing and defirig all chingf, but wil
take no peine to get oght

Chap 11, 8. if 4, 11.

eccl 14, 21. Chap. 20, 2.

m He mufe boldely to fi- fie the trueth that he hathe liard.

Good education.

Prouerbes. Byetrueth.

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of battel, but faluacion u of the Lord.

CHAP. XXII.

Eccles 7,2. Which co- neith by wel doing

Chap 29,13 b. I am to- ther, and have made the one or the
other Chap 27,12. c. That is, the punishment, is in prepared for
the week. I be forth to God for because

d. Bring him up seriously, who he is 1,0 com. none.

e. His autor- ise, which by he was appri- ficate, in it he taken
from him

Eccles 31,28. f. He is it is marital, and liberal. g. He sheweth that praises shall of, their fate, warrior, words conceive or is good, and their tale, w- se and goals. h. For her the long knowledge i. He cendeth the sea, in her same country, he, but, they would not do their centre b. So God pu- nitheth one time by ano- ther, when he fulforth the wicked to fall into the acqu' monice of an harlot j. He is natu- rally gone, un- se it.

in the sheweth what the end of wisdom is to wit, to di- rect us to the Lord a. That is, sin- dine times.

"He is the ga- re Chap 23,21. e. Have not to do with him y is not able to rule his affi- dence for he wolds him that by his end conserfation

A *good name is to be chof'n above great riches, and a loving favour is above filuer and above golde.

- The 1iche and poore l. mere together: the Lord n the maker of th'm all.

A prud'n man feeth the plague, and hideth him feif; but the foolish go on ftill, and are punfhed.

The rewards of humilitie, & the feare of God n riches, and glorie, and life.

Thonnes and fnares are in the way of the frowarde. but he that regardeth his foue, wil depa te fare from them.

Teache a childe d in the trade of his way, and when he is olde,
he fhall not de- pa te from it.

The riche ruleth y poore, and y boi ower n feruant to the man
that lendeth.

He that foweth iniquitie, fhall reape affli- ction, & the rodde of
his angre fhall faile.

He that hathe a good eye, he fhall be blef- fed: for he giueth of
his bread vnto y pore.

Caft out the fcorner, and ftrife fhall go out fo contention and
reproche fhall ceafe.

He that louth purenes of heart for the grice of his lips, the King
fhall his fried.

The eyes of the Lord h preferue know- ledge: but he ouen
throweth the wordes of the tranfgresour.

The flouthful man faith, A h on n with- out, I fhall be flain: in
the thrice.

The mouth of ftrange wome n as a depe pit, he with whome y
Lord is angie, e fhall fail therein.

Foolishnes is bounde l in the heart of a childe: but the rodde of
correction fhall drue it away from him.

He that oppresfeth the poore to increa- fe him felf, & giueth
vnto the liche, fhall fu- rely come to poertie.

In line thine care, & heare y wordes of the wife, and applie
thine heart vnto my knowledge.

For it fhall be pleafant, if thou kepe them in thy bellie, & if they
be directed together in thy lipper.

That thy confidece may be in m y Lord, I haue fhewed thee
this day: thou therefo- re take bede.

Haue not I writ' vnto thee n thre times in counsels and
knowledge,

That I might fhewe thee the affurance of the wordes of trueth to
answe: the wordes of trueth to them that fend to thee

Robbe not y poore, becaufe he is poore, nether opprefe y
afflicted "in iudgement.

For the Lord wil defende their caufe, & fpoile the foule of
thofe that fpoile them.

Make o no friedfup with an angre ma, nether go with the
furious man,

Left thou learne his wayes, and receiue
defruccion to thy foule.

Be not thou of them that t touche y had, nor among the that are
fuitie for debts.

If thou haft nothing to paye, why cruft thou ye he fluild take
thy bed fröwder thee

Thou fhalt not *remoue the anc'ët boü- des which thy fathers
haue made.

Thou feeft that a diligent ma in his bu- fines ftandeth before
Kings, and ftandeth not before the bafe forte.

CHAP. XXIII.

W Hen thou fitteft to eat with a ru- ler, e confider diligently
what is before thee,

And put the knife to thy throte, if thou be a man giuon to the
appetite.

Be not defirous of his deintie meats: for it is a difcenuable
meat.

Tiaual not to muche to be riche: but cea- fe from thy w
widome.

Wilt thou caft thine eyes vpon it, which is nothing: for riches
taketh her to her win- ges, as an egle, and fitech into the
heauen.

Eat y not the bread of him that hathe an euil eye, nther defie
his deintie meats.

For as fnogh he thoght it in his heart, fo wil he fay vnto thee,
Eat and drinke: but his heart is not with thee.

Thou fhalt vomit thy morfels that thou haft eaten, and thou
fhalt loft thy fwett wordes.

Speake not in the eares of a foolet for he wil defpife the
widome of thy wordes.

Remoue not the ancient boundes, and cnre not into the fields
of the fatherles.

For he that redemeth the, is mightie: he wil definde their caufe
againft thee.

Applie thine heart to influction, & thi- ne eares to the wordes
of knowledge.

Withholde not correctio fro the chil- dent thou fmite him with
the rod, he fhall not dye.

Thou fhalt fmite him with the rodde, and fhalt deluer his foule
from s hel.

My fonne, if thine heart be wife, mine heart fhall reioyce and I
alfo.

And my reines fhal reioyce, when thy lippes fpeake rigldeous things.

Let not thine heart be enuiou againft finners, but his be in the feare of the Lord continually.

For furely there is an end, h and thy ho- pe fhal not be cut of.

O thou my fonne, heare, and be wife, & guide thine heart in the way.

Kepe not companie with "dronkards" now with "gluttons".

For y drökard & y glutton fhalbe poore, & the fleper fhalbe clothed with ragges.

Obey thy father that hathe begoté thee, & depife not thy rother whe the is olde.

Bye k the trueth, but fel it not, likewife wil dome, and infruction, and vndeptading.

Zz.11.

Which re- ity put the fichs in dan- ger for cther- ch Chap 6,2

Deut 27,17. chap 23,10.

a. Eat with fo- brie b. Btide thine appetite, as it were by farce and fushone c. For oft times the it be, whi- the bid their

enferious to the it to be, it is not for the loue the y ho- are the
it, but for it is to own fette purpo- fe

d. Beftwe not the gifeet the God feth, gl- ute thre, go gut defie
re- ches

e. The it, co- ne out, as con- tratie a good eye is twf for liberal,
as Chap 23,9

f. He wil not ceaf: til he ha the done thee fome h rme, it his
futezing rodes fhal cure to no y c

Deut 27,17. chap 22,18 Chap 22,23.

Chap 13,24. cf 19,26. ecl. 30,1.

g. That is, from w ftrudion

Tfal 37,1. ch p 4,10

h. The profpe- rtic of l. wic- keu fhal i on coat nore in the
obser- ution of God chowdendes "for w'm, be- hire "for deuen-
ces of ftrsh.

kpare no ebe for "not" "of the "of the

Dronkemes.

Prouerbes.

Enuientot the wicked 4/1224

24 The father of the righteous shall greatly reioyce, & I eshat
begeteth a wise childe, shal haue joye of him. 25 Thy father
and thy mother shalbe glad, and the that hare thee, shal
reioyce. 26 My sonne, giue me thine heart, and let thine eyes
detain in my wayes. 27 *For a whoreus via depe ditche, & a
stra- ge woman qua nat-w pit.* 28 Also the llethim waite as for
a pray, and the increaseth the transgressors a- mong men. 29
To whome is wo to whome is forowe to whome is strife to
whome is murmu- ring to whome are woundes without cau- se
to whome is the rednes of the eyes 30 Even to them that tarie
long at the wine, to them that go, and feke mixt wine. 31 Loke
not thou vpon the wine, when it is red, & when it sheweth his
colour in the cuppe, or goeth downe pleasantly. 32 In the end
thereof it wil bite like a ser- pent, and hurt like a cockatrife. 33
Thine eyes shal loke vpo strage wome, and thine heart shal
speake lewde things. 34 And thou shalt be as one that slepeth
in the middles of the yea, and as he that sle- peth in the top of
the matt.: 35 They haue striken me, shalt thou say, but I was
not sicke: they haue beaten me, but I knewe not, when I
awoke: therefore wil I seke it yet shil. CHAP. XXIII. 36 Be not
thou enuiou against euil men, nether desire to be with them. 37
For their heart imagineth destructor, and their lipper speake
mischief. 38 Through wisdom is an houfe buylded, and with
understanding it is established. 39 And by knowledge shal the
chambers be filled with all precious, & pleasant riches. 40 A
wise man is strong: for a man of vnder- standing encreaseth

his strength. 41 *For with counsel thou shalt enterprise thy warre, and in the multitude of them that can giue counsel, is health. 42 Wisdome is hie to a foole: therefore he can not open his mouth in the gate. 43 He that imagineth to do euil, men shall call him an author of wickednes. 44 The wicked thought of a foole is sinne, and the scornier is an abomination vnto man. 45 If thou be faint in the day of aduersitie, thy strength is small. 46 Deliuer them that are drawn to death: and wilt thou not preferre them that are led to be slaine? 47 If thou say, Beholde, we knewe not of it: he that podereth the hearts, doeth not he vnderstand it; and he that kepeth thy foule, knoweth he it not: wil not he also recompense euery man according to his workers

My sonne, eat thine, for it is good, and the honeycombe, for it is swete vnto thy mouth.

So shall the knowledge of wisdom be vnto thy foule, if thou finde it, and there shall be an end, and thine hope shall not be cut of.

Lay no waite, o wicked man, against the house of the righteous, and spoyle not his resting place.

For a suite man falleth feuen times, & riseth againe: but the wicked fall into mischief.

Be thou not glad when thine enemy falleth, and let not thine heart reioyce when he stumbleth,

Left the Lord se it, and it displease him, and he turne his wrath from him.

*Freat not thy self because of the mali- cious, nether be enuiou at the wicked.

For there shal be none end of plagues to the euil man: the light of the wicked shal- be put out.

My sonne, seare the Lord, and the King, & meddle not with the that are sedicious.

For their destruction shal rise suddenly, & who knoweth the ruine of the s bothe

ALSO THESE THINGS PER- TEINE TO THE WISE, It is not good to haue respect of ante persone in iud- gement.

He that saith to the wicked, Thou art righteous, him shal the people curse, and the multitude shal abhorre him.

But to them that rebuke him, shalbe plea- sure, and vpon them shal come the blessing of goodness.

They shal kisse the lipper of him that answereth vpiight wordes.

Prepare thy worke without, and make ready thy things in the field, and after, buyld thine houfe.

Be not a witness against thy neighbour without cause: for wilt thou deceive with thy lipper

*Say not, I wil do to him, as he hath done to me, I wil recompense euerie man according to his worke.

I passed by the field of the slouthful, & by the vineyarde of the man destitute of vnderstanding.

And lo, it was all growen out with thor- nes, & nettles had courted the face there- of, and the stone wall thereof was broken downe.

Then I behelde, and I considered it wel: I looked vpon it, and received instructio.

Yet a little slepe, a little slumber, a little folding of the hands to slepe.

So thy pouertie cometh as one that ualeth by the way, and thy necessitie li- ke an aimed man.

CHAP.

A good King.

Prouerbes. A shrewed wife. 2765/1224

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomón, which the a men
of Hezekiah King of Iudáh b copied out.

2 The glorie of God is to c conceile a thing secret: but the d
Kings honour is to be as he out a thing.

3 The heauens in height, and the earth in depenes, and the e
Kings heart can no man fear he out.

4 Take the f droffe from the siluer, and there shal procede a
vessel for the fines.

5 Take g away the wicked from the King, and his throne
shalbe stablished in right- teousnes.

6 Boast not thy self before the King, and stand not in the place
of great men.

7 *For it is better, that it be said vnto thee, Come vp hither, the
thou to be put lower in the presence of the prince whome thine
eyes haue fene.

8 Go not for the hastily to strife, lest thou knowe not what to
do in the end thereof, when thy neighbour hathe put thee to
shame.

9 D bate thy matter with thy neighbour, & discouer not the
secret to another,

10 Lest he that heareth it, put thee to shame, and thine infamie do not h cease.

11 A worde spoke in his place, is like appels of golde with pictures of siluer.

12 He that reproach the wife, & the obe- dient are, & the son, & the king and an or- niment of an glorie.

13 As the colde of the snow in the time of heru st, is a feth'ui meffing; to toem that fnd him: for he refresheth the foute of his masters.

14 A man that b safteth of faif liberalitie, is like h cloudes and wmdc without raine.

15 A prince is pacified by staying i of an- gt, and a foite togue breaketh y m bones.

16 If thou haue foine h honie, eat that is of fficient for thee, lest thou be ouerful, and ve mit it.

17 Withdraw thy fote from thy neigh- bours houle, lest he be weary of thee, and hate thee.

18 A man that beaeth false wines ag sinft his neighbour, is like an hammer & a swor- de, and a sharpe a rowe.

19 Cofidence in ar, vnfaithful man in time of trouble is like a brok n to the and a sl- ding fote.

20 He y taketh away the gaimét in y colde feafon, is like vin g,
a p-wred vpó n ntr., or like him y fingeth f ngs to an heaute h
art.

21 * If he that hateth thee be hungrie, giue him bread to eat,
and if h be thirtie, giue him water to d nke.

22 For thou shalt lay p coles vpon his head, and the Lord shal
recompense thee.

23 As the Northwind driueth away the rai- ne, so doeth an
angite coftenance y fclan- dering tongue.

24 *It is better to dwell in a corner of the houfe toppe, than
with a contentious wo- man in a wide houfe.

25 As are the colde waters to a wearie foule, so n good newes
from a farre countrey.

26 A righteous man falling downe before the wicked, is like a
troubled well, and a corrupt spring.

27 It is not good to eat much honie. *so to search their owne
glorie is not glorie.

28 A man that refraineth not his appetite, is like a citte which
is n brok:n downe, & without walles.

CHAP. XXVI.

1 A S the snow in the sommer, and as the raine in the haruft
are not mete, so is honour vnfemely for a foole.

2 As the sparow by steing, and the fwalowe by flying escape,
so the curfe that is caufeles, shal not come.

3 Vnto the horfe belugeth a whip, to the afse a bridle, and a
rodde to the fooles backe.

4 Answer not a foole according to his foo- lishnes, lest thou
also be like him.

5 Answer a foole according to his foolish- nes, lest he be wise
in his owne "cor- ceite.

6 He that sendeth a meffage by the hand of a foole, is as he
that cutteth of c the fete, d and drinketh iniquitie.

7 As they that lift vp the legges of the lame, so is a parable in a
fooles mouth.

8 As the closing vp of a precious stone in an heape of stones,
so is he that giueth glorie to a foole.

9 As a thorne standing e vp in the hand of a drunkard, so is a
parable in the mouth of fooles.

10 The excellent that formed all things, bothe rewardeth the
foole and rewardeth th. transfereffers.

11 *As a dogge turneth againe to his owne vomite, so a foole
turneth to his foolish- nes.

12 Serft thou a man wise in his owne con- ceite s more hope is
of a foole then of him.

13 The flouthful man faith. h A lyon is in the waye: a lyon is in
the kretes.

14 As the dore turneth vpon his henges, so do th the flouthful
man vpon his bed.

15 *The flouthful hideth his hand in his bofome, and it
griueeth him to put it a- gaine to his mouth.

16 The fl. ggard is wisr in his owne con- ceit, than seuen men
that can rendre a rea- f.n.

17 He that paff th ly and medleth with the strife is a belugeth
not vnto him, is as cn. that taketh a dogge by the cares.

Zz.iii.

q And so is in extreme dogger.

a Confent not vnto him as his doings h Reprone his as the
matter requireth "Sir eyes.

e To wit, of the meffinger, whome he fendeth. d That is, re-
remeth done as thereby.

e Whereby he bote hureth him felle and others

f Memig. God

a Pet.2,22,

g For y foole all rather be counfeled the he all y foole fineth of
igno- rence and the other of mala- ce

h Read Chap. 22.11 Chap.19,24.

Tale bearers.

Prouerbes. Knowethy flocke.

| 1 Which dif- feuhlfeth him self to be that he is one. | 18 As he
 that faineth him self mad,cafteth fyre brandes,arrowes and
 mortal things, 19 So dealeth the deceitful man with his friend
 and faith,Amnot I in fporte? | and are punifhed. 13 *Take his*
garment that is furetie for a stranger, & a pledge of him for the
strá- ger. | Chap.20,16. | | --- | --- | --- | --- | | Eccl.18,12. | 20
Without wood the fyre is quenched,& without a tale bearer
ftrife ceafeth. | 14 He that "praifeth his friend with a low- de
voyce,riling early in the morning, it thalbe counted to him as a
curfe. | "She.16ffith. f Hathly and without canfe. | | Chap.18,8.
 | 21 As the cole maketh burning coles, and wood a fyre,fo the
 contentious man n apt to kindle ftrife. | 15 *A cotinual dropping*
in the day of rai- ne,and a contentious woman are a like. |
Chap.19,20. 6 21,9. | | h They wil fo- ne break out and viter the
felfies. | 22 The wordes of a tale bearer are as flat- terings,and
 they go downe into the bow- els of the bellie. | 16 He that
 hideth her, hideth the winde,& fhe is as the oyle in his right
 hand,that vtre reth it self. | | | I Meaning ma- nethe vfeh f nóber
 certeine for the viceri- teine. | 23 As filuer droffe ouerlaid
 vpon a pot- fhard, fo are burning lippes,and n an euil heart. |
 17 Yron sharpeneth yron, fo doeth n man sharpen the face of
 his friend. | 8 One haffie manpreuoheth another to an- gee. | |
 in In the afem- hile of the godile. Eccl.20,8. accl.27,30. | 24 He
 that hateth,wil counterfait with his lippes,but in his heart he
 layeth vp de- ceit. | 18 He that kepeth the figge tse,thal eat the
 frute thereof: fo he that waiteth vpon his master,thal come to

honour. | | | a Delaye not the time, but I take occaion when it is
of- fred. | 25 Thogh he fpeake fauorably, belene him not: for
there are feuen abominacions in his heart. | 19 As m water face
anfwereth to face, b fo the heart of man to man. | h There is no
difference be twene man & mib by nature, but outly the grace
of God maketh the difference. | | Eccl.22,12. | 26 Hatred may
be couered by deceit: but the malice thereof thalbe discouered
in the n Congregation. | 20 The graue and deftruction can
neuer be ful, fo the eyes of man can neuer be fatis- fied. |
Eccl.24,9. Chap.17,18. | | If For the en- miut me ob- fimate and
of not be recon- ciled. | 27 *He that diggeth a pit, thal fall
therein, and he that rolleth a ftone, it fhall retur- ne vnto him.* |
21 As is the fining pot for filuer & the for- nace for golde, fo is
euerie man according to his dignitie. | 1 That is, he is ether
known to be Abitious and glorious, or humble and modeth. | | a
They are flattering, and feme freeful. Jek.4,6. | 28 A false
tongue hateth the afflicted, and a flattering mouth caufeth ruine.
| 22 Thogh thou fhuldeft braye a foole in a morter among
wheat brayed with a pe- ftel, yet wil not his foolifunes departe
from him. | | | a And not to an n wori- delie helpe in the day of
thy trouble. | CHAP. XXVII. Doaft not thy self of to
morowe: for thou knoweft not what a day may bring forth. |
23 Be diliget to knowe the ftate of thy floc- ke, and take hede
to the heard. | | | a Read Chap. 20 26,30. | 24 Let another man
praife thee, and not thi- ne owne mouth: a stranger, and not
thine owne lips. | 24 For tches remaine not alwaye, nor the

crowne from generation to genera- tion. | | | 25 A ftone n
heauie, and the fand weightie: but a fooles wrath is heauier
then them bothe. | 25 The heyne difcouereth it self, and the
graffe appeareth, and the herbes of the mountaines are
gathered. | | | 26 Angre is cruel, and wrath is raging: but who
can ftand before b enuie? | 26 The lambes are for thy clothing,
and the goats are the price of the field. | h This decla- reth the
great goodnes of God towards man, & the dili- gence that he
requireth of him for f pre- feruation of his gifts. | | | 27 The
perfone that is ful, depifeth an ho- nie comber: but vnto the
hungrie foule e- uerie bitter thing is fwete. | 27 And let the
milke of the goats be suffi- cient for thy foode, for the foode of
thy familie, and for the fulfinance of thy mai- des. | | | 28 As
abide that wandereth from her neft, fo is a man that wandereth
from his owne place. | CHAP. XXVIII. 1 The wicked a flee
when none purfu- eth: but the righteous are bolde as a lyon. |
a Recoufethie owne confcen- ce accufeth them. | | | 29 As
ointment and perfume reioyce the heart, fo doth the fwetenes of
a mans fried by heartie counfeli: | 2 For the transgression of
the land b there are manie princes thereof: but by a man of
vnderftanding and knowledge a real- me likewife endureth
long. | h The ftate of the comonne weak is often times chided. |
| | 30 Thine owne friend and thy fathers fried forfake thou not:
nether entre insochy bao- thers a houfe in the day of thy
calamitie: for better is a neighbour that n nere, then a brother
farre of. | 3 A poore man, if he opprefle the poore, is like a

*raging raine,that lemeth no fo- ode. | | | 31 My fonne,be
 wife,& reioyce mine heart, that I may anfwer him that
 reprocheth me. | 4 They that forfake the Law, praife she
 wicked:but thei that kep the Law,fet the felues againft them. | |
 | | 32 A prudent man feeth the plague,and hideth him self: but
 the foolifh go on ftill, | 5 Wicked men vnderftand not
 iudgement: but they that foke the Lord,vnderftand all things. | |
 | | 6 Better is the poore that walketh in his vprightnes,then he
 that peruerteth his waies,thogh he be riche. | Chap.19,20 |*

7 He

Whose praier God hateth. Prouerbes. The want of the world 1/2/20

e For God wil take unarethe wicked v- furie, & give his goods to him that shall beflowe them wil a Becan 'e it is not of faith, & it grounded of God's word, or Law, & the wit ked contemne.

e And judge f he is not wife. Chap 29.2.

f He is knowf by his do ogs to be wic. i.d.

g Which flair deeth it an of God and is a frid to offed him

h For he can neuer be tais- fied, but euer opprifeth and spoileth.

i None fhalbe able to deliner him

Chap 12.15. mi. 20.30.

Chap 23.15. & 20.31.

k He wil be abated for no- thing I Manning him that is com-
tous.

m Shal have all things in abundance.

7 He that kepeth the law, is a childe of vnderstanding, but he
that fedeth the gluttons, shameth his father.

8 He that increafeth his riches by vfurie and intereft, gathereth
them for him that wilbe merciful vnto the poore.

9 He that turneth away his care from hearing the Law, euen his
praier fhalbe abominable.

10 He that causeth the righteous to go astray by an evil way,
shal fall into his owne pit, and the vpriight shal inherit good
things.

11 The riche man is wife in his owne conceit: but the poore
that hathe vnderstanding, can trye him.

12 * When righteous m:n reioyce, there is great glorie: but
when the wicked come vp, the man is tryed.

13 He that hideth his finnes, shal not prosper: but he that
conifieth, and foifaketh them, shal haue mercie.

14 Bleffed is the man that a feaieth alwaye: but he that hardeneth his heart, shal fall into evil.

15 As a roaring lyon, and an hûgrie beare, fo is a wicked ruler ouer the poore people.

16 A prince deftitute of vnderstanding, is also a great oppressour: but he that hateth couetoufnes, shal prolong his daies.

17 A man that doeth violence against the blood of a persone, shal fle vnto the graue, and thei shal not stay him.

18 He that walketh vprihtly, fhalbe faued: but he that is froward in his waies, shal once fall.

19 *He that tilleth his land, shal be fatiffed with bread: but he y followeth the ydle, shal be filled with pouertie.

20 A faithful man shal abounds in bleffings, & he that maketh hafte to be riche, shal not be innocent.

21 To haue respect of perfones is not good: for that man wil transgresse for a piece of bread.

22 A man with a wicked leye hafteth to riches, and knoweth not, that pouertie shal come vpon him.

23 He that rebukeeth a man, shal finde more fauour at the length, then he that flattereth with his tongue.

24 He that robbeth his father and mother, & faith, it is no transgression, is the companion of a man that deftroiteth.

25 He that is of a proude heart, flitereth vp strife, but he that trufteth in the Lord, shal bem fat.

26 He that trufteth in his owne heart, is a foole: but he that walketh in wifdome, fhalbe deluered.

He that giueth vnto the poore, shal not

lacke: but he that hideth his eyes, fhalbaue many curfes.

28 *When the wicked rife vp, men hide the Chap 29.2. felues: but when thei perish, the righteous increafe.

CHAP. XXIX.

1 A Man that hardeneth his necke, when he is rebuked, shal fuddenly be deftroied and can not be cured.

2 * When the righteous are in autoritie, the people reioyce: but when the wicked beareth rule, the people sigh.

3 A ma that loueth wifdome, reioyceeth his father: * but he that fedeth harlots, wafteth his fubftance.

4 A King by iudgement maintein, th the country: but a man receiving giftes, deftroie, h it.

5 A man y flattereth his neighbour, spreadeth a net for his ftepes.

6 In the transgression of an evil man is his fnsire: but the righteous doeth fing and reioyce.

7 The righteous knoweth the caufe of the poore: but the wicked regal deth not know ledge.

8 Scornful men bring a citie into a fnare: but wife m:n turne away wrath.

9 If a wife man contend with a foolish man, whethts he be angrie or laugh, the re is no reft.

10 Bloodie men hate him that is vpright: but the iufte haue care of his foule.

11 A foole powrch out all his m nde: but a wife man kepeth it in til afterwarce.

12 Of a prince that hearkeneth to lyes, all his feruants are wicked.

13 * The poore and the vfurer mete toge thir, and the Lord lighteneth bothe thir eyes.

14 *A King that iudgeth the poore in trueth, his throne fhallbe eftabliffed for euer.

15 The rodde and correction giue wifdom: but a childe fet at libertie, maketh his mother ashamed.

16 When the wicked are increafed, transgression increafeth: but the righteous shal fe theis fall.

17 Correct thy fonne and he wil giue thee reft, and wil giue pleafures to thy foule.

18 d Where there is no vifion, the people decay: but he that kepeth the Law, is bleffed.

19 A * feruant wil not be chaftified with wordes: thoghe vnderftand, yet he wil not 'anfwere.

20 Seft thou a man haftie in his matters there is more hope of a foole, then of him.

21 He that delicately bringeth vp his feruat Zz.iii.

Chap 28.12. & 28 Or, are increafed.

Luk. 15.23.

a H. y fureth eare to y flatter see, is in difguse as y bird is befor. y fouler. b H. is coor ready to saft into y fnare y he liyeth for others.

c He can beare no admootish, in what force fouere it is fpoken.

Chap. 22.2.

Chap. 22. 24.

d Where there are not fuch- ful man fure of the worde of God e
He y is of a feru, is furebe loose unruze. Or, regard.

Pure in their conceit.

Prouerbes.

The proude & couetous.

from youtæ, at length he wil he euen. at his sonne.

Chap 15.18. 22 * An ingrie man stirreth vp strife, and a furious
man abundeth in transgression.

Job. 23.19. 23 * The pride of a man shal bring him lowe: but
the humble in spirit shal enioye glorie.

24 He that is partener with a thief, hateth his owne foule: he
heareth cui sing, and declareth it not.

They fesseth man more did God falleth into a share & is
destroyed. He noteth not to flatter; ruler for what God hath he
appointed, that shal come to him.

25 The fexte of man bringeth a snare: but he that trusteth in
Lord, shalbe exalted.

26 Manie do foke the face of the ruler: but eucria mass
iudgement commeth from the Lord.

27 A wicked man is abominacid to the iust, and he that is vprighe in his way, is abominacion to the wicked.

CHAP. XXX.

To humble our selues in consideration of Gods works. The words of God in perfects of the wicked & hypocrites of things that are never faccate of others that are wonderful.

The WORDS OF AGVE THE SONNE OF IAKEH.

1 He prophesie which the ma spake vn to Ishiel, when to Ithiel, and Vcail Surely I am more foolish then anie man, and haue not the vnderstanding of a man in me.

2 For I haue not learned wisdom, nor at teined to the knowledge of holte things.

3 Who hathhe ascended vp to heauers, and descended Who hathhe gathered the winde in his nit Who hathhe bohnd the waters in a garmee Who hathhe establi shed all ends of the worlde What is his name, & what is his sonnes name, if thou canst tell

4 Euerie worde of God is pure: he is a shield to thofe, that trust in him.

5 Put nothing vnto his wordes, lest he reprove thee, and thou be founde a lyet.

6 Two things haue I requited of thee: de- by me them not
before I dye:

7 Remone, farre fro me vanitie and lies: gi- ue me not
pouertie, nor riches: fede me with foode conuenient for me,

8 Lest I be ful, and denie thee, and say, Who is the Lord? or
lest I be poore and steale, and tallethe Name of my God in
vainet.

9 Accuse not a seruant vnto his master, lest he elute thee; when
thou hast offended:

10 There is a generacion that cutseth their father, and doctifnot
blesse their mother.

11 There is a generacion that are pure in there owne conceit,
and ye are not washed from their fithines.

12 There is a generacion, whofe eyes are hau- rie, and their
eye liddes are lifted vp.

13 There is a generacion, whofe teeth are as swordes, and their
chawes as knues to eat vp the afflicted out of the earth, and the
poore from among min.

14 The horfe leache hathhe two daughters which cries, Guie,
giue. There be thre things that wil not be satisfied: yea, foure
that say not, It is ynough.

15 The graue, & the baren wombe, the earth that can not be satisfied with water, and the fyre that saith not, It is ynough.

16 The eye that mocketh his father and de- piseth the instructio of his mother, let the rauens of the valley picke it out, and the yong egles eat it.

17 There be thre things hid from me: yea, foure that I knowe not.

18 The way of an egle in the aire, the waie of a serpent vpon a stone, the ware of a shippe in the middes of the sea, and the way of a man with a maide.

19 Suche is the way also of an aduoterous woman: the earteth & wipeth her mouth, and saith, I haue not committed iniquitie.

20 For thre things the earth is moued: yea, for foure it can not fustine it self:

21 For a seruant when he reigneth, and a foole when he is filled with meat,

22 For the hareful woman, when she is married, and for a handmaid that is heere to her masters.

23 Thefe be foure fmal things in the earth, yet thei are wise and ful of wisdom:

24 The pismires a people not strong, yet prepare they their
meat in sommer:

25 The conies a people not mightie, yet make they their houfes
in the rocke:

26 The grefhopper hatheno King, yet go thei forthe all by
bandes:

27 The spider taketh holde with her hads, and is in Kings
palaces.

28 There be thre things that order wel their going: yea, foure
are comelie in going,

29 A lyon which is strong among beaftes, and turneth not at
the sight of anie:

30 A hiftie grayhound, and a goat, and a King against whome
there is no rifying vp.

31 If thou hast bene foolish in lifting thy self vp, and if thou
hast thought wicked- ly, lay chine hand vpon thy mouth.

32 When one churneth milke, he bringeth fucta butter: and he
that writheeth his nofe, causeth blood to come out: fo he that
forceth wrath, bringeth forthe strife.

CHAP. XXX.

He exhorreth to chaftrite and infice, and sheweth the
condidions of a wife and worthy woman.

The

An exhortacion to rulers. Ecclesiastes. A vertuous wife.
27589/1224

THE WORDES OF KING

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

Lemuell: The prophecie which his mother taught him.

WHat my sonne! and what the sonne of my wombe! and what,
of sonne of my desires!

Gine not thy strength vnto wome, nor thy waies, with vnto
destroy Kings.

It is not for Kings, of Lemuel, it is not for Kings to drinke
wine, nor for princes strong drink;

Lest he drinke, and forget the decree, and change the
judgement of all the children of affliction.

Gine ye strong drinke vnto him, that is read to perish, and
wine vnto them that haue grief of heart.

Let him drinke, that he may forget his pouette, and remember
his miscellane no more.

Open thy mouth for the s domme in the cause of all the
children of destruction.

Open thy mouth, iudge righteously, and iudge the afflicted,
and the poore.

Who shal finde a vertuous woman for her pries is farie abou
the pearles.

The heart of her housband trusteth in her, and he shal hue no
nede of s spoile.

She wil do him good, and not euil all the daies of her life.

She feketh wooll and flaxe, and laboreth cheerfully with her
hands.

She is like the thippes of marchants: the bringeth her fode
from a farie.

And she riseth, whiles it is yet night: and giveth the poicion to
her housholde, and

the ordinarie to her maids.

She considereth a field, and getteth it: with the frute of her hands she planteth a vineyard.

She girdeth her loynes with strength, & strengtheneth her armes.

She feliciteth that her merchandise is good: her candle is not put out by night.

She putteth her hands to the wherue, & her hands handle the spindle.

She stretcheth out her hand to the poore, and putteth for the her hands to the neave.

She feareth not the shewe for her familie, for all her familie is clothed with scarlet.

She maketh her self carpets: fine linen & purple is her garment.

Her husband is known in the gates, when he sitteth with the Elders of land.

She maketh shetes, and selleth them, & giveth girdels vnto the merchant.

Strength and honour is her clothing, and in the latter day she shall rejoice.

She openeth her mouth with wisdom, and the law of grace is in
her tongue.

She ouerseth wares of her housholde, and eateth not the bread
of ydenes.

Her children rise vp, and call her blessed, her housband also
shal praise her, syng.

Manic daughters haue done vertuously: but thou surmountest
them all.

Fauour is discertful, and beautie is vanitie but a woman that
feareth the Lord, she shal be praised.

Gine her of the frute of her hands, and let her owne workes
praise her in gates.

She prepoeth their mass betone She purchaseth it with gaines
of her manade.

1

In the assemblies and places of judgement

in after that

he had spoof of the apparel of the budie, he now de clareth the
apparel of the spirit

Her tongue is as a boke wher, by one might be true more good things for she selleteth to tal be of the wor-e of God

That is, do her reutence Consisteth her religion in boars and ab- mode her therefore

For as much as the moot honorable are clad in the ap par, lth it the man.

The word, as Psal 1115.

ECCLESIASTES, OR

the Preacher.

THE ARGUMENT.

a Salomon is here called a Preacher, or one that affi-bleth the people, be cause, be a steth the true knowledge of God, & how men og is to prsle that life in his th- siterate world b He condemneth the opinions of all and that set felic-tie in ame shing, but in God alone, se- ing that in this worlde all things are at vanitie and nothing c Salo nor doeth not con- denne man I labour or di- ligence, but shaweth that there is no ful consenta- tion in ame thing under f kvenen, nor in ante creature, for simuche as all things are tristioern.

Salomon, as a preacher and one that defied to instruct all in the way of saluation, descrieth the decesuals vinities of this worlde, that man shalde not be adducted to ame the gander the sinne, but rather infirmed with the desire of the heamenle life; therefore he confuteth thropoisons, which set their felic-ties, either in knowledge, or in pleasures, or in dignitie and riches, shewing that man true felic-ties confuteth in that that he is united with God and shal unaye his presence: so that all other things must be reticited, save in as much as the further vs to atteme to this heamen- lie treasure, which is pure and permanent, and can not be found in ame other save in God alone.

CHAP. 1.

2 All things in this worlde are ful of vanitie, and of none endurance. 13 All manas misdeme is but false and grief.

He wordes of the s Preacher, the sonne of David King in Ierusalem.

Vanitie of vanities, faith & Preacher: vanitie of vanities, all is vanitie.

What remaineth vnto ma in all his c tra-
uail, which he fusseth vnder the sunne.

4 One generation passeth, and another generation succedeth:
but the earth remaineth for e euer.

5 The sunne riseth, & the sunne goeth downe, & draweth to his
place, where he riseth.

6 The s winde goeth toward & South, & co-passeth toward &
North: the win le goeth tound about, & returneth by his
circuities.

7 All the riuers go vnto the sea, yet the sea is not ful: for the
riuers go vnto the piace.

&..

8 One man de-eth after ano- slet, and the earth remain- nth
longeth, a- tion to the left dais, which yet is fesseth to
corruption eby the sonne, winde and ri- uers he sheen- eith that
the greatest labous and longest had an end, and therefore there
can be no labour in the worlak. Eclisf.40.

God humbleth man.

Ecclesiastes.

Who knoweth his heirs 1220/1224

The sea & compaffeth all the earth, fil- leth the vomer thereof,
the & power our fpings and it- uers into the fea again. The
fpicheth of times & fea Ions & things done in them, which at

this haue bene in times past, so come thus of passo again. The
spicheth that if anie colde haue are reined to felicity in this
worlde by labour and fin- die, he chiefly shal haue
ohermed it, he canse he had gisset and ay- des of God thereunto
a- bone all other. Man of man- re harhe a desire to knowe,
and yet is not able to come to the perfection of know- ledge,
& is the purifhment of sinne, to humble man, and to teache
him to depende only vpon God. Man is not a ble by all his
diligence to cause things to go other wise then the de nether
can he nounbre the finnes that are committed, puche lesse re-
modie them. I that is, vanne things, which serued vnto
pleasure, wherein was no commodit, but grief & trouble of
confidence in Wifdome & knowledge can not be come by
without great peine of hodie and minde for when a man harhe
uretmed to the hefft, yet is his monde near fully content,
therefore in this worlde is no true felicit.

7 whence their returne, and go.

All things are full of labour: man can not utter it: the eye is not
satisfied with seeing, nor the care filled with hearing.

8 What is it that harhe bene? that that shalbe: & what is it that
harhe bene done that which shalbe done: and there is no new
thing vnder the sunne.

Is there anie thing, whereof one may say, Beholde this, it is
new? it harhe bene already in the olde time & was before ve.

There is no memorie of & former, nether fhall there be a remembrance of the later that fhallbe, with them that fhall come after.

9 I the Preacher haue bene King ouer Ifrael in Ierufalem:

And I haue giuen mine heart to feach & finde out wifdome by all things that are done vnder the beauen, (this fore trauail harhe God giuen to the fonnes of men, to humble them thereby)

I haue confidered all the workes that are done vnder the funne, and beholde, all vanitie, and vexacion of the fpirit.

That which is & croked, can none make ftraght: & that fwaiileth, can not be nobred.

I thought in mine heart, & laid, Beholde, I am become great, and excel in wifdome all them that haue bene before me in Ierufalem: and mine heart harhe fene muche wifdome and knowledge.

And I gaue mine heart to knowe wifdome & knowledge, madnes & foolifhnes: I knewe alfo & this is a vexacio of the fpirit.

For in & multitude of wifdome is muche = grief: & he that encreafeth knowledge, encreafeth forowe.

That is, vanne things, which ferued vnto pleafure, wherein was no commodit, but grief & trouble of confidence in Wifdome & knowledge can not be come by without great peine of hodie and minde for when a man harhe uretmed to the hefft, yet is his monde near fully content, therefore in this worlde is no true felicit.

CHAP. II.

Pleasures, fumptuous buydings, riches and poſſſſſſes are but vanitie. The wife and the foole haue be the one and, muching the bedelie death.

I Said in mine heart, Go to now, I wil proue a thee with ioye: therefore take thou pleafure in pleafant things: & beholde, this alfo is vanitie.

I faid of laughter, Thou art mad: and of ioye, What is this that thou doeft?

I foghe in mine heart "to giue my ſelf to wine, & to lead mine heart in wifdome, and to take holde of folie, til I might ſe where is that goodnes of the children of men, which they "enioye vnder the funne: the whole number of the daies of their life.

I haue made my great workes: I haue bu- ylt me houſes: I haue plated me vineyards.

I haue made me gardens and "orchardes, and planted in them trees of all firute.

I haue made me cisternes of water, to watter therewith the woods that growe with trees.

7 I haue gotten feruanes & maids, and had children borne in the house: also I had great poffesion of beues and shepe above all that were before me in Ierufalem.

8 I haue gathered vnto me also filuer and golde, and the chief treafures of Kings & prouances: I haue prouided me me fingers and women fingers, and the & delites of the sonnes of men, as a woman a taken captiue, and women taken captiues.

9 And I was great, and encreased above all that were before me in Ierufalem: also my wifdome remained with me.

10 And what foeuer mine eyes defired, I withhelde it not from the! I withdrew not mine heart from anie ioye: for mine heart reioyced in all my labour: and this was my & portion of all my trauail.

11 The I loked on all my workes that mine hands had wrought, and on the trauail that I had labored to do: and beholde, all a vanitie and vexacion of the spirit: and there is no profite vnder the funne.

12 And I turned to beholde wifdome, & madnes and folie: (for who is the man that wil come after the King in things, which men now haue done?)

13 Then I fawe that there is profite in wifdome, more then in folie: as the light is more excellent then darkenes.

14 For the wife mans eyes are in his head, but the foole walketh in darkenes: yet I knowe alfo that the fame condition fal- leth to them all.

15 Then I thought in mine heart, It befall- leth vnto me, as it befalleth to the foole. Why therefore do I the labour to be more wife? And I laid in mine heart, that this alfo is vanitie.

16 For there fhallbe no remembrance of the wife, nor of the foole for euer. for that that now is, in the daies to come fhall all be forgotten. And how dyeth the wife man, as doeth the foole?

17 Therefore I hated life: for the worke & is wrought vnder & fune is grievous vnto me: for all a vanitie, & vexacion of the fpirit.

18 I hated alfo all my labour, wherein I had trauailed vnder & funne, which I fhall lea- ue to the man that fhallbe after me.

19 And who knoweth whether he fhallbe wife or foolifh? yet fhall he haue rule ouer all my labour, wherein I haue trauailed,

& wherein I haue shewed my self wife vnder the funne. This is also vanitie.

20 Therefore I went about to make mine heart a abhorre all the labour, wherein I had trauailed vnder the funne.

21 For there is a man whose trauail is in wisdom, & in knowledge and in equitie: yet to a man that hath not trauailed here- in, shall hee haue his portion: this also is vanitie and a great grief.

c Melhung, of the seruantes or seruours, & he had hoghe: to the child of home: in their seruitude, were the masters.

d That is, what soeuer men take pleasure in. e Which were the most brain affe of them that were taken in warre, as sages, & to. Some vnder. Rand by these wordes, one woman but instruments of manlike

f For all this God did not take his gift of wisdom from me

g This was & fruit of all my labour, a certaine pleasure man with care, which he calleth vanitie in the next verse

h I bestoghe with my self whether it were better to follow wisdom, or mine owne affections and pleasures, which he calleth madness. Oh, compare with the King.

From 17,24. He foreleth things, & the foole can not for lacke of wisdom. For both dye & are forgotten, as verfo it,

or they bo- the alike haue prosperent or adorefine. Meaning, in this worlde.

m He wonde- reih that men farges a wife man; being dead, affone as they do a fole le.

n That I reight feke the true felicitis which is in God.

o Among o- ther griefs this was not & feath to fenue that which he had gotten by great trauail, to one & had taken no peine therefore, and whome ha- lue o- nor woe- rhet he were a wife man or a foole.

22 For

a Talombo me keth this dif- cours with hi felf, as though he wolde rye whether there were conten- cation in effe and pleasures "Sir draue my ffh to win. b Albe it Iguue my felf to pleasures, yet I thought to be- pe wifdome & the fhare of God in mine heart, and go- uence mine af- fures by the fame. "Sir de "Sir, parodifer

Tyme for all things.

Or the Preacher. Of man and beaft

9. When a man is the ad he must be get no more than one and or a thing, it be called the alfa, as the cough of took

nothing, as C. 1: 1

10. 2: 1 pleadict.

22 For what ha he man of all his trauall and grief of his heart,
wherein he ha the trauall'd vnd: the funne

23 For all his day, as are folowes, and his tra-ual grief, his eart
also taeth not reft in the right, which also is van-tie.

24 T. 1: 1, no p. 2: 1e to ma b. 3: that he eir, and drinke, and e
d. 4: the his foale with the profit of his labour. I save also this,
that it was of the han of God.

25 For who colde eat, and who colde hae to outward thung
more then I

26 Surely to a ma that is good in his figh, God giveth a fione,
and kno ledge, and 1oye: but to the finner he giveth pune, to
gather, and to hape to gue to him that is good before God this
is also vanitie, & vexacion of the spirit.

CHAP. III.

All things have their time. 1a The worker of God are per fite,
and cause is to feare him. 17 God, that is aage be the tufe, and
sunfte.

2 He fpehath a t in accr- hte of time for two can feuft to de
clary y ture at nothing in this wcrld, prpevel, ext to tuch v not

to be gr- n.d. a re lme me all clings at once accor- ding to our
de firs, nether en eye them fo long as we noloe with.

3 Read Chap 1:1 4 God ha the gneon m. 1 a cftre and afe thon
to t. le out the thing of this worlde and to I boun thire to d. I to
Chp 1:1, and to in plte a d. cfe to t. t. we fhu'dc do all thre, n.
to in hentis, & t. y feare of God, forefmnele as he pneer, or his
g. tse to y aute that they flude be abu-fid. 5 that is, non fhu'dc
toute be able to let God's worer, but as he ha the oetermi-ned,
f. at fhu'd come to pfe 2 God on the confeth to it, to t. p. f. to
re-fame.

1 O all things thre is an appointed time, and a time to euerie
purpofe vneet the heauen.

2 A time to be born, & a time to dye: a time to plant, and a
time to plucke vp that, which is planted.

3 A time to flay, and a time to heale a time to breake downe,
and a time to buy lde.

4 A time to wepe, and a time to laugh: a time to mourn, and a
time to dance.

5 A time to caft away ifones, and a time to gather ifones: a
time to embrace, and a time to be faire from embracing.

6 A time to feke, and a time to lofe: a time to k: p, and a time
to caft away.

7 A time to rê, & a time to fowe: a time to kepe filence, and a time to fpeake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What p. of the ha the that woketh, of y thing wherein he traualeth?

10 I haue fene the trauail that God ha the gmen to the f. nnes of mcn to humble them thereby.

11 He ha the made eerie thing beaut. ful in his time: also he ha the fet the e worlde in their heart, yet can not man finde out the worke that God ha the wrogt from the beginning even to the end.

12 I knowe that there is nothing good in the, but to reioyce, & to do good in his life.

13 And also that euerie and cateth and drin-keth, and fe: th the commod. tie of all his labour, this is the e gct of God.

14 I knowe that whafoeuer God fhal do, it fhalbe foreucr to it can no man adde, and frô it can none diminish: for God ha the done it, y they fhalde feare before him.

15 What is that that ha the bene - that is now: & that that fhalbe, ha the now bene: for God requireth that which is paf.

16 And moreover I haue fene vnder the funne the place of judgement, where was wickednes, and the place of justice where a tinitie.

17 I thought in mine heart, God wil iudge the suite & the wicked, for time is a there for curie pu. pofe and for euerie worke.

18 I considered in mine heart the flate of the children of men that God had purged them yet to fe to, they are in the fel- uer a beafte.

19 For the condition of the children of me, and the conditio of beaftes are eue as one codition vnto them. As the one dyeth, fo dyeth the other, for they haue all one bre- ath, and there is no excellence of man a- boue the beaft, for all n vanitie.

20 All go to one place, and all was of the duft, an all fhall retune to the duft.

21 Who knoweth whether the spirit of man afcende vpward, and the spirit of the beaft defcend downeward to the earth?

22 Thetefoe I fe that there is nothing better then y a man fhalde reioyce in his affaires, becaufe y is his potion. For who fhallbig him to fe what fhallbe after him?

CHAP. III.

1 The innocents are oppressid. 4 Man labours are ful of abuse
and vanitie. 9 Man fecette u neceffare 12 A yong man pore,
and wofu to be preferred to an elde King that u a foile.

2 SO I tained, and cofidered all the op- prfions that are wrogt
vnder the funne, & beholde, the teares of the oppief- fed, and
none comforteth them: and lo, the ftrength of the hand of them
that op- prfie them, ano none comforteth them.

3 Wherefore I praised the dead which now are dead, about the
liumg, which a- re yet alue.

4 And I counte him better then them bo- the, which ha the not
yet bene, for he ha the not fene the eul wokes which are wrogt
vnder the funne.

4 Also I behelde all trauail, and all perfection of wokes chat
this is the enute of a man again? his neigh! our, this also is
vanitie and vexacion of spirit.

5 The foole folde in his hands, and e eateth vp his owne flcft.

6 Better is an handful with quietnes, then two handfuls with
labour and vexacion of spirit.

7 Again I. eruined, and fawe vanitie vn- der the funne.

8 There is one alue, and there not a fecd- de, which ha the
nether fonne nor brother yet there none end of all his trauail,
ne- thei ca his eye be fatisfied with riches: ne- ther do. th be

thnle. For whome do I trauail and defiaude my foule of
pleafure this al- fo is vanitie, and this is an eul trauail.

9 Two are better then one: fcr they haue &.ii.

g Manning, 3 God, howe- euer man oeg- left his due- tie A
And made them pure in there left cro- ation 1 Ma is one able
by his reation, & ind- gence to put diffract be- twine man &
baft, as tw- ching these things, here- to be with are fiths, for
the eye of notud- ge one other wife of a man being d. ad, the of
a beaft, is dean yet by y worde of God run from we early
knowe the diversite, as yet 21 b Mending, that reation of our
conspired y which faith belueth be- 1 By the often rep. tion of
this tender, at Chap 2:14 & 6 chap 1:15, and 21 congept & 6
chap 1:16, he decreth that nil by reason of coprified nothing
better in this her the to vfe the gif- rts of God re- butly at
color- cears, we to k e. 1:17, 1 p. 1:18, 1 p. 1:19, 1 p. 1:20, 1 p.
1:21, 1 p. 1:22, 1 p. 1:23, 1 p. 1:24, 1 p. 1:25, 1 p. 1:26, 1 p.
1:27, 1 p. 1:28, 1 p. 1:29, 1 p. 1:30, 1 p. 1:31, 1 p. 1:32, 1 p.
1:33, 1 p. 1:34, 1 p. 1:35, 1 p. 1:36, 1 p. 1:37, 1 p. 1:38, 1 p.
1:39, 1 p. 1:40, 1 p. 1:41, 1 p. 1:42, 1 p. 1:43, 1 p. 1:44, 1 p.
1:45, 1 p. 1:46, 1 p. 1:47, 1 p. 1:48, 1 p. 1:49, 1 p. 1:50, 1 p.
1:51, 1 p. 1:52, 1 p. 1:53, 1 p. 1:54, 1 p. 1:55, 1 p. 1:56, 1 p.
1:57, 1 p. 1:58, 1 p. 1:59, 1 p. 1:60, 1 p. 1:61, 1 p. 1:62, 1 p.
1:63, 1 p. 1:64, 1 p. 1:65, 1 p. 1:66, 1 p. 1:67, 1 p. 1:68, 1 p.
1:69, 1 p. 1:70, 1 p. 1:71, 1 p. 1:72, 1 p. 1:73, 1 p. 1:74, 1 p.
1:75, 1 p. 1:76, 1 p. 1:77, 1 p. 1:78, 1 p. 1:79, 1 p. 1:80, 1 p.

1:81, 1 p. 1:82, 1 p. 1:83, 1 p. 1:84, 1 p. 1:85, 1 p. 1:86, 1 p.
1:87, 1 p. 1:88, 1 p. 1:89, 1 p. 1:90, 1 p. 1:91, 1 p. 1:92, 1 p.
1:93, 1 p. 1:94, 1 p. 1:95, 1 p. 1:96, 1 p. 1:97, 1 p. 1:98, 1 p.
1:99, 1 p. 2

Mansfocietie.

Ecclesiastes.

Of tillage.

better wages for their labour.

10 For if they fall, the one will lift vp his fellows: but wo varo him that is alone: for he falleth, and there is not a seconde to lift him vp.

11 Also if two slepe together, then shal they haue heat: but to one how shulde there be heat:

12 And if one ouer come him, two shal stande against him: and a threfolde s coard is not easely broken.

13 Better is a poore and wise childe, then an olde and foolish King, which wil no more be admonished.

14 For out of the h prison he cometh forth to reign: when as he that is b borne in his kingdome, is made poore.

15 I behelde all the living, which walke vnder the sunne, h with the seconde childe, which shal stande vp in his place.

16 There is none end of all the people, nor of all that were before them, and they that come after, shal not reioyce in him: surely this is also vanitie and vexation of spirit.

17 Take hede to thy n foote when thou entrest into he House of God, and be more nere to heare then to giue the sacrifice of n foolles: for they knowe not that they do euil.

CHAP. V.

Not to Speake lightly, else folly in Gods matters. 9 The cautious can never haue youngh. 11 The laborers slepe n fowte. 12 Man when he dysth, taketh nothing with him. 13 To liue joyfully, and with a contested mande is the gift of God.

D E not a rash with thy mouth, nor let thine heart be hastie to vter a thing before God: for God is in the heauens, and thou art on y earth: therefore let thy wordes be b fewe.

For as a dreame cometh by the multitude of busines: so the voyce of a foole is in the multitude of wordes.

When thou hast vowed a vowe to God, deferre not to pay it: for he delsteth not in foolles, paye therefore y thou hast vowed.

It is better that thou shuldest not vowe, then that thou shuldest vowe and not paye it.

Suffer not thy mouth to make thy d flesh to sinne: nether say before the e Angel, that this is ignorance: wherefore shal God be angrie by thy voyce, & destroye the worke of thine hands.

For in the multitude of dreames, & vanities are also manie wordes: but feare thou God.

If in a countrey thou seest the oppressio of the poore, and the defrauding of judgement and justice, be not astonied at the matter: for he that is h higher then the highest, regardeth, and there be higher then they.

8 And the s abundance of the earth is ouer all: the King h also confseth by the field that is tilled.

9 He that loueth siluer, shal nor be satisfied with siluer, & he that loueth riches, shalbe without the frute thereof: this also is vanitie.

10 Whé goods encrease, they are encreased that eat them: and what good cometh to the owners thereof, but the beholding thereof with their eyes?

11 The slepe of him that trauaileth, is fwete, whether he eat little or much: but the facietie of the riche wil not suffer him to slepe.

12 There is an euil sickenes that I haue sene vnder the sunne: to wit, riches k restrued to the owners thereof for their euil.

13 And these riches perish by euil trauail, & he be getteth a sonne, and in his hand is nothing.

14 As he came forth of his mothers belly, he shal returmenaked to go as he came, & shal beare away nothing of his labour, which he has he caused to pass by his had.

15 And this also is an euil sickenes that in all pointes as he came, so shal he go, and what profit: has he he that he has he trauailed for the n winde?

16 Also all his dayes he eateh in a darkenes with muche grief, and in his sorrow & angre.

17 Beholde then, what I haue sene good, that it is comelie to o eat, and to drinke, & to take pleasure in all his labour, wherein he trauaileth vnder the sunne, y whole nobor of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euerie man to whome God has he giuen riches and treasures, and giueth him power to eat thereof, and to take his parte, and to enioye his labour: this is the gift of God.

19 Surely he wil not muche remember the dayes of his p life, because God answereth to the ioye of his heart.

CHAP. VI.

The miserable estate of him to whome God has he giuen riches, and not the grace to use them.

1 There is an euil, which I sawe vnder the sunne, and it is muche among me:

2 A man to whome God has he giuen riches and treasures and honour, and he wanteth nothing for his foule of all that it desireth: but a God giueth him not power to eat thereof, but a strange

man shal eat it vp: this is vanitie, and this is an euil sickenes.

3 If a man beget an hundreth children and liue manie yeres, and the dayes of his yeres be multiplied, and his foule be not b satisfied with good things, and he be not e buried, I say that an vntimelie fiute is better then he.

4 For d he cometh into vanitie and goeth into

g The renences of feareth are to be preferred abone all things, & apperteine to this life. h Kings and princes ca not manied: their estate without tillage, ie thisg comendeth y excellence of tillage.

I That is, his great abidden of riches, or y surfeing, & cometh by his great seeding.

k When countess men have pe vp riches, which come to their distinction.

l He doeth not enioye his fathers riches. Iob. 1. 21. Wifid. 7. 6. 1. 2000. 6. 6.

m Meaning, in vane, & with- our profit: n In affliction, and grant of minde.

o Read Chap. 1. 28.

p He wil take no grave thought for the peries that he has he endured in time past.

n He sheweth that it is the plague of God when y riche man has he oue a liberal heart to vie his richer.

b If he ca no- ner haue y- nough.

c As we se of- ten times, that y courteous and other fallet, into crimes y deferue death, or is murthe- re d or drowned or hanged: hi leit or such li- ke, & ie lac- keth the ho- nour of buryal which is the last office of lummince.

d Manning, y vremel: vner whate lix did nther probes ne care eute.

g By this pro- verbe he decla- reth how ne- cessarie it is, y- mm shulde li- ne so focietie h That is, fsh a poore, & baf- estate, or out of trouble, h pri- son, as Eolph did, dim 41, 44. I Meaning, y is borne a King, & Which fol- low, & fantee y Kings fonne, or him y shal ficeede to en- ter into credit with them in hope of game. I They sourc- enate by all means to cre- pe inuefavour; but when they obtrine not their greedie defters, they thunke the fel- nes abuted, as other haue be- ne f tune paft, and fo care no more for him, m That is, w what affliction thou cometh to heare y worde of God: n Meaning, of the wicked, & thunke to plea- se God & ex- remoies, and haue netheft-fath nor repd- tance.

a Ether f vow- ing or in pray- ing meaning y we shulde vse all renesces to God arade b He heareth thee not for thy manie woe that fake, or often repeti- tion, but con- fidereth thy fath,

and for- uent mande Deud. 23. 21. c He speaketh of vowet, & are approved by Gods worde,
and firest to his glieze. d Cause not thy self to su- ne by vowing rathely: as thel do & make a
vowe to liue vomaried, and fische lake. e That is, beft- ze Gods mef- finger whd he shal
examine thy doing: as theghty agno after shulde pe a mit excuse f Meaning, y God wil re-
dreffe these things, & ther- fore we must dged vp hi.

D E not a rash with thy mouth, nor let thine heart be hastie to vter a thing before God: for God
is in the heauens, and thou art on y earth: therefore let thy wor- des be b fewe.

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justice, be not astonished at the matter: for he that is h higher then the highest, regardeth, and
there be higher then they.

into

A good name.

Or the Preacher. No man iust. 27 563/1224

a His definit & and, on I. I. it k eth to the goods w I in the old, in or eid y f be con- the with that
which God by me given, is be, or then to follow the defence that men, can be f, aided h M.
using. God who will make him to felt that he is mortal

Chap VII a T. cr. is no fent, which, in man can line to him per the quint, as in this life Id. 24,2.
psal 147,4. Prov. 22,2. b 11. (p. 24, 25) that after the mugment of y feth, which the with death
to be the end or all calls or clish cause y this corporeal death is the earing into him, marching
What we men, is y hid of God & let me to examine our lives d Which ever kell for a whi le and
pro- necating A man that is a femed wife, when he filleth to op- prasion, occu- meth like a heart
He noteth their lighers; w entropise a thing. A fud- donly lians is of agnine g Murmure not
agnish God when he fo- deeth adver- tise for man fines h He notive, to them y fume not
widome, en- cept r the be so red ture- win, shwing that boebe are the gives of God, but that
widome is farre more ex- cellent & may be without rather.

into darkenet: & his name fhallbe coucied with darkenes.

5 Also he hathe not fene y fume, nor knowe it: therefore this hathe more rest then the other.

6 And if he had lued a thoufid yeres twi- fe tolde, and had fene no good, fhall not all go to one place

7 All the labour of ma is for his mouth: yet the foule is not filled.

8 For what hathe the wife man more then the foole? what hathe y pcote that f know- eth how to walke before the luing?

9 The a fight of the eye is better then to walke in the lusteat this also is vanitie and vexacion of fpirit.

10 What is that that hathe bene? the name thereof is row named and it is known that it is man, and he can not frue with him that is h stronger then he.

CHAP. VII.

Dovers precepts to fill me that which u go-l, and to audi- de the contrarse.

1 S Vrely there be manie things that in- cease vanitie or what auailleth it ma?

2 For who knoweth what is a good for man in the life or in the number of the dayes of the life of his v initie, feing he mak. th the as a* shadow. For who can fheue vnto man what fhallbe after him vntr y fume?

3 *A good n me is bitter then a good oynt- ment, and the day of h death, then the day that one is borne.

4 It is better to go to the houfe of f mour- ning, then to go to the houfe of feafting, because this is the end of all m.n. and the luing fhall lay it to his heart.

5 Angie is better then laughter: for by a fad loke the heait is made better.

6 The heart of the wife is in the houfe of mourning: but the heart of fooles is in the houfe of mirth.

7 Better it is to heare the rebuke of a wife man, then that a ma fshulde heare the fong of fooles.

8 For like the noife of the d thornes vnder the pot, fo n the laughter of the foole. this also is vanitie.

9 Surely oppresio maketh a wife ma mad: and the rewarde deftroyeh the heart.

10 The f end of a thing is better then the beginning thereof, or the pacient in fpirit is better then the proude in fpirit.

11 Be not y of an hafhe fpirit to be angrie: for angre refteh in the bofome of fooles.

12 Say not thou, Why is it that the former dates were better the thefe? for thou doeft nor enquire s wisely of this thing.

13 Wifdome s good with an h inheritace, and excellent to them that f. the fume.

14 For man fhall rest in the fhadowe of wif- dome, & in y fhadowe of filuer: but the excellence of the knowledge of wifdome

gineth life to the poffeffers thereof.

15 Be holde the worke of God: for who can make s ftraight that which he hathe made Chap. 1,
15. cruked?

16 In the day of wealth be of good comfort, & in the day of affliction confier: God also hathe made this contrary to that, to the intent: that ma fshulde finde h nothing after him.

17 I haue fene all things in the daies of my vanitie: there is a iustie man that peritheth in his l iustice, and there is a wicked man that continueth long in his malice.

18 Be not thou iustie ouermuche, nether make thy self ouer wife: wherefore fshul- deft thou be defolate?

19 Be not thou wicked ouermuche, nether be thou foolish: wherefore fshuldefth thou perish not in thy time?

20 It is good that thou late holde on o this: but yet withdrawe not thine hand from p that: for he that feareth God, fhall come forth of them all.

21 Wifdome fhall firengthen the wife man more then ten mightie princes that are in the citte.

22 * Surely there is no man iust in the earth, that deeth good and finneth not.

23 Giue not thine h heart also to all y wor- des that men fprake, left thou do heare thy feruant curfing thee.

24 For oftentimes also thine heart know- eth that thou like wife haft c uifed others

25 All this haue I proued by wifdome: I thought I wil be wife, but it went faire from me.

26 It is farre of, what maie it be? and it is a profound depines, who can finde it.

27 I haue compaffed about, bethe I and mine heart to knowe and to enquire and to fear- che wifdome and reason, and to knowe the wickednes of folie, and the foolishnes of madnes.

28 And I finde moie bitter then death the woman whofe heart is as metres & flares, and her hands, a. hands: he that is good be- fore Go fhallbe delivered from her, but y finner fhallbe taken

by her.

29 Be holde, faith the Preacher, this haue I founde, feing one by one to finde y cwtite:

30 And yet my foule feleth, but I finde it not. I haue founde one man of a thoufind: but a woman among them all haue I not founde.

31 Onely lo, this haue I founde, that God hathe made man righteous: but they haue foght manie inuentions.

CHAP. VIII.

2 To they Preues and Magistrates. 17 The works of God paffe man knowledge.

3 W Ho is as the wife man? and who knower little interpretation of a thing: the wifdome of a man l eth male &.iii.

1 Confide whisfore God doethe kind it and what mate comfort inse h that n m fshulde be able to conuolle nothing in his workers. 1 Meaning, chhe eruel tyrone put the godlie to death and let the wicked go fre m Boath not to muche of thie ne owne, iustie ce and wifde ne.

n Turie not long when y wit admoni- fied to come out of the were of wic- hednes

o To wit, on this admoni- tions that go before

p Confide what defolate or & defi m- rii fhal come, if thou do not obset them

1 Kpg 2,46. 2 thro 6,48.

prov 10,2. . adm 1,2. q Cred at them not, nether ca- re for them. Wifdome and victors

r eaning, w.f dome

f That is, to come to a con- clusion

1 And fo are crufe of trute on ne defintie-

The wicked escape.

Ecclesiastes. The state of good & bad. 24/1224

a That is, do- eth get him favour & prof- perate. b Whereas he fore he was proud and ar- rogue, he shal become hum- ble and make. c That is, that thou obey the King, & hope the othe that thou be made for the same cause d Withdrew not thy selfe lightly from the obedience of thy prince. e That is, while time is to o- bey, and how farre he shul- de obey f Man of him self is misera- ble, and there- fore oght to do nothing to in- crease the fa- me, but to wor he all things

by wisdom, & coun- sel g Man hath no power to face his own life, & there- fore mak not
ratively call him self into danger. h At cometh off times to ry race, and wic- ked rulers. i That
is, o- shers as wic- ked as they k They that feared God, & workuped hi according as he had
appoin ced. l Where lufte- ce is delayed, there since august.

m Which are punished as though they were wicked, as Chap. 7, 16.

o Read Chap. 1, 22.

his a face to shine: and the b strength of his face shalbe changed.

1 I aduevise thee to take hede to the c mouth of the King, and to the worde of the othe of God.

2 Haste not to go forthe of his fight: stand not in an euil thing: for he wil do whatso- euer
pleaseth him.

3 Where the worde of the King is, there is power, and who shal say vnto him, What doest thou?

4 He that kepeth the commandement, shal knowe none euil thing, and the heart of the wife shal
knowe the e time and iud- gement.

5 For to euerie purpose there is a time and iudgement because the f miserie of man is great,
vpon him.

6 For he knoweth not that which shalbe: for who can tel him when it shalbe?

7 Man is not lord a ouer the spirit to re- teine the spirit: nether hathe he power in the day of
death, nor deluerance in the batel, nether shal wickednes deluer the possesses thereof.

8 All this haue I fene, and haue giuen mine heart to euerie worke, which is wrought vn- der the
sunne, and I sawe a time that man ruleth ouer man to his owne h hurt.

9 And likewise I sawe the wicked buried, and i they returned, and they that came from the
holte k place, were yet forgotten in the citie where they had done right: this also is vanitie.

10 Because sentence against an euil worke is not i executed speedely, therefore the he- art of
the children of men is fully set in the to do euil.

11 Thogh a sinner do euil an hüdreth times, and God prolongeth his dayes, yet I knowe that it
shalbe wel with them that feare the Lord, and do reuerence before him.

12 But it shal not be wel to the wicked, nether shal he prolong his dayes: the shalbe like a
shadowe, because he feareth not be- fore God.

13 There is a vanitie, which is done vpo the earth, that there be righteous men to who- me it
cometh according to the m worke of the wicked: and there be wicked men to whome it cometh
according to the worke of the iuste: I thoghe also that this is vanitie.

14 And I praised ioye: for there is no good- nes to man vnder the sunne, saue o to eat and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his li- fe that God hathe giuen him vnder the sunne.

15 When I applied mine heart to knowe wislome, and to beholde the business that is done on earth, that nether day nor night the eyes of man take slepe,

17 Then I beleide y whole worke of God, that ma can not finde out the worke that is wrought vnder the sunne. for the which man laboreth to feke it, and can not fin- de it: yea, and thogh the wife man thunke to knowe it, he can not finde it.

CHAP. IX.

1 By no outward thing can man knowe whome God lo- werth or hateth. 12 No man knoweth his end. 16 Wis- dome excelleth strength.

2 I haue suerly giuen mine heart to all this, and to declare all this, that the iuste, & the wafe, and their workes are in the hand of God, & no man knoweth either loue or a hatred of all that is before them.

3 All things come alike to all: and the same condition is to the iuste and to the wicked, to the good and to the pure, & to the pol- luted, & to him that sacrificeth, & to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as he that feareth an othe.

4 This is euil among all that is done vn- der the sunne, that there is one b condi- tion to all, and also the heart of the sonnes of men is ful of euil, and madnes is in their hearts whiles they liue, and after that, they go to the dead.

5 Surely whosoouer is ioyned to all the li- uing, there is hope: for it is better to a cli- uing dog, then to a dead lyon.

6 For the liuing knowe that they shal dye, but the dead knowe nothing at all: nether haue they ante more a reward: for their remembrance is forgotten.

7 Also their loue, and their hatred, & their enue is now perished, and they haue no more portion foreues, in all that is done vnder the sunne.

8 Go, eat thy bread with ioye, & drinke thy wine with a cheerful heart: for God now d accepteth thy workes.

9 At all times let thy garments be e white, and let not oyle be lacking vpon thine head.

10 "a Reioyce with the wife whome y hast loued all the dayes of the life of thy va- nitie, & God hathe giuen thee vnder the sunne all the dayes of thy vanitie: for this is thy portion in the life, & in thy travail wherein thou laborest vnder the sunne.

11 All that thine hand shal finde to do, do it with all thy power: for there is nether worke nor invention, nor knowledge, no wisdome in the graue whether thou goest.

12 I returned, & I sawe vnder the sunne that the race is not to the swift, nor the battel to the strog, nor yet bread to the wife, nor also riches to men of vnder standing, nether yet fauour to men of knowledge: but time and chance cometh to them all.

13 For nether doeth man knowe his a time, but as the fishes, which are taken in an euil

a Meaning, what things he eg it to come or refold or ind k soweth not by theils out-ward things, y is my pro- per-rtise or adue-rtise, whome God doeth fa- nuor or haue: for he sadeeth them as wel to the wicked as to the godle b In outward things as ri- ches, and po- uerise, sickness, & helth there is no differtee between the godle, & the wicked but y difference is that y godle are absurd by faith of God faunor & affi- fiance c He noeth y Epouses, and cernal men, & made their bel ly their god, & had no plea- sure but in this life, wi- thing rather to be an abict, & relapyrine in this life, then a man of auto- ristic, and to do dye, which is ment by the dog and lyon. d They flatter them felure to be in Gods fa- nuor, because they haue all things in abundance e Reioyce, be mery, and fa- re for no cois- that speake y wicked belli- gods "Ade, regarde the life Chap 1, 16. f Thus y worl- deling: say to prove that all things are tawhil for the and attribute that to chance and form: w, w is done by the peculence of God g That is, he doeth not here fe what shal come.

net,

Folie esteemed.

Or the Preacher. Liberalitie. 28565/1224

net, & as the birdes that are caught in the snare: so are the children of men snared in the euil time when it falleth vpon them suddenly.

13 I haue also fene this wifidome vnder the funne, and it is great vnto me. 14 A little citie and fewe men in it, and a great King came against it, and compaf- sed it about, and buylded fortes against it. 15 And there was founde therein a poore and wife man, and he defluered the citie by his wifidome: but none remtmbred this poore man. 16 Then said I, Better is wifidome then strength: yet the wifidome of the poore is despised, and his wordes are not heard. 17 The wordes of the wife are more heard in quietnes, then the crye of him that ru- leth among fooles. 18 Better is wifidome then weapons of war- re: but one finner deftroiyeth much good.

CHAP. X.

The difference of foolishnes and wifidome. 11 A filan- derer is like a serpent that can not be charmed. 16 Of foolish Kings, and drunken princes. 17 And of good Kings and princes.

1 D Ead flies cause to stinke, and putrifie the ointment of the apotic arte: so doeth a little folie him that is in estimation for wifidome, and for glorie.

2 The heart of a wife ma is at his right had: but the heart of a foole is at his left nand. 3 And also whe the foole goeth by the way, his heart falleth, and he b telleth vnto all that he is a foole.

4 If the c spirit of him that ruleth, tife vp against thee, leaue not thy place: for gen- tlenes pacifieth great finnes.

5 There is an euil that I haue fene vnder the funne, as an d error that procedeth fro the face of him that ruleth.

6 Folie is set in great excellencie, and the c riche set in the fowe place.

7 I haue fene seruants on horses and prin- ces walking as seruants on the grounde.

8 He that diggeth a pit, shal fall into it, & he that breaketh the hedge, a serpent shal bite him.

9 He y remoueth stones, shal hurt him self thereby, &c he that cueteth wood, shalbe in danger thereby.

10 If the yron be blunt, and one hathe not whet the edge, he must then put to more f strength: but the excell. nce to direct a thing is wifidome.

11 If the serpent bite, when he is not char- med: no better is a babler.

12 The wordes of the mouth of a wife man haue grace: but the lippes of a foole denou- re him self.

13 The beginning of y wordes of his mou- the is foolishnes, and the latter end of his mouth is wicked madnes.

14 For the foole multiplieth wordes, saying, Man knoweth not what shalbe: and who can tel him what shalbe after him? 15 The labour of the foolish doeth weary him: for he knoweth not to go into the c citie. 16 Wo to thee, o land, when thy King is a b childe, and thy princes eat in the mor- ning. 17 Bl. sed art thou, o land, when thy King is the sonne of nobles, and thy princes eat in time, for strength and not for dron- kennes. 18 By slouthfulnes y roofe of the house goeth to decay, and by the ydlenes of the hands the house droppeth through. 19 Thei prepare bread for laughter, and wine comforteth the liung, but siluer an- swereth to all. 20 Curse not the Kig, no nor in thy thought, nether curse the riche in thy b.d cham- ber: for the foule of the heauen shal cary the voice, & that which hathe wings, shal declare the matter.

CHAP. XI.

1 To be liberal to the poore. 2 Not to douse of Gods pro-
 1 C Aft thy bread vpon the a waters: for after manie daies
 thou shalt fin- dent. 2 Giue a portion to feuen, & also to eight: for thou knowest not what euil
 shalbe vp- on the earth. 3 If the b cloudes be ful, they wil powre forthe raine vpon the earth:
 and if the c tre do fall towarne the South, or toward the North, in the place that the tre falleth,
 there is shalbe. 4 He that obserueth the d winde, shal not fowe, and he that regardeth the
 cloudes, shal not reape. 5 As thou knowest not which is the way of the spirit, nor how the bones
 do groue in the wombe of her that is with chilo: so thou knowest not the worke of God that
 worketh all. 6 In the morning fowe thy fede, and in the eunng, let not thun hand c r. ft: for thou
 knowest not whether shal prosper, this or f that, or wheth rborne shalbe alike good. 7 Surely the
 light is a pleasan thing: and it is a good thing to the eyes to se y sunne. 8 Thogha man liue
 manie yeres, and in them all he reioyce, yet he shal remember the daies of s dark nes, becaufe
 thei ar manie, all that cometh is vanisse. 9 b Reioyce, o yong man, in thy youth, & let thune
 heart chere thee in the daies of thy youth: and walke in the waies of thune heart, and in the fight
 of thune eyes: but knowe that for all thefe things, God will bring thee to iudgement.

g The ignoran ce & beafli- nes of y wice- led is such, y that knowende comme tinge, & yet wil
 enes discuffe his matters. h That is, withoute wif- dome and coif- sel. i Are gurn to their lufes
 &c pleafores. k Morn'g, whe he is noble for verme & wif- dome & with the giftes of God.

1 Thou eand not worke ruil fo ferretly, but at shal be kno- wen.

a That is, be liberal to the poore, & thoch it feme to be as a thing ven tred on y sea, yet is shal
 brig thee proffer.

b As the clou des that are ful, powre our raine, fo there- cle that bane chidance, must d striure it
 liberally

c He exhar- eth to be libe ral, while we liue: for thie there is no poore

d He that fer- reth incoune- monces, when nece vris: re- quireth, shalbe nce do his due tse.

e Be not weary of weld onig.

f That is, of thy workes a- re moite agre ble to God.

g That is, of af fiction & cava ble in the dereleth them that set their owine in worldelie plea
 fures, as trogh God wishow call them to an account

&.iiii.

a So that he doeth all thigs wel, & nutty, where as the foole doeth y contrary b By his duigs he
 brewrieth him self. c If thy fupe- roue be angry wath cice, he thou discrete, & not mound d
 Morning, y at is an evil thing whe that that are in an- toritie, faile, & do not their duecie e They
 that are riche in wifidome and verme. Pfal.7.16. prou.16.17. accief.17.18.

f Wishou wifidome what fouuer a man taketh in had, cumeth to his owne harte.

Repent betime.

The song of

The foule immortal.

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

10 Therefore take away grief out of this 12 heart, and cause evil to departe from 13 thy flesh, for childbehold & youth are va- 14 nitie.

CHAP. XII.

To think on God to youth and not to defferve till age. The foule returned to God as if it came in the gyri of God and enlisteth in fearing him and keeping his com- mandments.

R Remember now thy Creator in the dates of thy youth, whiles the evil dates come not, nor the yeres approche, wherein thou shalt say, I have no pleasure in them:

Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the clouds retourne after the rain:

which was Salomons.

THE ARGUMENT.

In this song, Salomons ly mofti fwere and comfortable allegories and parables describeth the perfe loue of Iofia Christ, the true Solomon's and King of peace, and the faithful foule or his Church, which he hethe fanci fed and appointed to be his foate, holy, chaste and without reprehension. So that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent b-nesues wherewith he do all enmcle her of his pure lounne and grace with- out anie of her deferrangs. Also the ear left affection of the Church which is inflamed with the loue of Christ defusing to be more and more injured to him in loue, and not to be forsaken for anie fue or blzmmth that win her.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28.

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

CHAP. I.

The familiar talky and mystical communication of the Spiritual loue between Iofia Christ and his Church. The demeritical enemies that persecute the Church.

He is his own the affix of his mouth: for thy loue is better than win.

Because of the favour of thy good ointments thy name is as an oint- ment poured out, therefore the virgines loue thee.

4 Drawe me: we wil runne after thee: the

King hath brought me into his chambers, we wil reoyce and be glad in thee; we will remember thy loue more then wit- ne the righteous do loue thee.

4 I am blacke, o daughters of Jerusalem, but comelie, as the frutes of s Kedar, & as the curtines of Salomón.

5 Regarde ye me not becaufe I am blacke; for the sunne hath looked vpon me. The sonne of my mother were argite against me: the made me the keper of the vines; but I kept not mine owne vine.

6 Shewe me, o thou, whome my foule lo ue.

a This is fpo- lan in the per- fore of the Church, or of the f r s'di Solomnund with f d'le of Christ
wro me fi wroth b The clung of thy great oc- neties c I be, that are pove in I can h coun' in the f
r s'di confefe that that con no- cepe to Christ except this be drawe

The Churchis beautie.

Salomón. Her desire to Christ. 581/1224

Where thou halt called to the dignitie of paltus, and that let forth their owne decomes in Read
of thy do dress.

p Christ speaketh to his Church, bidding the that are ignorant to go to the pistor to bearer 4 For
thy spiritual beautie and excellence there was no worldwide creation to be com- pared unto
thee

r The Church trony eeth that she is admitted to the compause of Christ

He shall be made desire vn to me

r Christ accept eth his Churches and com- mendeth her beautie

u That is, the hear of the faithful where in Christ dwell left by his Spt III

a Thus Christ presereth his Church about all other things b The spouls tofteth her great desire
toward her houl band, but her fregth fat leth her, and therefore she defreeth to be comforted, &
felt it

c Christ char- geth them & have to do in the Church, as it were by a folwne othe, that the vrou-
ble not the quizzes tha- 1. of

d This is spo- ken of Christ, who tobe vph him our num- re to come to helps his Church.

e For a fouche as his⁶⁷² the wthid vnd der the cloke of our 8. th f So that we can not have ful
know ledge of him in this life

g That is, fione and error is driven by, he by the com- mine of Christ which is her, geter bed on
y ing the wate all wate for all

ueth, where thou fedest, where thou left at noone: for why fshulde I be as the that tur- neth
afide to y flockes of a thy copanions? If thou knowe not, o thou the fairest a- mong women, get
thee fo the by the step- pes of the flocke, and fedethy kiddes by the tents of the shepherdes.

I haue compared thee, o my loue, to the troupe of horses in y a charets of Pharaoh. Thy chekes are comelie w rowes of sto- nes, and thy necke with chaines.

We wil make thee borders of golde with studdes of siluet.

Whiles the King was at his repast, my spikenarde gaue the fmel thereof.

My welbeloued u as a bundle of myrthe vnto me: the fhall lye betwene my breastes.

My welbeloued u as a chufte of camphir- te vnto me in the vines of Engeld.

My loue, beholde, y art: faire: beholde, y art faire: thine eyes are life the dooues.

My welbeloued, beholde, thou art faire and pleasant: also our bed is grene: the beames of our house are cedres.

CHAP. II.

The Church defreeth to vry! Under the shadows of Christ. 2 She beareth his voye. 14 She is compa- red to the dooues, 17 and the enemies to the foxes.

1 Am the rose of the field, o the lile of the valles.

2 Like a lile among the thornes, so u my loue amng the daughters.

3 Like the apple tre amog the trees of the forest: so u my welbeloued among the fon- nes of men: vnder his fha'owe had I delite, & fate downe: and his frute was fwete vnto my mouth.

4 He broght me into the wine celler, and loue was his banner ouer me.

5 Stay me with flappes, and comfort me with apples: for I am ficke of loue.

6 His left hand u vnder min: head, & his right hand doeth imbrace me.

7 I charge you, o daughters of Ierufalem, by the roes & by the hindees of the field, that ye ftire not vp, not wake my loue, vnt- il she pleafe.

8 It is the voice of my welbeloued. behol- de, he cometh leaping by the mountains, and skipping by the hilles.

9 My welbeloued is like a toe, or a yong heart: lo, he standeth behinde our wall, lo- king fo the of the windowes, shewing him selfe through the grates.

10 My welbeloued spake & faid vnto me, A- rife, my loue, my faire one, & come thy way.

11 For beholde, z winter is past. the raine is changed, and is gone away.

12 The flowers appeare in y earth: the time of the finging of birdes is come, & th: voice of the turtle is heard in our land.

13 The figure hathe broght forthe h.r yong figges. & the vines with their small grapes
haue cast a fauour: arise my loue, my faire one, and come away.

14 My dooue, that art in the holes of the rocke, in y secret places of y faires, shewe me thy fight, let me heareth thy voice: for thy voye is fwete, and thy fight comelie.

15 Take vs y foxes, y little foxes, w destroy the vines: for our vines haue fmale grapes.

16 My welbeloued is mine, and I am his: he fedeth among the lilies,

17 Vntil y day breake, & the shadowes flet away: returne, my welbeloued, o be like a kroe, or a yong hart vpon the mountai- nes of Béther.

CHAP. III.

The Church defreeth to be ivynd inseparably to Christ her houl band & Her delinerance out of the wilderness.

1 N my bed by a night I foght him that my foule loued: I foght him, but I foul- de him not.

2 I wil rise therefore now, and go about in the citre, by the ftirees & by the open pla- ces, o wil feke him that my foule loueth: I foght him, but I founde him not.

3 The watchemen that went about the ci- tie, founde me: to whome I faid, Haue you fene him whome my foule loueth?

4 When I had past a little from them, then I founde hi whome my foule loued: I toke holde on him and left him not, til I had broght him vnto my mothers houfe into the chamber of her that conceived me.

5 I charge you, o daughters of Ierufalem, by the roes and by the hindees of the field, that ye fire not vp, not wake my loue vn- til she pleafe.

6 Who is the that commeth vp out of the wilderness like pillers of fmoke perfumed with myrthe and incense, o with all the spices of the marchant?

7 Beholde his bed, which is Salomons: threfcore ftong m.n are round about it, of the valiant man of Ifraél.

8 Thei all handle the fwoede, o are expert in warre, euerie one bathe his fwoede vpon his thigh for the feares by night.

9 King Salomón made him selfe a palace of the trees of Lebanon.

10 He made the pillers thereof of siluet, o y pauemét thereof of golde, the hangings that of of purple, whose middes was paued w the loue of y daughters of Ierufalem.

11 Come forthe, ye daughters of Zion, & beholde the King Salomón w the crow- ne, where with his mother crowned him in the day of his marriage, and in the day of the glidnes of his heart.

CHAP. III.

The praises of the Church 7 She is without blamish. in his fight 8 The loue of Christ is made her.

1 Beholde, thou art fair: my loue behol de, thou art fair: thine eyes are life the dooues among thy lockes thine hecne is & v.

k Thou thid art affamend of thy fionet, come & shewe thy faiff vnto me

1 Supprets y heretikes wh les that are yong, that is, when that be- gone to shewe their malice & destroy y one of the Lord.

2 The Church defreeth Christ to be mohe ready to helpe her in all dan- gers.

3 The Church by night, y is in troubles fe- deeth to Christ, but is not incé tinely heard.

b Shewing y although we be not heard as y firit, yet we muft fiil obu- nue in prayer til we lefe ob- fort

c Which decla feth, that we muft feke vnto all, of whome we hope to ha ne ance fac- cour.

d Read Chap. 2.7.

e This is refer red to the Church of If- raél, & was led by the wilder- nes forcie ye- res.

f She preades, f by the bed is wote the Téple, which Salomón ma- de

g He affundeth to the anache, which kept y Temple Or, cha, re.

h All ye, that are of the ob- ber of y faith- ful

i Christ beco- me man was crowded by y loue of God w the glorious crown of his cinnam:

a Recoufe Christ d. lierch in his Church, he chmeledeth all that is in her

Chap 2.4.

& v.

The fontaine of grace. The song of

Wicked watchmen 8/1224

b He burke reflect to the multitude of the faithful, & are monie in nombre.

like the b flocke of goates, & loke downe from the mountaine of Gilead.

2 Thy tethe are like a flocke of fls. pe in good ordre, which go vp fi ô y walhing: which cuerie one bring out twinnes, and none is baten among them.

3 Thy lippes are like a threde of fkarlet & thy talke is comelie: thy temples are with- in thy lockes as a piece of a pomegranate.

4 Thy necke is as the tovere of David buylt for defenfe: a thouland fhields hang the- rein, and all the targates of the ftrong men.

5 Thy two c breafte are as two yong roes that are twinnes, feding among the lilies.

6 Vntil the day breake, and the fhadowes flee away, I wil go into the mountaine of myrrhe and to the mountaine of incenfe.

7 Thou art all faite, my loue, and there is no fpot in thee.

8 4 Come with me from Lebanon, my fpou- fe, euen with me from Lebanon, and loke from the top of Amanah, from the top of Shenir and Hermón, from the dennes of the lyons and from the mountaines of the leopardes.

9 My c fifter, my fpoufe, thou haft woun- ded mine heart: thou haft wounded mine heart with one of thine f eyes, & with a chaine of thy necke.

10 My fifter, my fpoufe, how faire is thy loue? how muche better is thy loue then wine? & the fauour of thine ointmets the all fpices?

11 Thy a lippes, my fpoufe, droppe as honie combes: honie and milke are vnder thy tōgue, & the fauour of thy gaumenis is as the fauour of Lebanon.

12 My fifter my fpoufe is as a garden inclo- fed, as a fpring fhut vp, and a fontaine fealed vp.

13 Thy plantes are as an orchard of po- megranates with fwete frutes, as camphi- re, fpikenarde,

14 Euen fpikenarde, and fafran, calamus, & fynamom with all the trees of incen- fe, myrrhe and aloes, with all the chief fpices.

15 b O fontaine of the gardens, ô well of luing waters, and the fprings of Le- banón.

16 Arife, ô 1 North, and come ô South, and blowe on my garden that the fpices thereof may flowe out: let my welbelo- ued come to his garden, and eat his plea- fant frute.

CHAP. V.

1 Chriftr calleth his Church to the participation of all his treafures. 2 She heareth his Veyes. 3 She em- leffeth her nakydnes. 4 She preafeth Chriftr her boufhand.

I am come into my g aarde, my fifter, my fpoufe: I gathered my myrrhe with my

fpice: Late mine honie cōbe with mine ho- nie, I dranke my wine with my milke: eat, ô friends, drinke, and make you mōry, ô welbeloued.

2 b I flepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, faying, Open vnto me, my fifter, my loue, my dooue, my vndchled: for mine head is ful of dewe, and my lockes with the drop- pes of the c night.

3 I haue put of my d coate, how fhall I put it on: I haue wafhed my fete, how fhall I defile them?

4 My welbeloued put in his hand by the hole of the dore, & "mine heart was affec- tioned toward him.

5 I rofe vp to opé to my welbeloued, & mi- ne hāds did droppe downe myrrhe, & my c fingers pure myrrhe vpon the handels of the barie.

6 I opened to my welbeloued: but my wel- beloued was gone, & paftr mine heart was gone when he did fpeake: I foght him, but I colde not finde him: I called him, but he anfwered me not.

7 The f watchemen that went about the citre, founde me: they fmote me & woun- ded me: the watchemen of the walles toke away my vailte from me.

8 I charge you, s ô daughters of Ierufalém, if you finde my welbeloued, that you tel him that I am ficke of loue.

9 b O the faireft among women, what is thy welbeloued more then other welbelo- ued? what is thy welbeloued more then another louer, that thou doeft fo charge va?

10 My welbeloued is white and ruddy, the chiefeft of ten thoufand.

11 His head is as fine golde, his lockes cur- led, & blacke as a rauē.

12 His eyes are like dooues vpō the riuers of waters, which are wafht with milke, & re- maine by the ful veffels.

13 His chekes are as a bed of fpices, and as fwete flowres, & his lippes like lilies drop- ping downe pure myrrhe.

14 His hands a rings of golde fet with the "chryfolite his beflie like white yuorie co- uered with faphirs.

15 His leggs are as pillers of marble, fet vpon fockets of fine golde: his countenā- ce as Lebanon, excellent as the cedres.

16 His mouth is as fwete things, and he is wholly deletable: this is my welbeloued, & this is my loue, ô daughters of Ierufalém.

17 b O the faireft among womē, whether is thy welbeloued gone? whether is thy wel- beloued turned afide, that we may feke him with thee?

CHAP. VI.

2 The Church affureth her felfe of the loue of Chrif. 3 The praifes of the Church. 4 She is but one and wodefted.

b The fpoufe laith that the is troubled & the cries of worldly fings, which is mine by fieping.

c Devirring & lying pennure of the Lord toward honors d The fpoufe confitteth her witcones, and that o her inft the haint on- thing or teing that the ti on- ce made cha- ne, the prom- feth not to de- lie her felf a- game

b The Myfhonele were moved towards him. c The fponife & fhulde be a- nounced of Chrif, fhall not finde him if the fhulde to auone him & her good nor kes.

1 Thefe are & fafe exaebers, & wounde & confcience & there trouble g She alkith of them which are godlie (or atmuche as & law & falmath fhulde come out of Zion & Ierufale) that they wolde di- reth her to Chrif

h Thus fay they of Ieru- falem 1 She deferi- beth Chrif in, be of perfire beantes, & co- melines.

k Hearfegof & excellence of Chrif, & faith ful defire to know how to finde him.

1 My

e Wherein are knowledge, & zeale, two pre- cious isweis

d Chrif pro- mifeth his Church to call his faithful from all the corners of the worlds.

e Chrif cal- leth his Chur- che fifters in refpect that he had taken the fefit of man. f In that he made his Church beau- tiful, & riche, he loued his grifes in her.

g Because of thy confefion and thanked- guiling.

h The Church confeffeth that all her glorie, & beautie co- meth of Chrif who is & true fountaine of all grace i She defireth Chrif to com- forte her, and to poure the graces of his, fperiph her, which Spirit is ment by the North and South winde. Chap. V. a The garden fignifieth the kingdoms of Chrif where he purpareth the barfet for his cloth.

The faith of the Church. Salomón. Spiritual loue. 28569/1224

s My welbeloued is gone downe into his garden to the beds of spices, to fede in the gardens, and to gather lilies.

a I am my welbeloueds, and my welbeloued is mine, who fedeth among the lilies.

b Which was Thou art beautiful, my loue, as Tirzáh, comelie as Ierufalém, terrible as an armie with banners.

c Turne away thine eyes frô me: for they ouercome me: thine heere is like a flocke of goats, which loke downe from Gileád.

d Meaning, Thy tethe are like a flocke of shepe, which go vp from the walhing, which euerieone brig out twins, & none is baré amóg thé.

d Meaning, Thy temples are within thy lockes as a piece of a pomegranate.

d Meaning, There are therefore Quenes & forefeore concubines, & of the damefels without number.

e But my dooue is alone, my vndefiled, she is the onelie daughter of her mother, and she is deare to her that bare her: the daughters haue sene her and counted her blessed: when the Quenes and the concubines, and the haue praied her.

e He sheweth, Who is she that loketh forthe as the morning, faire as the moone, pure as the funne, terrible as an armie with banners!

what the begin I went downe to the garden of nuttes, to fe the frutes of the valley, to fe if the vine budded, and if the pomegranates florished.

e He weft downe to the fynes I fknawe nothing, my foule fet me as the charets of my noble people.

what fmues co. to Reunne, returne, fe Shulamite, returne: returne that we may beholde thee. What shal you fe in the Shulamite, but as the cōpanie of an armie?

b Read Chap 44.

c The beautie of the Church in all her members, to Siou affured of Chriffe loue rewardet her.

d How beautiful are thy goings with shoes, fo princes daughter: the iointes of thy thighs are like jewels: the worke of the hand of a cunning workeman.

e The haue! as a rounde cuppe that wan teth not lickour: thy belly was an heape of wheat compaffed about with lilies.

f Thy two breastes are as two yong roes that are twinnes.

g Thy necke is like a towr of yuorie: thine eyes are like fish pooles in Hefhóon by the gate of Bath-rabbim. thy nose is as the towr of Lebanon, that loketh toward Damascus.

h Thine head vpon thee is as skarlet, and the bufhe of thine head like purple: the King is eyed in the rafters.

i How faire art thou, and how pleafant art thou, fo my loue, in pleafures!

j This thy ftature is like a palme tree, and thy breastes like clufters.

k I faid, I wil go vp into the palme tree, I

wil take holde of her boughes: thy breastes fhall now be like the clufters of the vine: and the fautour of thy nose like apples,

9 And the roufe of thy mouth like good wine, which goeth ftraght to my welbeloued, & caufeth the fippes of the ancient to fpeake.

10 I am my welbeloueds, and his defire is toward me.

11 Come, my welbeloued, let vs go forthe into the field: let vs remaine in villages.

12 Let vs get vp early to the vines, let vs fe if the vine florifh, whether it halfe budded the fmale grape, or whether the pomegranates florifh: there wil I giue thee my loue.

13 The ma'drakes haue giue a fmell, & in our gates are all fwete things, newe & oldes my welbeloued, I haue kept them for thee.

CHAP. VIII.

a The Church will be taught by Chriff. She is upholden by him. The vehemene loue wherewith Chriffe loueeth her. She is the vine that bringeth forth ftrute to the Spiritual Salomón, which is Ifus Chriff.

b O H that thou werest as my brother fucked the breastes of my mother: I wolde finde thee without, I wolde kiffe thee, then thee fhulde not defpife thee.

c I wil lead thee bring thee into my mothers houle: there thou fhalt teache me: I wil caufe thee to drinke fpiced wine, newe wine of the pomegranate.

d His left hand fhall be vnder mine head, & his right hand fhall embrace me.

e I charge you, fo daughters of Ierufalém, that you ftire not vp, nor waken my loue, vneile she please.

f (Who is this that commeth vp out of the wildernes, leaning vpon her welbeloued?) I raifed thee vp vnder an apple tree: there thy mother conceiued thee: there ſhe conceiued that bare thee.

g Set me as a feale on thine heart, as a ſignet vpon thine arme: for loue it ſtrong as death: ielouſie is cruel as the graue: the coles thereof are fyrie coles, a vehemēt flame.

h Muche water cā not quenche loue, nether can the floods drowne it: if a man ſhulde giue all the ſubſtance of his houſe for loue, they wolde greatly contemne it.

i We haue a lick ſifter, and ſhe haſhe no breafte: what ſhal we do for our ſifter whē ſhe ſhal be ſpoken for?

j If ſhe be a walle, we wil buyde vpo her a ſiluer palace: and if ſhe be a dore, we wil kepe her in with bordes of cedre.

k I am a walle & my breafte are as towres: then was I in his eyes as one that findeth peace.

l Salomón had a vine in Baal-hamón: he gaue the vineyard vnto keperes: euerie one bringeth for the ſuite that of a thouſand pieces of ſiluer. & vi.

d This ſpouſe ſpeaketh.

e If the people that are called to Chriſt, bring forth the aue ſtrute.

a The Church called of the Genuſes, ipcaſeth thus to Church of Ieruſalém.

b Read Chap. 2,6-1

d The ſpouſe deſireth Chriſt to be vvpned in perprimal loue with him.

e The Tewiſh Church ſpeaketh that of Church of the Genuſes

f If ſhe be ſue & ſaft, ſhe is mine for the houſhand to dwell in

g The Church promiſteth ſide loue & conſtan cue

h This is the vineyard of Lord ſhurd out, 1611-2,6-1.

Salomón.

I Christ dwell- leth in his Church whose voyce & faith & his heart.

12 But my vineyards which is mine, is be- fore me: to thee, & Salomón, apperteineth a thoufand pieces of silver, & two thoufant to them that kepe the frute thereof.

O thou that dwellest in the gardens, the companions hearken vnto thy voyce: cau- fe me to hear it.

13 O my welbeloued, & flee away, and be li- ke vnto the roe, or to the yong heart vpon the mountaines of spices.

The Church is firm: Christ that if he de- part from the, yt that he wolds hath to he' p. than in this trouble

ISAIAH.

THE ARGUMENT.

God, according to his promes Deut. 18, 15, that he wolds never leave his Church destinee of a Prophet, but he from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a special reuelation, but also to interpret & declare the Law, and to apply particularly the doctrine, contended briefly therein, to the visible & profete of those, to whom they thought it chiefly to appertine, and as the time and state of things required. And

principally in the declaration of the Lawe they had respect to the things, which were the grounds of their doctrine: First to the doctrine contended briefly in the twotables: secondly to the promises & threatenings of the Law; thirdly, to the covenant of grace & reconciliation, grounded vpon our Saviour Iesus Christ, who is the end of the Law. Whereunto this neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gave them understanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their sauergards by the destruction of their enemies. And as touching the doctrine of reconciliation they have more clearly intreated it then Moses, and set forth more lively Iesus Christ, in whom this covenant of reconciliation was made. In all these things Isaiah did excell all the Prophetes, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: ever applying the doctrine, as he sawe that the disease of the people required. He declares also manne notable prophecies which he had received of God, as touching the promes of the Messiah, his office, and his kingdoms. Also of the favour of God toward his Church, the vocation of the Gentiles, and their vision with the Lewes. Which are as most principal points contended in this book, and a gathering of his sermons that he preached. Which

after certain dates that they had stand vpon the Temple dore (for the maner of the Prophetes was to set vp the summe of their doctrine for certain days that the people might the letter mark it, as Isa. 8, 1. & Habak. 2, 2.) the Priests take it down and reserved it among their registers: and so by Gods providence these bokes were preserved as a monument to the Church for ever. As touching his persone and time, he was of the Kings Stocke: for Amos, his father was brother to Azariah King of Judah, as the best writers agree, and prophesied more than 64 yeres from the time of Vxxxiah vnto the reigne of Manasseh, whose father in lawe he was (as the Elrewes write) and of whom he was put to death. And in reading of the Prophetes this one thing among other is to be observed, that they speak of things to come as though they were now past, because of the certain thereof, and that they colde not but come to passe, because God had ordained them in his secret counsel, and so revealed them to his Prophetes.

Gods loue & correction. ISAIAH. Repentance. 287/1/1224

CHAP. I.

a Iffalh reproach the Iewes of their regrettable and probables, that neither for beftities nor purfhmes folde amend. 1. He ftoufeth why their fairfties are refold, and where a God ferue fetance standeth. 2. He prophe- teeth of the deffers ftus of Ieruffae a, 3. And of the reffetation thereof

a To 1:1, a re- stention, pro- preftion, which is one of the two
 means, which by God do, falft him like to be the one to olde in
 ftus. Now that A there- fore the Pro- pletes were eftled S. 2. a
 5:10 p.9 b Iffalh was elictly sent to Iudfh and Ieruffh fubt not
 only for in this bake are prophecies to during o- ther nation
 alfo c Cilled alfo Azaijah 2 King 1:1 of their kings refd 2 King
 from 1:1 p.14 veto Chap 11, a id 2 Chro from Chap 25. veto
 Chap 13 d Becuefe of wet, obftance one mft, fole, he effich to y
 demme crea- tures, which were me e prompt, to o- ber God
 nor- de, as Dea 2:2 cfte ufe, as his gr. a mer- ce, to effe. 3
 Ieruffe, for re- mefine as he elffe them a- bout, all our nation to
 be his people & child of Dea 20:15 f The moft e bute and ofi
 bute to mo- re ackow, d tute doctu to, and their mafters, then
 my people do toward we, of whome that have recrued be, his
 with- out fhyanfou g That were not only wie ked, as were their
 fathers, but verely corrupt, and by their cui example in- fefted
 others h That is, him y ftouffeth Iffalh

a vifion of Iffalh, the fonne of Amfz, which he fawe b
 concerning Iudfh and Ieruffalem: in the daies of v Vzzielh,
 Iotham, Ahaz & Heze- kiab Kings of Iudah.

Heare, d a heuenf, and hearken, de earth: fer the Lord hache
 find, I haue nourifhed and broght v a childem, but they haue
 ie- be, led againft me.

The f oxe knoweth his ownft, and the af- fe his mafters cryb,
 but Iffael hache not knowen, my peop e nathe not vnderftand.

Ah, finful nacion, a people ladin with in- quitie: a fede of the wcked, corrupt chil- dré, the haue forfaken th. Lord the haue proufced the h holy one of Iffael to anger they are gone back, wade.

Witererote fhulde ye be i fmitten ante more: for ye fall away more and more the whole h had is ficke, and the whole heart is heaute.

From the i fole of the foote vnto the head, there a nothing whole therein, but wounds, & fwelling, and foes ful of corruption, that haue not be wrapped, nor bot-nd e v, not mulled with oye.

Your land is wafte your cities are burnt with fyie ftrangers deuoiré your land in your pi. fince, and it is defolate like the o- utthiowe e of ftrangers.

And the daughters of a Zifon fhall teman- ne like a cotage in a vim: yaide, like a lod- ge in a garden of cucumbers, & like a be- fiegged citte.

Except the Lord of hoftes r had ieferued vnto vs, euen a fmale iemnt: we fhulde haue bene as Sodom, & fhulde haue be- ne like vnto Gomorah.

Hear the worde of the Lord, d r prin- ces of Sodom heuken vnto the Law of our God, d people of Gomorah.

What haue I to do with the multitude of your facifices, faith the Lord? I am ful of the burnt offiings of iams, & of the fat of fed beaftes: and I f defie not the blood of

a What mulleth it to flike to unend you by punishment, feing the more I correct you, the more ye a, beill b By among the effeft parts of the know, he fignifeth, that there are no pfons of the whole bofne of the Iewes fre from his rodde I Enzrie pyfte of the bofne, affeel the kft at the ft e- feft was plagued m Their plague were fe gruenfes that they were manu- ble, and ye they wolle not repent a Meaning, of them, that dwell ferue of, which, becufe they loke for no a demerge of hat, which remaineth, deftere all before them o Thy is, Ieruffalem. b Becufe that he wil mer hate a Church to call vpor his Name g That is, all deftroied t Te that for your vices deftured all to be deftroied as they of Iodfem, fane that God of his merce referted - little rouben, Icm 1:23 f Abhagh God commanded the a facifices for a time, as ides and euteries of their faith yet becufe the people had not ftith nor repentance, God doterfich them, Pfal 50:14 1er 6:20, amot 5:21 muk 6:7.

bullockes, nor of lambes, nor of goates.

12 Whē ye come to appeare before me, who required this of your hāds to tread in my courtes?

13 Bring no mo oblacifons, in vaine: incé- fe is an abominacion vnto me. I can not fuff: r, our newe moones, nor

fabbaths, nor foleme daies (it is iniquitæ) nor foleme
affimblies.

14 My fouie hateth your n newe moones & your appointed
feasts: they are a burden vnto me I am weary to beare them.

15 And whē you shal stretch out yo: ir hāds, I wil hide mine
eyes from you: and thogh ye make manie prayers, I wil not
heare: for your hands are ful o of blood.

16 i Wash you, make you cleane: take away the euli of your
workes from before mine eyes, cease to do euli.

17 Learne to a do wel like iudgement, ie- lieue th: oppressed:
iudge the fatherles & defend the widowe.

18 Coice now, & let vs eafe together, faith the Lord, thogh
your finnes were as crim- fin, they shalbe made a white as
snowe: thogh they were red like skarles, they shal be a' woll.

19 If ye a confent and obey, ye shal eat the good things of the
land.

20 But if ye ifefife and be rebellious, ye shalbe deuoued with the
sword: for the m. uth of the Lord hache spcken it.

21 How is the d farthful citte become an hal fet it was ful of
iudgement, & iustite lodged therein, but now a the: are tourthe-
rer.

22 Thy f filuer is become droffe. thy wine is mixt with water.

23 Thy princes are rebellious and companions of a theues:
euerie one louch gifts, & followeth after rewards, they iudge
not the fatherles, nether doeth the widowes cause come before
them.

25 Therefore faith the Lord God of hostes, the mightie one
of Iffael, Ah, I wil eaft me of mine aduersaries, and auenge me
of mine enemies.

25 Then I wil tuine mine hand vpon thee, and buine out thy
diofte, til it be pure, & take away all thy tyne.

26 1 And I wil restore thy iudges as at the first, and thy
coffesses as at the beg: on g.

his o: me mere, fulute and diffe fetance d That is Ieruffem,
which had promafed fidelitie vnto me; as a wife to her hous-
byol e Gm. to con- loafors and ex oreion, which he signified
before by Iood, ver: it

f Whuffeone was pure in thee before, is now corrupt, though
thou hane in ours wid sheme g That is, they an interne the wast:
& the exoreion, it not only do not puneth them, but we them
filues shake h When God wil sheme him self mere fol to his
Church, he calleth him self. The holie one of Iffael but when he
hastle to do with his enemies, he is called Mughate, as agunft
whome no power is able to teffit i I wil efhe vng, ance of mine

aduerfaries the Iewes, and fo fuffic my defire by purfhning
them Which thine yee he doeth with vggrief becuefe of his
cment

k Left the farthful among them fhulde be no-cerve with this
threatening, he fiddeth this confolacion I It is only the work of
God to purfhe the heart of man, which thug he doeth becuefe
of his promfh made conce- ring the falmerion of his Church

1 Without faith & repent- ence 2 You facrifi- ces offred in the n
w mo- ne a teaftus b cond: uen herch, hi po- criers, which
thinks to plea fe God with ceremonies, & they them let- u, are
made of faith and merce

3 In the wee that where me he gna, to e- nerce, dece, cnullin &
ex- oreion, which is more by blood, there God wil fhew his
nagr, and not accept it on, thogh they fem ne- wer fo holie, as
Chap 50:3 f By this one wa'd w aftng, he manuch y pirrual ex-
loving the lives to re- put & amend their fons

4 This kind of re-creung, by the fe-om- ne, while, the fcriptures
v. se in manie places fignift the hypocri- tes, who pru- temo
moft holmes & re- ligion in wor- ds, but when their charate
klame me ard that he there fhald uppar, cut decture y then haue
i e- ther fwith nor religion

a To knowe if I do acenfe you without cute

b Left him: vs shulde pretend us a rigour on God; more, he only wil, th the to be pure in heart, & he wil tergoa, all their finnes, were that ne- wer to manie orgre it

c He theweth that whaftue- ner aduerfitie n an indu:ith, it oght to be attributed to

Azai.

The zeale of the godly.

Haiáh. Gods terrible judgements 572/1224

m By sultice is meant Gods faithful pro- mes, & is the cause of y de- linearance of his Church n The wicked shalino bepar- takers of Gods promises, Pial- 9,10 o That is the trees & plea- Kant places, where ye com- mit idolatris, which was forbidden, Deut 10,11 p The false god, wherein ye put your cõthdence, shal be confessed as eafely, as a grace of towe, afterwarde shalt thou be called a citie of righteousnes, & a faithful citie.

17 Zión shalbe redeemed in judgement, and they that returite in her, in m uustice.

18 And the b destruction of the trangref- fours and of the sinners shalbe together: and then that forsake the Lord, shalbe con- sumed.

19 For thei shal be cōfounded for the ookes, which ye haue defired, and ye shalbe afha- med of the gardens, that ye haue chofen.

20 For ye shalbe as an oke, whose leafe fa- deth: & as a garden that hathe no water.

21 And the strong shalbe as p towe, and the maker thereof, as a sparke: and they shal bothe burne together, & none shal quen- che them.

CHAP. II.

1 The Church, shalbe registered by Christ, and the Gentiles called. 6 The punishment of the rebellious & obituate.

2 The word that I faiáh the sonne of A- mós fawe vpon Iudáh and Ierufa- lem.

3 "It a shalbe in the last daies, that the moü- taine of the houfe of the Lord shalbe pre- pared in the top of the moütaines, & b shal be exalted aboue the hilles, & all nacions shal c flowe vnto it.

4 And manie people shal go, & fay, Come, and let vs go vp to d the mountaine of the Lord, to the houfe of the God of Iaakób, & he wil teache vs his wates, and we wil wal- ke in his paths: for the c Law shal go for the of Zión, and the worde of the Lord from f Ierufalém,

5 And e he shal iudge among the natiós, & b rebuke manie people: thei shal c breake their fwordes alfo into mattocks, & their speares into fithes, nacion shal not lift vp a fworde againft nacion, nether shal they learn: b to fight anie more.

6 O houfe of Iaakób, come ye, and let vs l walke in the light of the Lord.

7 Surely thou m haft forskin thy people, the houfe of Iaakób, becaufe thei are b ful of the East maners, and are forcerers as the Philistims, e and abunde with strange children.

8 Their land alfo was ful of p siluer and golde, and there was none end of their treafures: and their land was ful of horfés, and their charets were infinite.

9 Their land alfo was ful of idoles: they worshipped the worke of their owne háds, which their owne fingers haue mide.

Mich. 4,5. a The ocree and ordinance of God, con- ching the re- flatement of the Church, & is chiefly ment of the time of Christ. b In an confét place to be fe- ne and difcen- ned c When the kingdome of Christ shalbe enlarged by y preaching of the doctrine there alfo is declared the zeale of the children of God, when they are cal- led d Alluding to mouse Zión, where the sy- fible Church then was a Morning, the whole doftri- ne of Githach f This was ac- complished, who the Gof- pel was firft presched in Ierufalém, and from throne went

through all y worfde g The Lord, & as Christ, shal haue all
pow- er gours him th That they may acknow- ledge their

sinnes, & come to him. 1 He sheweth the fone of the peace,
which the Gof- pel shalbe bring to wit, that men shalbe do
good one to another, where as be- fore they were enemies. 2
He speaketh not againft the vie of weapons and lawful warre,
but sheweth how the hearts of the godlie shalbe afflicted one
toward another which peace and love doeth begone and growe
in this life, fore shal be perfted, when we are upped with our
head Christ letus. 3 Being the Gentiles walke fo reade, make
you hafe and shewe them the way to worship God. 4 The
Prophet bring the shale hope, that the fewer wolde comers,
complaineth to God, as though he had vtterly forsaken them
for their fones. 5 b Ful of the comopnion that reigned chiefly
in the East persa- to They altogether gne them fithes to the
factions of other nacion. 6 The Prophet firft condemned their
fupertition and idolatris, next their concessives, and thirdly,
their vane trust in wotidlet manons.

9 And a man bowed him felf, and a man b hübled him felf:
therefore c spare the not.

10 Enter into the rocke, & hide thee in the dust from before the
feare of the Lord, and from the glorie of his maieftie.

11 The hie loke of man shalbe humbled, and the loftines of
men shalbe abafed, & y Lord onely shalbe exalted in f that

day.

12 For the day of the Lord of hofte is vp- on all the proude
and hautie, and vpon all that is exalted: and it shalbe made
lowe.

13 Euen vpon all the cedres of Lebanon, that are hie and
exalted, and vpon all the okes of Baftan,

14 And vpon all the high t mountaines, & vpon all the hilles
that are lifted vp,

15 And vpon euerie hie towere, and vpon e- uerie ftrong wall,
&

16 And vpon a all the fhippes of Taihih, and vpon all pleafant
pictures.

17 And the hautines of men shalbe broght lowe, and the
loftines of men shalbe aba- fed, and the Lord shal onely be
exalted in that day.

18 And the idoles wil he vtterly deftroie.

19 Then they shal go b into the holes of the rockes, and into
the causes of the earth, from before the feare of the Lord, &
from the glorie of his maieftie, when he shal a- rife to deftroie
the earth.

20 At that day shal man caft away his siluer idoles, and his golden idoles (which they had made them fillues to woi ship them) 21 to the mowles and to the backes,

22 To go into the holes of the rockes, and into the toppes of the tagged rockes from before the feare of the Lord, and from the glorie of his maieftie, when he shal rife to deftroy the earth.

23 Ceife you from the man whose f breath is in his noftrelles, for wherein is he to be eftemed?

CHAP. III.

1 For the fone of the people God wil take away the wife men, and gne them footh princes 14 The coustoufnes of the gouernovrs 16 The pride of the women.

1 F Oi lo, the Lord God of hoftes wil take away from Ierufalém and from Iudáh the flay a and the ftrengh: enem all the flay of bread, and all the flay of wa- ter,

2 The ftrong man, and the man of warre, b the iudge an l the Prophet, the prudent and the aged,

3 The captaine offittie, and the honorable, and the counfelei, and the cunning aiti- cer, and c the eloquent man.

4 And I wil appoint d children to be their princes, and babes shal rule ouet them.

5 The people: shalbe e oppreffed one of an- other, & euerie one by his neighbour the childré shal prefume againft the anciét, & the vile againft the honorable.

q He noteth the nature of the idolatris, which are nu- ner fitted in their imperfiti- tions

7 Thus y Pro- pher ipake, befg t ifamed with the zea- lie of Gods glo rie, & thn tho might hure them w Gods judgment

f Meaning, af- fone as God shal begin to execute his judgements. By high trees & mountaines are ment them y are proude, and lintin, a id thorhu them folks a mofe ftrong in this worde

8 H. obfoeth their vane cô- fidence, which they had in ftrong holdes, & in their re che marchan- dife, & broght in vane plea- faris, where- with mds mo- dits became of Cinnati.

Mofebh 10, 8 luk 23,30. reuel 6,30. & 9,6.

e They shal caft them into mode vil, and filtrate places, when this per- cenie y they are not able to helpe them. y Caft of your vane coubdé- ce of man, whose life is fo tratie, that if his nofe he flopped, he is dead, & coub- der that you have to do with God.

Chap III. W & canft thul toufted: thur abundance & pro-perin, he sheweth that thei shalbe be ta on th the b The ofporal

gouvernour & the mounfre

c By thul, he mion h that God wolde ra- ke away not- ru th eg
that wrs away y firms in, and wherein they had vee or- cifion
to vite them, elines

d Not oily in age, but in wit, maners knowledge, & ftringe.

e For lache of good regund and ardor.

6 When

The pride of women.

Isaiah. The vineyards.

2873/1224[{"box_2d": [134, 75, 211, 946], "label": "text",
"caption": "f H. Sheweth\nthat this pl\ngue thalib: fo\nhorch,
that\nch rane to the\nsimure ma or\nnet men, & by\nnn ture are
am-\nbutious, none\nshil e hou de\nnable or vllig\nto be thal
g\nnn an our\ng. F are thal\nf o t r e a n\nth to t o f w a\nre b m
t, l, the\nto take fuch a\ndige, one t h\ng e vpon him\n& v h u
God\n& I examine\ntheir deuts,\nnw m v up thl\nnne a f t an im-\n\npul, or fice, he\nthl h de the\nnmure of their\nnimpuls in\ntues
futehead\n& he ve thl\nnare girdie al-\nf ore & God\nnw i d d d
y o\nm f m u d s of\ntheb trouble\n& be c u l t the\nnw i d d d
people\nnw r t, more d\n& d t to thl\nprimes, the o\nny c o n d d
e r t s\nnof God, he\nthe o n t h y he\nnw o l d e g u e t r e\nf i c t
e p r e c t s,\nh y h o n t e n t\nf t a l d e h u, no\nl e l y, u e\nr

is f t a l e , h e \n m o t f e s t o a r e \n o f h i s w r t h , \n b e c u l t e r t
t s \n f t a l d e h u f o l e s \n & a f f u m i n e \n I M . v i n g a l t a
t \n t h e r u l e s v a d \n g o u t n e r t h d \n o c l r o y d h i
s \n C h u r c h & n o t \n p r e , r o n d i t , \n a c c u r d a g t o \n t h e i r d u t
e \n m f h i t i c t e \n f i c t e p r e c t s \n a g a i n s t \n t h e m \n \n i l e m
e n t e r h \n y p e o p l e , b e - \n c u l t o f y a r - \n r o g v e r e t h
d \n o c l r o y d h i s \n C h u r c h & n o t \n p r e , r o n d i t , \n a c c u r d a
g t o \n t h e i r d u t e \n m f h i t i c t e \n f i c t e p r e c t
s \n a g a i n s t \n t h e m \n \n i l e m e n t e r h \n y p e o p l e , b e - \n c u l t
o f y a r - \n r o g v e r e t h d \n o c l r o y d h i s \n C h u r c h &
n o t \n p r e , r o n d i t , \n a c c u r d a g t o \n t h e i r d u t e \n m f h i t i c
t e \n f i c t e p r e c t s \n a g a i n s t \n t h e m \n \n i l e m e n t e r h \n y p
e o p l e , b e - \n c u l t o f y a r - \n r o g v e r e t h d \n o c l r o y d h
i s \n C h u r c h & n o t \n p r e , r o n d i t , \n a c c u r d a g t o \n t h e i r d u t
e \n m f h i t i c t e \n f i c t e p r e c t s \n a g a i n s t \n t h e m \n \n i l e m
e n t e r h \n y p e o p l e , b e - \n c u l t o f y a r - \n r o g v e r e t h
d \n o c l r o y d h i s \n C h u r c h & n o t \n p r e , r o n d i t , \n a c c u r d a
g t o \n t h e i r d u t e \n m f h i t i c t e \n f i c t e p r e c t
s \n a g a i n s t \n t h e m \n \n i l e m e n t e r h \n y p e o p l e , b e - \n c u l t
o f y a r - \n r o g v e r e t h d \n o c l r o y d h i s \n C h u r c h &
n o t \n p r e , r o n d i t , \n a c c u r d a g t o \n t h e i r d u t e \n m f h i t i c
t e \n f i c t e p r e c t s \n a g a i n s t \n t h e m \n \n i l e m e n t e r h \n y p
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d \ n o c l r o y d h i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a
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e\m f h i t i c t e \n f i c t e p r e c t s \n a g a i n s t \n t h e m \n n i l e m
e n t e r h \n y p e o p l e , b e - \n c u l t o f y a r - \n r o g v e r e t h
d \n o c l r o y d h i s \n C h u r c h & n o t \n p r e , r o n d i t , \n a c c u r d a
g t o \n t h e i r d u t e \n m f h i t i c t e \n f i c t e p r e c t
s \n a g a i n s t \n t h e m \n n i l e m e n t e r h \n y p e o p l e , b e - \n c u l t
o f y a r - \n r o g v e r e t h d \n o c l r o y d h i s \n C h u r c h &
n o t \n p r e , r o n d i t , \n a c c u r d a g t o \n t h e i r d u t e \n m f h i t i c
t e \n f i c t e p r e c t s \n a g a i n s t \n t h e m \n n i l e m e n t e r h \n y p
e o p l e , b e - \n c u l t o f y a r - \n r o g v e r e t h d \n o c l r o y d h
i s \n C h u r c h & n o t \n p r e , r o n d i t , \n a c c u r d a g t o \n t h e i r d u t
e \n m f h i t i c t e \n f i c t e p r e c t s \n a g a i n s t \n t h e m \n n i l e m
e n t e r h \n y p e o p l e , b e - \n c u l t o f y a r - \n r o g v e r e t h
d \n o c l r o y d h i s \n C h u r c h & n o t \n p r e , r o n d i t , \n a c c u r d a
g t o \n t h e i r d u t e \n m f h i t i c t e \n f i c t e p r e c t
s \n a g a i n s t \n t h e m \n n i l e m e n t e r h \n y p e o p l e , b e - \n c u l t
o f y a r - \n r o g v e r e t h d \n o c l r o y d h i s \n C h u r c h &

not\npr e, r o n d i t, \naccur d a g t o\ntheir d u t e\nm f h i t i c
t e\nf i c t e p r e c t s\na g a i n s t\nthem\nn i l e m e n t e r h\nny p
e o p l e, b e-\nc u l t o f y a r-\nr o g v e r e t h d\no c l r o y d h
i s\nChurch & not\npr e, r o n d i t, \naccur d a g t o\ntheir d u t
e\nm f h i t i c t e\nf i c t e p r e c t s\na g a i n s t\nthem\nn i l e m
e n t e r h\nny p e o p l e, b e-\nc u l t o f y a r-\nr o g v e r e t h
d\no c l r o y d h i s\nChurch & not\npr e, r o n d i t, \naccur d a
g t o\ntheir d u t e\nm f h i t i c t e\nf i c t e p r e c t
s\na g a i n s t\nthem\nn i l e m e n t e r h\nny p e o p l e, b e-\nc u l t
o f y a r-\nr o g v e r e t h d\no c l r o y d h i s\nChurch &
not\npr e, r o n d i t, \naccur d a g t o\ntheir d u t e\nm f h i t i c
t e\nf i c t e p r e c t s\na g a i n s t\nthem\nn i l e m e n t e r h\nny p
e o p l e, b e-\nc u l t o f y a r-\nr o g v e r e t h d\no c l r o y d h
i s\nChurch & not\npr e, r o n d i t, \naccur d a g t o\ntheir d u t
e\nm f h i t i c t e\nf i c t e p r e c t s\na g a i n s t\nthem\nn i l e m
e n t e r h\nny p e o p l e, b e-\nc u l t o f y a r-\nr o g v e r e t h
d\no c l r o y d h i s\nChurch & not\npr e, r o n d i t, \naccur d a
g t o\ntheir d u t e\nm f h i t i c t e\nf i c t e p r e c t
s\na g a i n s t\nthem\nn i l e m e n t e r h\nny p e o p l e, b e-\nc u l t
o f y a r-\nr o g v e r e t h d\no c l r o y d h i s\nChurch &
not\npr e, r o n d i t, \naccur d a g t o\ntheir d u t e\nm f h i t i c
t e\nf i c t e p r e c t s\na g a i n s t\nthem\nn i l e m e n t e r h\nny p
e o p l e, b e-\nc u l t o f y a r-\nr o g v e r e t h d\no c l r o y d h
i s\nChurch & not\npr e, r o n d i t, \naccur d a g t o\ntheir d u t
e\nm f h i t i c t e\nf i c t e p r e c t s\na g a i n s t\nthem\nn i l e m
e n t e r h\nny p e o p l e, b e-\nc u l t o f y a r-\nr o g v e r e t h

d\no clroydhis\nChurch & not\npre,ron d it,\naccur da
g to\ntheir dute\nm f h i t i c t e\nf i c t e p r e c t
s\nagainst\nthem\nn i l e m e n t e r h\ny p e o p l e, be-\nc ult
o f y a r-\nr o g v e r e t h d\no clroydhis\nChurch &
not\npre,ron d it,\naccur da g to\ntheir dute\nm f h i t i c
t e\nf i c t e p r e c t s\nagainst\nthem\nn i l e m e n t e r h\ny p
e o p l e, be-\nc ult o f y a r-\nr o g v e r e t h d\no clroyd h
i s\nChurch & not\npre,ron d it,\naccur da g to\ntheir d u t
e\nm f h i t i c t e\nf i c t e p r e c t s\nagainst\nthem\nn i l e m
e n t e r h\ny p e o p l e, be-\nc ult o f y a r-\nr o g v e r e t h
d\no clroydhis\nChurch & not\npre,ron d it,\naccur da
g to\ntheir dute\nm f h i t i c t e\nf i c t e p r e c t
s\nagainst\nthem\nn i l e m e n t e r h\ny p e o p l e, be-\nc ult
o f y a r-\nr o g v e r e t h d\no clroydhis\nChurch &
not\npre,ron d it,\naccur da g to\ntheir dute\nm f h i t i c
t e\nf i c t e p r e c t s\nagainst\nthem\nn i l e m e n t e r h\ny p

e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h
i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t
e \ n m f h i t i c t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m
e n t e r h \ n y p e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h
d \ n o c l r o y d h i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a
g t o \ n t h e i r d u t e \ n m f h i t i c t e \ n f i c t e p r e c t
s \ n a g a i n s t \ n t h e m \ n n i l e m e n t e r h \ n y p e o p l e , b e - \ n c u l t
o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h i s \ n C h u r c h &
n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t e \ n m f h i t i c
t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m e n t e r h \ n y p
e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h
i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t
e \ n m f h i t i c t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m
e n t e r h \ n y p e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h
d \ n o c l r o y d h i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a
g t o \ n t h e i r d u t e \ n m f h i t i c t e \ n f i c t e p r e c t
s \ n a g a i n s t \ n t h e m \ n n i l e m e n t e r h \ n y p e o p l e , b e - \ n c u l t
o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h i s \ n C h u r c h &
n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t e \ n m f h i t i c
t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m e n t e r h \ n y p
e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h
i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t
e \ n m f h i t i c t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m
e n t e r h \ n y p e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h
d \ n o c l r o y d h i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a
g t o \ n t h e i r d u t e \ n m f h i t i c t e \ n f i c t e p r e c t

s\nagainst\nthem\n\ni l e m e n t e r h\ny p e o p l e , b e-\n c u l t
o f y a r-\nr o g v e r e t h d\no c l r o y d h i s\nChurch &
not\nnpr e , r o n d i t ,\naccur d a g t o\ntheir d u t e\nm f h i t i c
t e\nf i c t e p r e c t s\nagainst\nthem\n\ni l e m e n t e r h\ny p
e o p l e , b e-\n c u l t o f y a r-\nr o g v e r e t h d\no c l r o y d h
i s\nChurch & not\nnpr e , r o n d i t ,\naccur d a g t o\ntheir d u t
e\nm f h i t i c t e\nf i c t e p r e c t s\nagainst\nthem\n\ni l e m
e n t e r h\ny p e o p l e , b e-\n c u l t o f y a r-\nr o g v e r e t h
d\no c l r o y d h i s\nChurch & not\nnpr e , r o n d i t ,\naccur d a
g t o\ntheir d u t e\nm f h i t i c t e\nf i c t e p r e c t
s\nagainst\nthem\n\ni l e m e n t e r h\ny p e o p l e , b e-\n c u l t
o f y a r-\nr o g v e r e t h d\no c l r o y d h i s\nChurch &
not\nnpr e , r o n d i t ,\naccur d a g t o\ntheir d u t e\nm f h i t i c
t e\nf i c t e p r e c t s\nagainst\nthem\n\ni l e m e n t e r h\ny p
e o p l e , b e-\n c u l t o f y a r-\nr o g v e r e t h d\no c l r o y d h
i s\nChurch & not\nnpr e , r o n d i t ,\naccur d a g t o\ntheir d u t

e\ n m f h i t i c t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m
e n t e r h \ n y p e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h
d \ n o c l r o y d h i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a
g t o \ n t h e i r d u t e \ n m f h i t i c t e \ n f i c t e p r e c t
s \ n a g a i n s t \ n t h e m \ n n i l e m e n t e r h \ n y p e o p l e , b e - \ n c u l t
o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h i s \ n C h u r c h &
n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t e \ n m f h i t i c
t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m e n t e r h \ n y p
e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h
i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t
e \ n m f h i t i c t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m
e n t e r h \ n y p e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h
d \ n o c l r o y d h i s \ n C h u r c h & n o t \ n p r e , r o n d i t , \ n a c c u r d a
g t o \ n t h e i r d u t e \ n m f h i t i c t e \ n f i c t e p r e c t
s \ n a g a i n s t \ n t h e m \ n n i l e m e n t e r h \ n y p e o p l e , b e - \ n c u l t
o f y a r - \ n r o g v e r e t h d \ n o c l r o y d h i s \ n C h u r c h &
n o t \ n p r e , r o n d i t , \ n a c c u r d a g t o \ n t h e i r d u t e \ n m f h i t i c
t e \ n f i c t e p r e c t s \ n a g a i n s t \ n t h e m \ n n i l e m e n t e r h \ n y p
e o p l e , b e - \ n c u l t o f y a r - \ n r o g v e r e t h d \ n

Oppression of the poore.

Isaiah. The worldly wife.

thereof, & it shall be eaten vp: I wil breake the wall thereof, &
it shall be trode downe:

6 And I wil lay it wafte it fhall not be cut, nor digged, but
briers, & thornes fhall growe vp. I wil alfo commande the
cloudes that they raine no raine vpon it.

h Indgement 7 and righteous- nes are true frutes of the feare of
God, and therefore in the cruel vp preffors, there is no religion.
Of them that are oppressed. h To wit, for the poore to dwell in
I have heard the cōplafure and crye of poore in Which cō-
teneth about of portals fo e enere acre fhallde but yelde one pht-
tol

o Which con- teneth an hi- death portali. o An Ephah con-
teneth ten portals, & is in drye throes as meche as both is in
lacours p That fpare no peme nor delpeant to followe their
lufter

q Which are neuer weary of their roofing and exceftine
pleafures but vie all meanes to provoke to the fame

r They re- garde not the proudene care of God oner them, nor
for what end he hafhe created them.

f That is, fhall certainly go; for fo the fto- phures vie to fynake,
as though the thig which fhall co me to pafte, were done al-
ready

t Becaufe that wolde not o- bey the worde of God u Meaning,
g grant fhall Iw allowe vp them that fhall dye for hungre and

thrif, and ye for all this great deffint-
dion it fhall neuer be fa-
etate

g God com-
forreth g poo-
re lumbr. of his Church, &

had bene ftrangers in other cofurers,
promfing that they fhall dwell
in thofe places agvins, whereof this
had bene deprimid by the fat,
and cruel epiance. v Which vie
all alluoremens, occafions,
and excufes to harden their
conference in ftine. z He ft:
weth what are the wordes of
the wizgel, when they are
menared with Gods iudgements,
1 Pet 1,4 a Which are not
afhame of ftine, nor care for
hooefter, but are grown to a
deffperate impicute.

¶ Surely the vineyards of the Lord
of hoftes is the houfe of Ifrael,
and the men of Iudah are his
pleafant plant, and he looked
for iudgemēt: but beholde
oppreffio: for righteousnes, but
beholde a crying. 8 Wo vnto
thé that toyne houfe to houfe,
and lay field to field, til there
be no place, that ye may be
placed by your felues in the
middles of the earth.

9 Thus in mine eares, faith the
Lord of hoftes. Surely manie
houfes fhall be defolate, euf
great, & fayre without inhabitat.

10 For ten acres of vines fhall
yelde one o-bath, & the fede of
an o-hómer fhall yelde an o-ephah.

11 ¶ Wo vnto them, that p rife
vp early to followe drunkenes,
and to them that cō-
tinue vntil q night, til the wine
do infla-

me them.

12 And the harpe and viole, timbrel, and pi- pe, and wine are in their feaftes: but they regarde not the o worke of g Lord, nether confider the worke of his hands.

13 Therefore my people is gone into cap- tiuitie, becaufe they had o no knowledge, and the glorie thereof are men famshed, & the multitude thereof is dried vp with thift.

14 Therefore o hel hath enlarged it felf, and hath opened his mouth, without meafure, and their glorie, and their multi- tude, and their pompe, and he that reioy- ceth among them, fhall defcende vnto it.

15 And man fhall be brought downe, and man fhall be humbled, euf the eyes of the prou- de fhall be humbled.

16 And the Lord of hoftes fhall be exalted in iudgement, and the holie God fhall be fanchified in tultice.

17 Then fhall a the lambes fede after their maner, and the ftrangers fhall eat the de- folate places of the fat.

18 ¶ Wo vnto them, that drawe iniquitie w 7 cordes of vanitie, and finne, as with cart ropes:

19 Which fay, Let him make fpede let him haften his worke, that we may fe it: & let the coufel of the holie one of Ifrael drawe nere and come, that we may knowe it.

20 Wo vnto them that ſpeake good of euil, a and euil of good, which put darke- nes for light, and light for darkenes, that put bitter for fwete, and fwete fo: fowte.

21 Wo vnto them that are b wife in their owne eyes, and prudent in their owne fight.

22 Wo vnto them that are c mightie to drinke wine, and to them that are ſtrong to powre in ſtrong drinke

23 Which iuſtifie the wicked for a rewirde, and take away the righteouses of the ri- ghteous from him.

24 Therefore as g flame of fyre deuoureth the ſtubble, and as the chaffe is conſumed of the ſtame: fo their d zoote ſhalbe as rot- tennes, and their budde ſhal rife vp like duſt, becauſe they haue caſt of the Law of the Lord of hoſtes, and contemn. d the worde of the holie one of Ifrael.

25 Therefore is the wrath of the Lord kin- dled again: his people, & he hathe ſtret- ched out his e hand vpon them, and hathe ſintten them that g mountains did tié ble: and their karcaſes were torne in the middes of the ſtretes, & for all this his wrath was not turned away, but his hand was ſtretched out ſtil.

26 And he will lift vp a ſigne f vnto the na- tions a farre, and wil hife vnto them from the end of the earth: & beholde, they ſhal come haftely with ſpede.

27 None shal e fame nor fall among them: none shal flumber
nor flepe, nether shal the girdle of his loynes be lofed, nor h the
latchet of his shoes be broken:

28 Whole arrowes shalbe sharpe, & all his bowes bent: his
horfe hoofes shalbe thought like flint, & his wheles like a
whirle wade.

29 His roaring shalbe like a lyon, and he shal roare like lyons
whelpes: they shal i roare, and lay holde of the pray: the shal
take it away, and none shal deluer it.

30 And in that day they shal roare vpon them, as the roaring of
the fea: & if k they loke vnto the earth, beholde darkenes, and
forow, and the light shalbe darkened in their l flkie.

CHAP. VI.

1 Ifaiah sheweth his vocation by the Wffion of the diu- ne
massfite. 2 He sheweth the obftrance of the people. 3 The
deftrulftion of the land. 4 The remnant re- ferued.

1 N the yere of the death of King Vz- ziah, a I fawe alfo the
Lord fitting vpo an b high throne, and lifted vp, and the lower
c partes thereof filled the temple.

2 The Scraphims d ftode vpon it: euerie one had fix wings:
with twaine he couered his e face, and with twaine he couered
his f fere, and with twaine he did a ftie.

3 And one cryed to another, and faid, b Ho-

b As a ridge ready to give sentence c Of his garment, or of his throne. d They were Angels to called becaufe they were of a fyrie colour, to figni o fie g toop harm in the lone of God, or were light as lyr, to excute his wil. e Signifing, that they were not able to enfure the brightness of Gods glorie f Wharby was declared that vnto was not able to fe the brightness of God in them. g Which thing deftieth the prompt obedience of the Angels to execute Gods comfondience h This oft's, percen signifeth, that the holy Angels can not fatisfie them felves in praifing God, to ftache vs that in all our lines we fhalde give our felves to the continual praife of God.

b Which are contemnners of all doctrine & a imination

c Which are neuer weary, but fhew their ft: ength, and he-gge in glori- tonic and dr- kenner.

d Brohe they and their po- fteritis, fo that nothing fhall be lefe.

e He fheweth that God h'd fo fure puni- fhe: This peo- ple, that the diomee creatu- tes, if they had bene fo pla- gned, wolde haue bene no- re femble, and therefore his plagues muft continue, til they begin to fele them

f He wil make g Babylorida to come agrifh the at his bee he, and to fight vnder his fi- derd

g They ſhalbe promp, and in ſtie to execute Gods vengra- c.

h The enemies ſhal have none impediment: i Wharby is
declared the crueltie of the enemies k The Iewes ſhal fede no
fucour

l In the land of Iudah.

a God ſheweth not him ſell to ma in his ma- teſtis, but ac-
cording as n is capacitie is able to cſuper- bend him that is by
visible ſignes, as John Rypith ſawe the holie God to the forme
of a doom

Mans lippes polluted.

Isaiah. Chriſt promiſed. 28575/1224

His glorie death not one- ly appears in becauſe, but through all
y worlde, and therefore all circulares are beade to prac- t, him

6 Which thiſgs were, to con- flame the Pro- plets, that it was
not the voyce of man and by the innocence as fig- ured th. blue
one y thal- com. upon the lears

I He ſpeaketh this for two cauſes you, hecivic h. y was a
morrel creature, and that foreth d more node to yoths. God
men the An- gal, dad's nor and the other, becauſe y mo- re met
y m'n appeel eth to God, the more death he know his owns, &
corruption in Oj burnt offings where the tyr. name were one

n This dech- reeth that man can not render tus obedien- ce to
God, til he have pur ged ve o When by is arevred that for the
maize of men God wil not imme- dially take a- way his wer-
de, but he wil cause it to be prached to their condemn-

nation, when hereby he exhorte the wiched mon- mer, that
through that tata at 18:10 the glorie, to the y. M. young, the for
the con- trusion of his pro- pleter, that the King of the fouze to
be earen but lean, and fenn

ly, holy, holy n y Lord of hoftes: the whole worde is ful of his
glorie.

And the linels of the fore chokes (^{1}) mo- ued at the voyce
of him that cryed, and the houfe was filled with fmoke.

Then I said, 'Wo is me: for I am vndone, because I am a man
of polluted lippes, and I dwell in the middes of a people of,
olluted lippes. for mine eyes have fene the King and Lord of
hoftes.

Then flewe one of the Seraphims vnto me with an hote cole in
his hand, which he had take from the w altas with the conge

7 And he touched my mouth, & said, Lo, this hathe touched
thy lippes, and thine iniquitie thalbe taken away, and thy a
finne thalbe purged.

Aiso I heard the voyce of the Lord, saying, Whome shal I fend and abo shal go for vs. Then I fayd, Here am I, fend me.

And he said, Go, and fay vnto this people, Ye shal heare in dede, but ye shal not vnderfland: ye shal plainly fe, & not peiceue.

10 Make the heart of this people fat, make their eares heaue, and shut their eyes, lest they fe with their eyes, & heare with their eares, and vnderfland with their hearts, and conuett, and he heale them.

11 Then said, Lord, how long? And he answered, Until the cities be waited without inhabitant, and the houses without man, and the land be utterly defolate,

12 And the Lord haue remoued men farre away, and the e be a great defolation in the middes of the land.

13 But yet in it, hulle a tenth, and shal re- turne, and thalbe eaten vp as an elme or as an oke, which haue a substance in them, when they cast their leaues fo the holte fede shalbe the substance thereof.

is they wil not learns thereby to obey his w tland be fand hereby he exhorte the midders to do their death, and answereth in the wicked monmers, that through their own malice their heart is harded, that tata at 18:10 com 11:8 p As he was moved

with the scale of Gode glorie, to was he touched with a
charrable all thion toward the people.

9 M. young, the tenth parte or as some writer, it was tenured to
Iftalh for the confirmation of his prophare, that ten Kings
thulde come before their capitulation were from Vcciah to
Zedekth. For the fewness they thal foue to be eaten vp yet they
thal after furish as a tre, which is where lofeth but lean, and
femeth to be dead, yet in former is fresh, and grene.

CHAP. VII.

1 Ierufalem befaged 4 Ifaiah comforteth the King. 14 Coryt is
promised

a.King 16.1

Dr. Syria a To w it, the freunde time for in the first barrel Ahaz
was overcome

b Manning, 9 things houles that is, If- each, bee uife 5 the 1 as
the greved, Gore at 19 a for feare

And in the dayes of Ahaz, the fonne of Iotham, the fonne of
Yzziah King of Iudah, Rezin the King of Aram came vp, and
Pekah the fonne of Remalah King of Ifrael, to Ierusalem to
fight against it, but be colde not overcome it.

And it was told the houe of Daud, saying, Aram is toynd with Ephraim: therefor his hart was moved, and the heart of his people, as the trees of the forest are mouted by the winde.

Then said the Lord vnto Ifaiah, Go

for the now to met: Ahaz (hou and a Shc- at -aishab thy fonne) at the end of the conduit of the vpp, poole, in the path of the fullers field,

4 And fay vnto him, Take bede, & be ftill: fear not, nether be faint hearted for the two tailles of thfe fmoking 'fy rbrande', for the furious wrath of Rezin and of A ram, and of Remaliahs fonne:

5 Because Aram hathe takin wicked coun- fel against thee, e Ephraim, & Romaliahs fonne, saying,

6 Let vs go vp against Iudah, & let vs wa- ke them vp, and make a b'ecle therein fo vs, and fet a King in the midds thereof, even the fonne of a Tabeal.

7 Thus said, the Lord God, It shal not ftan, nether shal it be.

8 For the head of Aram, Damafus, an the head of Damafus is Rezin and with in Eae & turefs or yere, Ephraim shal b. deftroed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs fonn. It ye b:leue not, surely ye shal not

be eftabit fhed.

10 And the Lord fpake againe vnto Ahaz, saying,

11 Afke 'a figne for thee of the Lord thy God: afke it, other in the depth or in the height above.

12 But Ahaz said, I wil not afke, nether wil I tempt the Lord.

13 The he said, Heare you now, o houfe of Daud, Is it a fmale thing for you to grue- ue men, that ye wil also gruee my God

14 Therefore the Lord a him feif wil give you a figne.

Beholde, the virgine shal con- ceue and beate a fonne, and the shal call his name 'Immanu-él.

15 a Butter and hone shal he eat, til he ha- ue knowledge to refuse the euil, & to chu- fe the good.

16 For a fore y childe shal haue knowled- ge to efchewe the euil, and to chufe the good, the land, that thou abho. reft, shalbe forfaken of bothe her Kings.

17 The Lord shal bring vpon thee, and vp- on thy people, and vpon thy fathers houfe (the daies that haue not come fro the daie that Ephraim departed from Iudah) e- uen the King of a Afthur.

18 And in that day shal the Lord hiffe for the flie that is at the vitermofte parte of the floods of Egypt, & for the bee which is

in the land of Afthur,

19 And the shal come and shal light all in the defolate valleis,
and in the holes of the rockes, and vpon all thornie places, and
be nourished as other men, snail y age of difretish o Not even
g Christ, but anac childe for before a childe can come to the
ytres of difretish, the aity of Sumaria and Syria shal be defroed
p Since the time that the twelve ten- bes rebilled voder
Robuam q In whome tnon I ed put thy truth r Mean ng, the
Egyptives for by reason the conntial is here and enoils, it is ful
of him, as Aflyrat is fal of bees. Aae 111.

e. That is to fay, The rift shal reuter w name Ifiah ga ne is
fonne, to fignife, that y reft of th. peo ple fholde re- turne out
of their cap, as- re f Which hone but a little fmo he wed fshl
quickely be quenched.

g Which was an Ifraelue & as femeth, em me to the hou fe of
David k Cnning from f foe & tw cneith ye re of y mgne of
Yrrah, at whir time A- met proph- cied that bldg, and now Ift-
ch conftmeth. ti it th. Irae lutes thulde be led into pry to f
captu ture, o thing came to p f f wit in twew, vren viter that I-
fián did this mefige

For the con- ferm time of this, thine that thine ercenis shalbe
defray of & ti as pre fouet.

k Not to befe. ne Gode worde wthore afigne to tept God: but to
refute a figne wil f God ofreth, t for y ede & folue of our
infirm- ne, as to rebel egwit him I Yoe thulhe yon haue to do d
men, whf ye contemne Gode melfen- gers but is is God,
against wi one y on bend y our fel- are

m Fora fouche as thou vit va worthy, f Lord for his own
premes fake w' gue a figne o thibe that Christ the fa- nour of
his Church & the eff & of all fig ms & miracles fhlhe renci-
led

Dr. Gohovchov, which name can agree to us or, but to him,
that is bohe God and man.

n Me in g, that Christ is not onely God, but men, at n, he-
carde he shal

The waters of Shiloáh.

Ifaiáh. To feke God onely.

f Signify, i no place th be the fih the t That is, that which a
from f fully do new and me ning, it is he worse as they bottle
great & finals. u He that be for, I'd a gre at number of cuttel,
that be convened one hope & two slope. x If a number of men
that be to fain the tion a be the fain the fain the fain the fain
the fain the fain the fain the fain the fain the fain the fain the
fain the fain the fain the fain the fain the fain the fain the fain
the fain the fain the fain the fain the fain the fain the fain the
vpon all bullshie fplaces.

20 In that day fhal the Lord fhaue with a tafer that is hined,
even by them beyond the Riuer, by the King of Affl, it, the
head and the heere of the 'fete, and it fhal co- fume the beard.

21 And in the fame day fhal a ma n nourish a yong kove, and
two fhepe.

22 And for the a abundance of mike, that they fhal gue, he fhal
eat bytter. for but- ter and honie fhal cucre one eat, which is
left within the land.

23 And at the fame day euerie place, when em fhalbe a thou
fand vines, fhalbe at a thou- fand press of filuer; for fhalbe for
the bri- ers and for the thonics.

24 With airowes and with bowe fhal one come thether:
becaufe all the land fhalbe briers and thornes.

25 But on all the mountaines, which fhal- be digged with f
mattocke, there fhal not come thether: the feare of briers &
thor- nes: but they fhalbe for the finding out of bullockes and
for the treading of fhepe.

CHAP. VIII.

2 The capitulus of Ifrael & Iudab by the Affyrians. 4 The
infidelios of the Irons. 9 The deftraition of the Affyrians 14
Christ the fone of flambling to the maked. 19 The wrede of
God must be inquired at.

3 M Oreouer, y Lord said vnto me, Ta- ke thee a great role,
and write in it with a mans penne, Make fpede to the fpoyle:
hafe to the pray.

2 Then I teke vnto me a faithful wim. fles to recorde, Vriah the
Priest, and Zecha- riah the fonne of I. btrechiah.

3 After, I came vnto the d Prophetesse, w conceiued, and bare
a fonne. Then faid the Lord to me, Call his name, Mahé- fhalal
haft-baz.

4 For before the a childe fhal haue know- ledge to crye, My
father, and my mother, f he fhal take away the riches of
Damafeis and the fpoile of Samaria, before the Kig of Affhur.

5 And y Lord fpake yet againe vnto me, faying,

6 Because this people hathe refufed the waters of a Shiloáh that runne foftely, and reioyre with Rezin, and the fonne of Remaiah,

7 Now therefore beholde, the Lord bring- eth vp vpon the the waters of a the Riuer mightie and great, even the King of Affhur with all his glorie, and he fhall come vp vpon all their riuers, and go ouer all their bankes,

8 And fhall broake into Iudáh, c fhall ouer- flowe and paffe through, c fhall come vp to the a necke, & the stretching out of his wings fhall fill the breadth of thy land, diftrufting their oane power, which was fualle, defred fuch power and riches at they fowe in fyria and Ifrael. b That is, the Afy fame, which deuel beyond Euphrates. 1 It fhall be ready to droume them

8' Imnānu-él.

9 Gather together on heapes, 6 ye people, and ye fhall be broken in pieces, and heathē all ye of taire counteis: girdde your fel- ues, and you fhall be broken in pieces girdde your f. luts, & y ou fhall be broken in pieces.

10 Take confel together, y. t it fhall be bioght to naught pronotnce a deere, yet fhall it not ftand. for God is with vs.

11 For y Lord fpake thus to me in takig m of mine hād, & taught me, y I fhallde not wal- ke in the way of this people, faying.

12 Say ye not, A confederace to all them, to whome this people faith a confeder- ace, nether feare you their feare, nor be a- frased of them.

13 y Sanctifie the Lord of hoftes, and let him be your feare, and let him be your dread,

14 And he fhall be as a n Sanctuarie, but as a flöbling flone & as a rocke to fall vpon, to bothe the houfes of Ifiaél, c as a fhure & as anet to the inhabitants of Ierufaium.

15 And manie among them fhall flomble, and fhall fall and fhall be broken and fhall be flared & fhall be takin.

16 Binde vp the teftimonie: feale vp the Law among my disciples.

17 Therefore I wil wait vpó the Lord that hathe hid his face from the houfe of Iaa- kób, and I wil loke for him.

18 Beholde I, and the children whome the Lord hathe gue me, are as fignes & as wó ders in Ifiaél, by y Lord of hoftes, which dwelleth in mount Z óa.

19 And whe the fhall fay vnto you, Enqui- re at them that haue a fpirit of chumation, and at the fouth faiers, which whifper and muumur, a Shulde not a people enquire at their God from the a liuing to the dead

20 To the Lawe, and to the teftimonie, if they fpeake not
according to this wordeus n becaufe there n no light in them.

21 The he that is afflicted & famished, fhāl go to and fro in it
& when he fhālbe hun- grie, he fhāl euen freat him felf, b and
cur- fe his King and his gods, & fhāl loke vp- warde.

22 And whe he fhall loke to the earth, behol- de trouble, & d
darkenes, vexacion c an- guish, and be n diuen to darkenes.

23 This was a confolation in their troubles, knowing that not
vans them, but by the wil of the Lord a Anfwer the wicked
God's people foke fuccon outly at him. x That is, wil the
taught of the Prophet, who is the mouth of God, and foke he
had to be a fathion of fute? y foke remedie to the wode but wil
is declared. x This have no knowledge, but are blinde I. This is
an Iudáh, where the fhalde Ivehad refut, if the fathion of fute is
a fathion of fute grannify offended God b It whome afore that
you are fathion of fute is a fathion of fute thunke y heuen and
earth & all creatures are beat against the

k He fpeafeth this to M. fr. de, at Christ, a whome th. Iudáh
we a commoed, and w o wold, not luffer in Chor che to be de-
froud verely I do was, a f an, a f to the Church, and f. f's a, ans,
gynian, fyrans a e m f o con- regem, that f fhalde, nor fuf he
fathion of fute y of Iod d to w, fathion of fute vans

t. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f.
f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f.

2. Though all for the w-oye y e toat are no n, hope my worde
fure lea led in your beasts 1 Manning, the the wors a l- ling
to heare and obese the worse of God, whome y well to
Iudid as thigh that were monl, n and not wor- this to lute

ing colde come the gaste of er the gaste christening, proo-fing
to refine them to great glous in McGeth b Wneewith

CHAP. IX.

2 The vocation of the Gentiless, a prophecia of Christ. 14 The
deftraition of the ten tribes for their pride and contempt of
God.

1 Et a the darkenes fhal not be accor- ding to the affliction, b
that it had when at the firft he touched lightly the Ifrael was
punished, firft by Tighlch-pilefar, which was a light relect of
that which the fultred afterward by fhalma-niter, Ifraelites
same captnes.

a He confoc- terth the Chor che agane of er the gaste
christening, proo-fing to refine them to great glous in McGeth
b Wneewith

Of Christ's birth and office. Iaiáh. Wicked lawes. 286
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e Where as f Iaws & Gen- tiles e walk to- gern, by re- lon of
those twenty cities, which Sulo- moa game to Hiram d Which

were expence in Ba- byloi & pro- pher Ipsiketh of that thing,
which Shalde man to paffe threform ye- res after, so though it
were now done e Metun, the of the of that of the of the y The
upon- used, I line- face were the of our the of the of the of the
of the of the of the of the of the of the of the of the of the of
the of the of the of the of the of the of the of the of the of the
of the of the of the of the of the of the of the of the of the of
the of the of the of the of the of the of the of the of the of the

land of Zebulin and the land of Naphtali, nor afterward when
he was more grievous by way of the sea beyond the Lord in
Galile of the Gentiles.

The people that walked in darken, haue fene a great light: then
that dwelled in the land of the shadow of death, upon them
hath the light shined.

Thou hast multiplied the nati, not incretful their love: their
haue rejoyed before thee according to the love in harueth, as
men rejoyce where they duude a spoile.

For the yoke of their burde, & the staffe of their shulder & the
rodde of their oppressor hast thou broken as in the day of
Mionan.

Surely euerre battel of the waviour with noise, & with
tumbling of gasnets in blood, but this shalbe with burning and
deuouing of fyre.

For vnto vs a Childe is borne, vnto vs a fonne is gue & the
gouernement is vpo his shulder, & he shal call his name
Wonderful, Coifeller, The mightie God, The euerlastig Father,
The prince of peace,

The macafe of his gouernement and peace shal haue none end
the shal sit vpo the throne of David, & vpon his kingdom, to
order it, and to stablish it with iudgement and with justice,
from hence forth, and for euer the zeale of the Lord of hostes
will performe this.

The Lord hath sent a worde into Iakob, and it hath cighted
vpon = Israel.

And all the people shal knowe, a Ephraim, and the inhabitant
of Samaria, that saue in y pride & presumptio of y heart,

The bricke are falle, but we will buy lde it with hewen stones:
the wilde figuices are cut down, but we will change the into
cedies.

Neuertheles the Lord will raife vp the aduersaries of Rezin
against him, & iotne his enemies together.

Aram before & the Philistims behind, and their shal deuouie
Israel with open mouth: yet for all this his wrath is not turned
awaie, but his hand is stretched out stil.

For the people turneth not vnto him that fmiteth the, nther do
the feke the Lord of hostes.

Therefore wil the Lord cut of from Israel head and taile,
bianch and rush in one daie.

The ancient and the honorable man, he is the head: & the
prophet that teacheth lies, he is the taile.

We were in weeks, when the euerne merce me, but we will
make our f, luee fo it oue, that we will neir eire for our tucum,
nor f, are God's there-ner age. In the King of Sy, 30, who was
in league with Israel, a Bang by it. Aeyrunt, after a loe death
Arie, the ruch, Syrians were against Israel, which on the other
side were affixed by the Philistim.

16 For the leaders of the people cause the to crie: and their that
are led by them, are deuoured.

17 Therefore shal the Lord haue no plesfure in their yong men,
nther wil h haue compaition of their fath:les an lot their
widowes for euerie one is an hypocrite and wicked, and euerie
mouth speaketh fol: yet for all this his wrath is not turned
awaie, but his hand is stretched out stil.

18 For wicke luesi burneth as a fyt: it deuouieth y breers & the
tho:nes & wil kindle in the thicke places of the for. st. and their
shal mo:nte vp like the lifting vp of fmicke.

19 By the wrath of the Lord of hostes shal the land be darkened, and the people shalbe as y meat of the fyre. no n a shal s fpat his biother.

20 And he shal finatche at the right hand, & be hungrie: & he shal eat on the isft naid, and shal not be satisfied: euerie one shal eat the flesh of his owne time.

21 Manaffeh, Eph. aim & Eph. aim Manaffeh, and their bothe shalbe against I. eah: yet for all this his wrath is not turned awaie, but his hand is stretched out stil.

CHAP. X.

Of wicked lawe makers God will punish its people by the Afyrans and after deftrous them as The remnant of Israel shall be famed

W O vnto them that decre wicked decrees, & write grievous things,

To kepe backe the poore from iudg:met, and to take awaie the iudgement of the poore of my people, that widowes that he their praie, and that their mate foue the fath:les.

3 What wil ye do now in the daie of v. fation, & of deft: titon, waten thil coue fr o faire to whome wil ye flet for le yee and where wil ye leaue you glo. v

4 Without me euerre oue shal f: among them y are boide, &
their shal fall downe among the flume. yet for all this his wrath
is not turned awaie, but his hand is stretched out stil.

5 O Aflhür, the rodde of my wrath and y staffe in their hands is
mine indignatio

6 I wil fend him to a diff. mbling nation, and I wil gue him a
chaige against the people of my wrath to take the spoile & to
take the prairie, and to treade them under fete like the myre in
the ftrete.

7 But he thinketh not fo, nther doeth his heart efleme it fo: but
he imag: neth to deftroie and to cut of not a fi we nations.

p Wickedme as a baf ow'e kudlina, twiy to Gole warr which
conflavcti all his obiutate nacmiis

q Thegic eate w. to foue neous ver thei thil ne- stoy one ano-
ce I freer gred- to fuc be in fatalis, to ther one bro ther thil en
vp incher, as thug: he had decat us one fule

a Which wane and prouou:be a wick f sri to oppeffe thepoore
men n'g t's the ...e m'gis n i's, h a ...e' of c't e' of ch'e', thale b. f
& f. 9 p n i's, f'ou Afl. r To r'ef & c'ionent y the man be fate
and the ye m'ie recu- nt then agave a Beouft, the hun fo'ale-
me, fone thil go into cap- sitie and the tch f albe fame c Gne
e'll en for the Afyr- ne o b's c't c'ionents of his v ag'ne f l'rt in

the Afyr-ir's g's r'th il a'lewe, wi tch are but hypocris & ft th'fe
and fuc th'se is f'cl'ne, f differer, of f

worke of God & of y wicked in our verse thug and 18 for
God's center, to chistice them for their amendment, and the
Afyrum pepof is to defroze them to oet: the them folues tous
in refpeth of God's after, it is God's works, but in refpeth of
their owne natives, it is the worke of the diatl

Aaa.iii.

Biaspheme of the enemy.

Isaiah. Prophecie of Christ.

g Seng that I have once me, alwel one citie as ano- ther, fo that
none colde re- fi, shal Ierufa lum be able to escape mine
hands?

h Whf he ha- the sufment- ly chafuied his people (for he
beguoreth at his owne houfe) the wil he burne the roddes
Meaning, of Sanchezh.

k Here we fe that no crea- ture is able to do once thing, but as
God ap- pouneth him, that they re- ce all but his indictment to
do his works, though the in- terious be de- to ris, as ver 6
Meaning, that God is a light to comfort his people, & a fy- re
to burn his enemies m That is, the Afsyrene n To wit, bodie
and foulda vter ly o When f hat- tel is loft and the fandered to

him p This is the end of Gods plapans now- ne his, to bring th
em to him and to for fake all trust to others q This finale
number, & fo- med to he con- found, and yet according to
Gods deger is famed, shalbe felfi, cant to fil all the worlde
with righteous nce r God wil de- ftroy that lift as he hath de
termined, and afare fune a foule portil.

8 For he faith, Are not my princes all to- gether Kings?

Is not Cainó as s Carchemísh-Is not Ha- máth like Arpád Is not
Samaria as Da- mafcus?

10 Like as mine hád hath he founde the king- domes of the
idoles, feing their idoles were abouē Ierufalém, and abouē
Samaria:

11 Shal not I, as I haue done to Samaria, & to the idoles
thereof, fo do to Ierufalém and to the idoles thereof?

12 But when the Lord hath he accóplished h all his worke
vpon mount Zión and Ie- rufalém, I wil vñit the frute of the
prou- de heait of the King of Afshúr, and his glorious and
proude lokes,

13 Because he faid, By the power of mine owne hand haue I
done it, and by my wif- dome, becaufe I am wife: therefore I
haue removed the borders of the people, and haue spoiled their
treafines, and haue pul- led downe the inhabitants like a
valiant man.

14 And mine hand hath he founde as a nest the riches of the people, and as one gathereth eggs that are left, so have I gathered all the earth: and there was none to move the wing or to open the mouth, or to whisper.

15 Shall the kaxe boast it self against him y heweth therewith? or shall the fawer exalt it self against him that moveth it? as if the rod should lift up it self against him that taketh it up, or the staffe should exalt it self, as it were no wood.

16 Therefore shall the Lord God of hostes fend among his fat men, leanenes, and vnder his glorie he shall kindle a burning, like the burning of fyre.

17 And the light of Ifraél shall be as a lyre, and the Holy one thereof as a flame, and it shall burne, and deuoure = his thrones and his biers in one day:

18 And shall consume the glorie of his forest, & of his fruitful fields both foule = and fleth: and he shall be as the "fainting of a fanderd bearer.

19 And the rest of the trees of his forest shall be fewe, that a childe may tell them.

20 And at that day shall the remnant of Ifraél, and such as are escaped of the house of Iaakób, flay no more upon him that smote them, but shall rely upon the Lord, the holy one of Ifraél in truth.

21 The remnant shal returne, euen the rem- nant of Iaakób
vnto the mightie God.

22 For thogh thy people, ó Ifraél, be as the fand of the fea, ye
shal the remnant of the returne. The confumption v decreed
shal ouerslowe withrighteousnes.

23 For the Lord God of hoftes shal make the confumption,
euen "determined, in the middes of all the land.

24 Therefore thus faith the Lord God of hoftes, O my people,
that dwelleft in Zi- ón, be not afraied of Afshúr: he shal fmite
thee with a rod, and shal lift vp his ffaffe againft thee after the
maner of Egypt

25 But yet a very little time, and the wrath shalbe confumed,
and mine angre in their deftruction.

26 And the Lord of hoftes shal raife vp a scourge for him,
accoiding to the plague of Midian in the rocke Oréb: and as his
ffaffe was vpon the Sea, fo he wil lift it vp after the maner of
Egypt.

27 And at that day shal his burdé be taken away from of thy
shulder, & his yoke fró of thy necke: & the yoke shalbe
destroyed becaufe of the anointing.

28 He is come? to Aidh: he is paffed in- to Migrón: at
Michmáth shal he lay vp his armour.

29 They haue gone ouer the foorde: they lodged in the lodging
at Gebá: Ramáh is afraied: Gibeáh of Saúl is fled away.

30 Lift vp thy voice, ó daughter Gallim, cause Laíth to heare, ó
poore Anathóth.

31 Madmenáh is remoued: the inhabitáts of Gebim haue
gathered them felues toge- ther.

32 Yet there is a time y he wil flay at Nob: he shal lift vp his
hand toward the mount of the daughter Zión, the hil of Ierufa-
lem.

33 Beholde, the Lord God of hoftes shal cut of the bough with
feare, and thee of highftature shalbe cut of, and the hie shal- be
humbled.

34 And he shal cut away the thicke places of the foreft with
yron, & Lebanon shal ha- ue a mightie fall.

CHAP. XI.

1 Christ borne of the roots of Iñá: a Hu Vertues and kingdome

6 The fruits of the Galpeis to The calling of the Gentiles.

2 Vt there shal come a rod forthe of f flocke of Iñá, & a grafe
shal growe out of his rootes.

3 And the Spirit of the Lord shal reft vpon him: the Spirit of wifdome and vnderftan ding, the Spirit of counfel & ftrengh, the Spirit of knowledge, and of the feare of the Lord,

4 And shal make him prudent in the feare of the Lord: for he shal not iudge after the fight of his eyes, nether reprove by the hearing of his cares.

5 But with righteousnes shal he iudge the poore, and with equitie shal he reprove for the meke of the earth: and he shal b fmite the earth with the rodde of his mouth, & with the breath of his lippes shal he flaye the wicked.

6 And iuftice shalbe the girdle of his loy- nes, & faithfulnes the girdle of his raines.

f As f Eg:7- ta is did pu- nith tura

1 Read Chap. 2 When the if raifota pithd through by f littig vp of Moes rod, & the emmu weredrowed, Lod ta, it 2 Recutio of f promes made to that hondo me, whereby Chrith kingde me an, prif- gutid He defers- berh by what way the Afshy- ri2t shulde co me againft le- ruaferm to ch- firme f faith- ful, when it shulde come to paffe, that as theerphugus was com., o shulde this be delivered.

2 Fette & de- ftuction shal come vpon in, dah for the proces and f people shal all he led awans captures.

a Becunfe the cypurine of Babylon was a figure of fpirit to 1
cupruntia vuler fume, he thewath that our true deli- nerance
muft comby Christ for as David come out of I- shal a mi with
our dignitie fo Christ shulde come of apo- re cupruntia hunfe
as out of a dead flocke, Chap 9,2 b All thefe p- petites can a-
gre to none but onely vnto Christ for it is he that con- chath the
heat ret of the faith ful and mortu- fath their con cupruntia &
to the wicked he is f fmoor of death & to them that shal perth:
fo y all y worde shal he fnumen y this rodde, & is his worde.

The knowledge of God.

Isaiah.

Of Babylon.

e Me because of their wic- ked affections are named by the
 names of hearts, where- to the like of- fiction reg- ne but
 Christ by his Spirit shall reforme them, & work in them such
 mutual chis- ter, that they shall be like Jawors from ring &
 lounge one another, and call of all their cruel ef- fects, Chap
 6:25. d It shall be in as great abun- dance as the writers in the
 sea e for prophe- crith of the calling of the Genetics f That is,
 his Church, & he also called his red, Psal 11:14 g For God he'd
 delivered his people out of Egypt, and now goth it to deliver
 the out of their enemies bles, as from a Par- riant, Perfi- ans,
 Child- ans, & them of Anacchia, a- mong whom they were dif-
 perf'd & this is chiefly wri of Christ, who collect his peo- ple,
 being suf- perf'd through all f worlds b there he de- fecteth
 the confine that shall be in his Church, and their vishore
 against their enemies i Meaning, a corner of the sea, f enureth
 into the land, and hath the forme of a ch- ghe f To wit Na- lus,
 the great inner of E- gypt, which enureth into f sea with fud
 streams Ch p XII a He sheweth how f Church shall praise God,
 whf they are delivered from their cap tionate b Our saluació
 handeth only in God, who gmeth us an afford confi- dence,
 confi- ate & occa- sons to praise him for the same f God 11:3
 psal 11:14 them in as great planta, as waters out of a founteme
 that is fal "a Chree 10:2

6 The wolfe also shal dwell with the labe, and the leoparde
 shal lye with the kid, and the calfe, and the lyon, and the fat
 bcast together, and a little childe shal lead them.

7 And the kowe and the beare shal fece. their yong ones shal lie together: and the lyon shal eat thaw like the bullocke.

8 And the fuxking childe shal play vpon f hole of the afpe, & the waned childe shal put his hand vpon the cockatrice hole.

9 Then shal none shut not destroy in all the mountaine of mine holines: for the earth shalbe ful of the knowledge of the Lord, as d the waters that couet the sea.

10 And in that day f roote of Ithai, which shal stand vp for a signe vnto the e people, the nacio's shal foke vnto it, & his' rest shal be glorious.

11 And in the fame day shal the Lord ftrath out his hands againe the second time, to pcelisse the remnant of his people, (which shalbe left) of Afthor, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, & of Shm' ai, and of Hamath, and of the yles of the sea.

12 And he shal fet vp a signe to the nacions, and assemble the dispersed of Ifrael, and gather the scattered of Iudah from the fou'e corners of the worlds.

13 The hatred also of Ephraim shal departe, and the aduerfaries of Iudau shalbe cut of Ephraim shal not enute h Iudah, nether shal Iudah vexe Ephraim:

14 But they shal flee vpon the shoulders of the Philistims toward the West thw shal spoyle them of the East together: Edom & Moab shalbe the stretching out of their hands, & the children of Ammon in their obedience.

15 The Lord also shal utterly destroy the tongue of the Egyptians sea, & with his mightie winds shal lift vp his hand h ouer the ruier, and shal fmitte him in his feuen streams, and cause men to walke therem with shoes.

16 And there shalbe a path to the remnant of his people, which are left of Afthor, like as it was vnto Ifrael in the day that he came vp out of the land of Egypt.

CHAP. XII.

A thanksgiving of the shal ful for the mercies of God.

1 And thou a shalt say in that day, O Lord, I wil praise thee: thogh thou wast angrie with me, thy wrath is turned away, and thou comfortest me.

2 Beholde, God: my f saluació: I wil trust, and wil not fear: for the Lord God is my strength and song: he also is become my saluacion.

3 Therefore with joy shal ye drawe waters out of the welles of saluacion.

4 And ye shal say in that day, Praise the the errors of God shall be in abandon, that ye may receive them in as great planta, as waters out of a founteme that is fal "a Chree 10:2.

Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is known in all the world.

6 Clye out, and fthoute, d o inhabitant of d Ye that are Zion for great is the holy one of Ifrael in the middes of thee.

CHAP. XIII.

The Medes and Persians shal destroy Babylon.

1 The burden of Babel, which Isaiah the fount of Amos did fe.

2 Lif. vp a staid ard vpon the hie mountaine: lift vp the voye vnto them: wagge the b had, that they may go into the gates of the nobles.

3 I haue comanded them, that I haue fan- ified, and I haue called the mightie to my wrath, & the that teioye in my d glorie.

4 The noyse of a multitude u in the mountaines, like a great people: a tumultuous voye of the kingdoms of the nacio's

gathered together: the Lord of holtes nom- breth the hoste of the battel.

5 Thcy come from a farre countey, from the end of the heauen: euen the Lord with the weapons of his wrath to destroy the whole land.

6 Howle f you, for the day of the Lord is at hand. it shal come as a destroyer from the Almightye.

7 Therefore shal all hands be weakened, & all mens hearts shal melt,

8 And thei shalbe afrayed: anguish & forow shal take them, and they shal haue peine, as a woman that traualeth: euerie one shalbe amafed at his neighbour, and their faces shalbe like s flames of fyie.

9 Beholde, the daye of the Lord cometh, cruel, with wrath and fierce angre to lay the land waft: and he shal destroy the sinners out of it.

10 For the b starres of heauen and the planets thereof shal not giue their light: the fune shalbe darkned in his going forther, and the moone shal not caute her light to shine.

11 And I wil vfite the wickednes vpon the worlde, and their iniquite vpon the wicked, and I wil cause the arrogance of the b proudeto cease, and wil cast downe the pride of tyrants.

12 I wil make a man more precious then fine golde, eurn a man aboute the wedge of golde of Ophr.

13 Therefor. I wil shake the heauen, and the earth shal remoue out of her place in the wrath of the Lord of holtes, and in the day

to the whole worlds, heeuse they fo eformed them fshes be realon of their great empire. He noteth the principal vice, whereunto they were made to out, as we all this abande to wish. He noteth the great fthughe fshalbe, fong the emme shal uether for golde, or fshes fpare a mans life, as well 17.

Bbb.1.

a That is, the great calami- ne, which was propheted to come on Ba- bel, as a mofo gerious but- de & that we- re not able to bear to thefe in Chapters following, he speaketh of pignies, he- rewith God wilde fente thefe ftringe nations, (who- me that know) to declare that God chafsed f lifetites as his children, & thefe other as his emmi- re & ffoit at if God fpare not thefe that are ignorant, f they muft not thohe strange, it he punifed them, & hute knowledge of his Law and kept it not b To wit, to f Mides & the Persians e The is pre- prized & appo- sated to exe- cute my ind- g-meres d Which w, l- ly go about f wolke, who- reunto I ap- poue the, but how the wic- ked do this, read Chap 10. e The armie of the Mides & the Persia against Babv- lon f Ye Babylo- nuine g The Baby- lonian angre, & great

fhalbe fo much, that their faces shal burne as fyre h They the
are mercione, shal thunke f all the powers of heauen and earth
are a- gain them, E- rek 12,7 wel. 1,15 max:2.19 1 Hi compa-
neth Bhylan

Gods plagues.

Ifaiáh. The fall of the tyrant.

of his fierce angre.

in Mess'ig, the power of Ba- bylou with their lured foulders.

Pfai 137,9. O'This was not accomplished when Cyrus roke
Babylon, but after the death of Alex- andre y Great.

Gmef. 19,21. 107-12,40.

- Who r'sch to go from country to country to fi- al pañero for
these heaths, has there fhal the sade none p Which were other
wilde heaths, or four- les, or wicked sprits, where by Satan
deli- ded man, as by the fairies, goblins red fische like
fantasies

a He shewerth why God wil halt to destroy his enemies to wit,
hec me is he wil delure his Church b Meaning, y the Genuine
shalbe, toyed with the Char the and wor- ship God.

e Signifying y y laws should be superimers to the Gluiles, dy y
thei shul- de be brought under the fir- uice of Christ by the
pres- ching of the Apoilles, wher- chy all a- re brought to the
Sabastia of Christ, i Co end.

a That is, he 6 felfied all vi- olence and in curial to be cose.

And = it shalbe as a chafed doe, and as a shepe that no man
taketh vp. euerie man shal turne to his owne people, and fice
e- che one to his owne land.

15 Euerie one that is found, shalbe ftirken through: and
whosoeuer joy neth him felf, shal fall by the fworde.

16 * Their a children also shalbe broken in pieces before their
eies: their houfes shal- be fpoiled, and their wines rainfhed.

17 Beholde, I wil ftire vp the Medes agaist them, which shal
not regard fiuer, nor be defiuous of golde.

18 With bowes also shal they defiroie the children, & shal
haue no compaition vpo the frute of the wombe, and their eies
shal not fpare the children.

19 And Babél the gforie of kingdomes, the beautie and pride
of the Chaldeans, shalbe as the deftruction of God * in Sodóm
& Gomoráh.

20 It shal not be inhabited for euer, nether shal it be dwelled in
from generacion to generacion: nether shal the a Arabian pic-

che his tets there, nether shal the fhepher- des make their foldes there.

21 But P Ázim shal lodge there, and their houfes shalbe ful of Ohim: Oftriches shal dwell there, & the Satyra shal dance there.

22 And Iim shal crye in their palaces, and dragons in their pleafant palaces: and the time thereof is readte to come, & the day- es thereof shal not be prolonged.

CHAP. XIII.

1 The returns of the people from captruitie. 4 The dori- son of the King of Babylon. 11 The death of the King. 29 The deftruction of the Phalaflions.

For the Lord wil haue compaition of Iaakób, and wil yet chufé Ifraél, and caufe them to reft in their owne land: and the ftranger b shal toyne him felf vn- to them, and they shal claue to the houfe of Iaakób.

And the people shal receiue thé & bring them to their owne place, & the houfe of Ifraél shal poffeffe them in the land of the Lord, for ftruants & handmaids: & they shal take the prisoners, whome captiues they were, & haue rule ouer their oppressors.

And in that day whé the Lord shal gi- ue thee reft from thy
forow, and from thy feare, and from the fore bondage, wherein
thou didelt ferue,

Then shale: thou take vp this prouerbe against the King of
Babél, and fay, How hathe the oppressor ceafed and the golde
thirstie Babél refted?

5 The Lord hathe broken the rodde of the wicked, and the
fceptre of the rulers:

Which fmote the people in angre with a continual plague,
ruled the nations in wrath: if anie were perfecuted, he did not
let.

7 The whole worlde is at teft is quiet: they fing for 10ye.

8 Also the fyre trees reioyced of thee, o the cedres of Lebanon,
faying. Since thou art laide downe, no hewer came vp aga- inst
vs.

9 Hell beneth is moued for thee to f mete thee at thy comming,
raifing vp the dead for thee, euer, all the princes of the earth,
and hathe raifed from their thrones all the Kings of the nations.

10 All thei shal crye, and fay vnto thee, Art thou become
weake also as we art thou become like vnto vs?

11 Thy pompe is broght downe to the gra- ue, o the founde of
thy violes: the worme is spread vnder thee, and the wormes

couer thee.

12 How art thou fallen from heaué, ô b Lu- cifer, fonne of the morning? cut dow- ne to the grounde, which didelt caft lortes vpon the nations?

13 Yet thou faidelt in thine heart, I wil af- cend into heauen, and exalt my throne aboue beide the ftaires of God: I wil fit also vpon the mount of the Congrega- cion in the fides of the North.

14 I wil afced aboue y height of the clou- des, o I wil be like the mofte high.

15 But thou shalt be broght downe to the graue, to the fides of the pit.

16 Thei that fe thee, shal bloke vpon thee o confider thee, faying. Is this the man that made the earth to tremble, o that did shake the kingdomes?

17 He made the worlde as a wilderness, and deftroied the cities thereof, opened not the houfe of his prisoners.

18 All the Kings of the nations, euen they all flepe in glorie, euerie one in his owne houfe.

19 But thou art = caft out of thy graue like an abominable branche: the the raimét of thoß y are flaine, o thrust thorowe

with a fworde, which go downe to the ftones of the pit, as a
carketfe troden vnder fete.

20 Thou shalt not be toyed w them in the graue, becaufe y haft
deftroied thine owne land, o flaine thy people: the fede of the
wicked shal not be renoumed for euer.

21 a Prepare a flaughter for his children, for the iniquitie of
their fathers: let them not rife vp nor poffeffe the land, nor fil
the face of the worlde with enemies.

22 For I wil rife vp against the (faith the Lord of hoftes) and
wil cut of from Ba- bél the name and the remnant and the
fonne, and the nephewe, faith the Lord:

23 And I wil make it a poffeffion to y hed- gehog, and pooles
of water, and I wil fwe- pe it with the befome of deftruction,
faith the Lord of hoftes.

24 The Lord of hoftes hathe fworne, fayig, Sure-

e Mess'ig, thee when tyrants reigne, there can be no reft nor
quisties, and also how doestable a thigryfane is, firing in men
fible c-wners h oc occasion to reoyce at their deftroth f As
thigh that feared left thou shal- deth trombe tle dead, as y
didelt the ly ung and here he dreadeth y prout le tyre me of the
wie heu, which kne-e not y all creaturis with their de- ftruction
that thei mue re- loyce

g In frid of thy coffy c- pers are coor ring. h Thou that thoughts
thy felt moft glori- one, and as it were, phted in y hcned for y
morning flai- re, that gni is bclors the fir- ne, as exiled in
citerro whome Nithshed-ore zur is compa- red

i Meaning, Iemfalim, wnereof the Temple was on th. North
fide, as fial all 2 whetchy he me tench that tyrdes fight a-
gainst God, when that per- focone his

Church, and wilde fit the lebes in his place k in marueling as
this.

l lo fer them at liberne no- ting his cru- aliue

m Thou waft not buried in the fopulche of thy friher- thy
tyranna was fo ablour- red.

n He calfeth to the Medes and Parfions and all thofe that
shalde receiue God, reog- nace.

Or

Against Palestina.

Ifaiãh.

Of Moab.

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At I have be one to do it by the Affyrians in Amherth, so will I
consi- me, & deftroye them wholly, when I shall deliver you
from Babylon p Proj I was q Read Co up that He willeth
Phalstina not to rejoyce be- cutie y I was are diminished in
their power for their flegh deafhe greater then our it was The
Ifraels- tes, & were brought to most extreme mifere To wit, my
people that is, to the I was, or Affyrians for they were be the
North from Palest- na But they shall all rea- ry, and some
together Which shall come to compa- re of the kite of it
Church The fshil an- fwer, y Lord deeth de'tina his Church, &
cial that is you then, filius aburame.

Surely like as I haue-purpofed, fo fhal it come to paffe, and as
I haue confulted, it fhal fland:

That I wil breake to pieces Afshur in my land, and vpon my
mountaines wil I treade him vnder fote: fo y his yoke fhal
departe from r them, and his burden fhal be taken from of their
fshuldre.

This is the counfel that is cfofulted vpo the whole worlde, and
this is the had ftretched out ouer all the nacions,

Because the Lord of hoftes hathe deter- mined it, and who fhal
difanul it 2 and his hand is ftretched out, and who fhal turne it
away?

In the yere that King Ahaz dyed, was this burden.

Reioyce not, (thou whole Palestina) becauf: the rod of him that did beat thee, is broke: for out of the ferpents roote fhall come forth a cockarife, and the frute thereof fhall be a fyre flying ferpent.

For the fihit borne of the poore fhall be fed, & the nede fhall lye downe in lafty: and I wil kil thy roote with famine, & it fhall flay thy remnant.

Howle, o gate, crye o citie: thou whole land of Palestina art diffolued, for there fhall come from the North a fmoke, and none fhall be alone, at his time appointed.

What fhall then one anfwer y y melfengers of the Gentiles? That the Lord hath eftablihed Zion, & the poore of his people fhall truft in it.

CHAP. XV.

A prophece against Moab.

a Real Chap 1 b The chief citie, whereby the whole co- urvey was mine c The Moab- fa fhall flee to their doles for fucior, but it fhall be to free d Which were cities of Moab e For as in the Well partes y people vfed to let their heers grove long, when they mounted, fo in the holt partes they cut it of. f The Prophet fpeakeeth this in the perfume of the Moab- ta, or at one that

felt the great indep- ment of God that fshide come vpon them
g Meaning, that it was a citie that ever lived in pleafins, and
never felt furowe. h He defaetheth the miserable defaipation,
and fight of the Moabates.

The burden of Moab-Surely: A of Moab was deftroyed &
brought to filence in a night: surely Kir of Moab was
defstroyed, & brought to filence in a night.

He fhal go vp to the temple, and to Libon to the hie places to
wepe: for Nebo and for Medeba fhal Moab howle: vpon all
their heads fhalbe baldenes, and euerie beard fhauen.

In their ftrete fhal they be girded with fackecloft: on the
toppes of their houfes, and in their ftrete euerie one fhal
howle, and come downe with weping.

And Hefthôn fhal crye, & Elealéh: their voyce fhalbe heard
vnto Iahaz: therefore y warriers of Moab fhal fhowte: the foule
of euerie one fhal lament in him felf.

Mine heart fhal crye for Moab: his fugitues fhal flee vnto Zóar,
s an heiffer of thre yere olde: for they fhal go vp w weping by
the mounting vp of Luhith: and by the way of Horonáim they
fhal raife vp a crye of deftruction.

that it was a citie that ever lived in pleafins, and never felt
furowe. He defaetheth the miserable defaipation, and fight of
the Moabates.

For the waters of Nimrim fhall be dried vp: therefore the graffe is withered, the herbes confumed, & there was no greene herbe.

Therefore what euerie man hath left, & their fubftance fhall they beare to y broke of the willowes.

For the crye went rounde aboute y borders of Moab: & the howling thereof vnto Eglaim, & the fkringing thereof vnto Beer Elim,

Because the waters of Dimón fhall be full of blood: for I wil bring more vpon Dimón, euen lyons vpon him that efcape of Moab, and to the remnant of the land.

CHAP. XVI.

The cause wherefore the Moabites are destroyed.

Send ye a lambe to the ruler of the worlde from the iocke of the wilderness, vnto the mountaine of the daughter Zion.

For it fhall be as a birde that blyeth, and a neft forfaken: the daughters of Moab fhall be at the foordes of Arnón.

Gather a counfel, execute iudgement: make thy fhadowe as the night in the midday: hide them that are chafed out: bewraye not him that is fled.

Let my banifled dwel with thee: Moab be thou their couert
from the face of the deftroyer: for the extorcioner fhal end: the
defstroyer fhalbe confumed, & the op-pressour fhal cease out of
the land.

And in mercie fhal the throne be prepared, and he fhal fit vpon
it in ftedfa-fines, in the tabernacle of Daud, iudging, and fking
iudgement, and haiting iultice.

We haue heard of the pride of Moab (he is verie poud) euen
his pride, and his arrogancie, and his indignacion, but his flies
fhal not be fo.

Therefore fhal Moab howle vnto Moab: euerie one fhal howle:
for the fundacions of Kir-haréfeth fhal ye mourne, yet the fhal
be itfriken.

For the vineyardes of Hefthôn are cut downe, & the vine of
Sibmáh: the lord of the heathen haue broken the principal
vines thereof. they are come vnto Iaazér: they wandred in the
wildernes: her good lie branches ftretched out them felues, &
went ouer the fea.

Therefore wil I wepe with the weping of Iaazér, & of y vine of
Sibmáh, o Hefthôn: and Elealéh, I wil make thee drunke with
my teares, becaufe vpon thy fommer frutes, and vpon thy
harueft a fhowting is fallen.

To hide the filines, & these goods there

Of the that we fame I lo that by no meanes they fhelde efcape
the hand of God thus wil God punth y anemis of his Church

That is, after a facrifice whereby he derideth their long delay,
which wolde not rip, at whf the Lord cal- led the, fhew- ing
them that it is now to late, firing the veng, vice of God is rpo
the, b there is no remedies, but you muft the He fheweth what
Moab fhelde haue done, when if- recl their neighbour was to
affiition, to whome becan- fe they wolde gate no tha- dowe
nor ob- fort, they are now left to- forties.

The Affy- rians fhall op- preffe the If- raelites, but for a while
Meaning, Christ

Their urine confidence, & prunle brag- ges fhall de- ceue them,
as ler akz. For all your mourning, yet the citie fhall- be
deftroyed, euen vnto the fundacions

That is, the Affyrians, and other enemies, Meaning, y the
conurey of Moab was tow deftroyed and all the precious thiga
thereof were cured into the borders, yes, into other co- unreys,
and ouer the fee He fheweth that their pla- gue was fo

great, that it wolde hene mound ante man to lament with them
as Phil 1445 The enemies are come vpon thee, and fhon to for
soye, when they earn thy commodities from thee, as Ier 4b, 1.

Bbb. ii.

Of Damafcus & Ifraél.

Ifaiáh. After trouble ioye.

10 And gladnes is taken away, & ioye out of the plentiful field:
and in the vineyardses shalbe no singing nor shouting for ioye:
the treader shal not tread wine in the wine presses: I haue
caused the resoying to cease.

11 Wherefore, my bowels shal sounde like an harpe for Moab,
and mine inwarde partes for Ker-háreth.

12 And when it shal appeare that Moab shalbe wearie of his
hie places, then shal he come to his temple to pray, but he shal
not preuarde.

13 This is the worde that the Lord hathe spoken against Moab
since that time.

14 And now the Lord hathe spoken, saying, "In thre yeres, as
the yeres of a thy reling, and the glorie of Moab shalbe
contened in all the great multitude, & the remnat shalbe very
finale & fable.

CHAP. XVII.

A prophecies of the destruction of Damafcus and Ephraim. 7
Calamites mounts to repentance.

The burden of Damafcus. Beholde, Damafcus is taken away
from being a citre, for it shalbe a ruinous heape. The cities of
Aroér shalbe forsaken: they shalbe for flockes: for thei shal lye
there, and none shal make them afraid.

The munition also shal cease from Ephraim, & the kingdoms from Damafcus, and the remnant of Arám shalbe as the glorie of the children of Ifraél, faith the Lord of hostes.

And in that day the glorie of Iaakóh shalbe impoueriffed, and the fatnes of his flesh shal be made leane.

And it shalbe as when the harueft man gathereth the corne, and reapeth the eares with his arme, and he shalbe as he that gathereth the eares in the valley of Repháim.

Yet a gathering of grapes shal be left in it, as the shaking of an olive tree, two or three beries are in the top of the vpmofte boughs, & four or five in the hye branches of the frute thereof, faith the Lord God of Ifraél.

At that day shal a man loke to his maker, and his eyes shal loke to the holie one of Ifraél.

And he shal not loke to the altars, the workes of his owne hands, nether shal he loke to those things, which his owne fingers haue made, as groues and images.

In that day shal the cities of their fregth be as the forsaking of boughs & braches, which they did forsake, because of the

I because God wolde haue his counte shale, he promifeth to roferne fome of that people, and to bring them to repentance. He sheweth that Gods covrefcions mer bring for the fome

frute, and cause his to curse from their fiancé, and to humble them fense to him. As the Canaanites left their cuten, whf God did place the Ifraelites there, fo the cities of Ifraél shal no more be able to defend their inhabitants, then bafffice, when God shal find the muncle to plague them.

childré of Ifraél, & there shalbe defolatió. 10 Because thou hast forgoren the God of thy faluacion, and hast not remembered the God of thy ftrengh, therefore shalt thou fet pleafant plants, and shalt graffe ftrange vine branches:

11 In the day shalt thou make thy plant to grove, and in the morning shalt thou make thy fede to florith: but the harueft shal be gone in the day of poffeefion, and there shalbe defperate forow.

12 Ah, the multitude of manie people, they shal make a founde like the noyfe of the fea: for the noyfe of the people shal make a founde like the noyfe of mightie waters.

13 The people shal make a founde like the noyfe of manie waters: but God shal prebuke them, and they shal flee farre of, and shalbe chafed as the chaffe of the mountaines before the winde, and as a rolling thing before the whirle winde.

14 And lo, in the euening there is trouble: but afore the morning it is gone. This is the porcion of them that fpoile vs, and the lot of them that robbe vs.

CHAP. XVIII.

Of the enemies of the Church. 7 And of the voca- tion of the Genetics.

1 O H, the land shadowing with wings, which is beyonde the riuers of Ethiopia,

2 Sending ambaffidours by the fea, eue in veffels of redes vpon the waters, faying, Go, ye fwift meffengers, to a nacion that is fcarred abroad, and fpoiled, vnto a terrible people from their beginning eue hitherto: a nacion by litle and litle, euen troden vnder fote, whofe land the floods haue fpoiled.

3 All ye the inhabitants of the worlde and dwellers in the earth, shal fe when he feteth vp a figne in the mountaines, and whf he bloweth the trumpe, ye shal heare.

4 For fo the Lord faid vnto me, I wil e reft & beholde in my tabernacle, as the heat drying vp the raine, & as a cloude of dewe in the heat of harueft.

5 For afore the harueft when the floure is finifhed, & the frute is riping in the floure, then he shal cut downe the branches with hookes, and shal take away, & cut of the boughs:

6 They shal be left together vnto the foules of the mountaines, and to the beaftes of the earth: for the foule shal fommer vp it, and euerie beaft of the earth shal winter vpon it.

7 At that time shal a present be broghted, Den. 28, 29.

Meaning the Affyrians, as Chap 8, 7. When f Lord prepared to fight against f Ethiopians g I wil flay e while from pounfung f wicked h Which two fcauous are more profitable for the rigng of irmes: whereby he meaneth, he wil feue to fauour them. g gne th an abundance for a time, but he wil fiddely cut them of i Not only me shal comfne them, but the bruie beafts. k Meaning, that God wil pitie his Church, and rectue that litle remnant as an offing vnto him feif.

m Which are excell, us, and broght out of other com-eries. n As the Lord threatens h the wicked in his Law, Leuit afaf

n The Prop-phet famen- seth, confide- ring the horf ble plague f was prepared against Ifraél by f Affyriat, which were infinite in ob- her, and gather- red of many naeunt.

p He addeth this for f cfofo lation of the fawthful, which were in Ifraél. q He compa- reth f emmies f Affyrians to a tigeft, which fifeeth ouer night, and of the morning is gone.

a Ne meaneth that parte of Ethiopia, & li- eth toward f tea, & was fo ful of fhippes that the fales (which he co- pareth to wngs.) femed to shadow the fea

b Which in tholi, coifren were great in- fo moche as they made fhippes of the for invfems, c This may be taken f they fere other to comforre the Iewes, and to promote them helpe against their enemies, and fo f Lord did threaten to take away

their ftrength that f Iewes fholde not meft thereint or that they
did folicne f Egyptians, & promifed the arde to go a- garnt
litalh. d Fo wn, the Iewes, who be- ceute of Gods plagut made
all other na- esous afraid of the like, as God threaten

vnto

a For verie forow and ci- pafion. b They shal vie all means to
fcche helpe of their idoles & all in vanes for Chanoic their great
god shal not be able to bal- pe them. c He appoin- ted a
ceretior time to panith the emmies in. d Who wil ob- ferue
niftely f time, for the which he is hyrech & ferue no longer, but
wil euer long far it.

a Read Chap. 1 vi. b The chief ct us of Syria. c It was a col-
tery of Syria by the inner Aruba. d It femech f the Prophet
wolde chlert f Church in de- claring the de- fruith of the- fow
Kinga of Syria & If- raél, when as they had con- fared f ouer-
throne of In- dib. e The ten tri- ber gloried in their mulcim- de,
and allide with other na- cons therefo- re he faith f they shal be
broghe downe and the Syria alfa. f Meaning of f ten trihes, &
boafed them fines of their nobaltie, pipe stue, fregth &
multitude g As the abdi- dents of owne doeth not fea- re the
harueft men f shulde cut it downe no more shal f multitude of
Ifraél make f remnant to fhi- ke, whome God shal ap- pume to
de- fruye them h Which val- ley was plen- tiful & fertile.

I because God wolde haue his counte shale, he promifeth to roferne fome of that people, and to bring them to repentance. He sheweth that Gods covrefions mer bring for the fome frute, and cause his to curse from their fiance, and to humble them fense to him. As the Canaanites left their cuten, whf God did place the Ifraelites there, fo the cities of Ifraél shal no more be able to defend their inhabitants, then bafffice, when God shal find the muncle to plague them.

Destruction of Egypt.

Isaiah. The tongue of Canaan 1224

vinto the Lord of hostes, (a people that is scared abroad, and spoiled, and of a terrible people from their beginning hitherto, a nation, by little and little even troden under fove, whose lad the rivers have spoiled) to the place of the Name of the Lord of hostes, even the mount Zion.

CHAP. XIX.

1 The destruction of the Egyptians by the Assyrians. 2 Of their connection to the Lord.

a Read Chap 114.

b Because the Egyptian tru- shid in the de- fense of their country, in a multitude of their idoles, & in the vali- sones of their men, the Lord theweth that he will come over all their munitions in a fewty clouds, and that their idoles shall inf- ble at his com- ming, and that men hearts shall fain. c As he caused the Ammoni- tes, Monsters, and Idolmen to kill one ano- ther, who the came to de- froye the Church of God, 2 Chron no. 21 chap 49 26

d Meaning, their policies, and wisdom e He theweth the sea & Ni- lan their great river, whereby this thought the fishes must fo- ce, shalde not be able to de- fend them fob his anger, but that he wold fend the Assy- rians among the that shalde be pe them under as fobias

f For Nihis vi hate the sea by fowl firearms, as though they were to manu- riars

g The Ebreve words in mouth, where- by they move the spring, out of the h the water gulbeth as out of a mouth

h The Seripus res vis so de- ccribe the de- struction of a country by taking away of the com- mities thereof, as by vines,

flesh, fish, and fuchs other things, whereby counters are enriched. 1 Cal. le al aliv Tante, a famous cute vpon Nihis h He noteth the Barrovers of Pharaoh who persuaded the King that he was wise, and noble, and that his house was made unctur, and so he fastened him self, saying, I am wise. 1 Or

Memphis, others Alexandria, and now called the great Canaan
The principal yphold, as thereof are the chiefest cause of their
destruction,

1 He burden of Egypt. Beholde, the Lord a tideth vpon a swift
clouds, & shal come into Egypt, & y idoles of Egypt shal be
moued at his presence, & the heart of Egypt shal melt in the
middles of her.

2 And I wil set the Egyptians against the Egyptias, so euerie
one shal fight against his brother, and euerie one against his
neighbour, citie against citie, & kingdo- me against kingdome.

3 And the spirit of Egypt shal faile in the middes of her, and I
wil destroy their co- unf, and they shal feke at the idoles, & at
the forcerers, & at them that haue spirits of diuination, and at
the fouthfayers.

4 And I wil deliuer the Egyptians into the hand of cruel lords,
and a mightie King shal rule ouer them, saith the Lord God of
hostes.

5 Then the waters of the sea shal a faile, & the river shal be
dried vp, and wafted.

6 And the rivers shal go farre away: the rivers of defense
shalbe emptyed & dried vp: the redes & flagges shalbe cut
downe.

7 The graffe in the river, and at the head of the rivers, and all that groweth by the river, shal wither, & be driuen away, and be no more.

8 The fishers also shal b mourne, and all they that cast angle into the river, shal lament, and they that spread their net vpon the waters, shalbe weakened.

9 Moreover, they that worke in flax of diuers fortes, shalbe confounded, and they that weaue nettes.

10 For their nettes shalbe broken, and all they, y make ponds, shalbe heaue in heart. 11 Surely y princes of 1 Zoan are fooles: the counsel of the wise counsellors of Pharaoh is become foolish: how fay ye vnto Pharaoh, I am the fonne of the wise I am the fonne of the ancient Kings

12 Where are now thy wise men, that they may tell thee, or may know what the Lord of hostes hath determined against Egypt?

13 The princes of Zoan are become fooles: the princes of 1 Noph are deceived, they haue deceived Egypt, even the m corners of the tribes thereof.

14 The Lord hath mingled among them the other things, whereby counters are enriched. 1 Cal. le al aliv Tante, a famous cute vpon Nihis h He noteth the Barrovers of Pharaoh who persuaded the King that he was wise, and noble, and that

his house was made unctur, and so he fastened him self,
saying, I am wise. 1 Or Memphis, others Alexandria, and now
called the great Cana m The principal yphold, as thereof are
the chiefest cause of their destruction,

the spirit of errorrs and they haue caused Egypt to erre in
euerie worke there of, as a dronken man erreth in his vomite.

15 Nether shal there be anie worke i Egypt, which the head
mate do, nor the taile, the branche nor the rush.

16 In that daie shal Egypt be like vnto wo- min: for it shalbe
afraide & feare becaufe of the mounge of the hand of the Lord
of hostes, which he shaketh ouer it.

17 And the land of Iudah shalbe a feare vnto Egypt euerie one
y maketh menci- on of it, shalbe afraid thereat, becaufe of the
counsil of the Lord of hostes, which he hath determined vpon
it.

18 In that daie shal fiue cines in the land of Egypt a speake the
language of Canaan, and shal sweare by the Lord of hostes,
one shalbe called the citie of destruck, on

19 In that daie shal the altar of the Lord be in the middes of the
land of Egypt, and a piller by the border thereof vnto y Lord.

20 And it shalbe for a figne and for a wit- nes vnto the Lord of
hostes in the land of Egypt: for they shal crye vnto the Lord,

be- caufe of the oppressers, and he shal send them a Saviour
and a great man, and shal deliuer them.

21 And the Lord shalbe knowen of the E- gyptias, and the
Egyptians shal knowe the Lord in that daie, and do sacrifice &
ob- lation, & shal vowe vowes vnto the Lord, and performe
them.

22 So the Lord shal smite Egypt, he shal smite and heale it: for
he shal retorne vn- to the Lord, and he shalbe intreated of the
and shal heale them.

23 In that daie shal there be a path fro y E- gypt to Asshut, &
Asshut shal come into Egypt, & Egypt into Asshut, so the
Egypt- ians shal worship with Asshut.

24 In that daie shal Israel be the third with Egypt and Asshut,
even a blessing in the middes of the land.

25 For the Lord of hostes shal blessle it, say- ing, Blessed be
my people Egypt and As- hut, the worke of mine hands, and
Israel mine inheritance.

comprehendeth the spiritual fœnute under Christ. y By the two
nations, which were then chief enemies of the Church, he
sheweth that the Gentes, & the lewes shalde be sorned together
in one faith and religion, and shalde be all one folde under
Christ their shepherd

CHAP. XX.

2 The three yeres capturites of Egypt and Ethiopia defor- bed
by the three yeres going naked of Isaiah.

1 N the yete that 1 Tartan came to b Ass- hod, (whc Sargon
King of Asshut set him) and had foght against Ashdod, and
taken it.

2 At the same time spake the Lord by the hand of Isaiah the
fonne of Amot, saying, Go, and lose the 4 sackeloth from thy
loynes, and put of thy shoe from thy fots.

Iament the misfere that he save prepared, before the three
yeres, that he were naked and bare foeted.

Bbb.iii.

The fall of Babylon.

Ifaiáh.

Of Iudea.

And he did so, walking naked and bare-fore.

3 And the Lord said, Like as my servant Ifaiáh hathe walked
naked, & barefote thre yces, as a fignt & wondre vpon Egypt,
& Ethiopia. 4 So fial the King of Afshur take away the
captiuitie of Egypt, and the captiuitie of Ethiopia, bathe yong
men and olde men, naked and barefote, with their buttockes

vncoured, to the flame of Egypt. 5 And they fial fcaie, and be affirmed of Ethiopia their expectation, and of Egypt their glorie. 6 The fial y inhabit at of this style faye in that day, Beholde, fuche is our expectation, whether we fled for helpe to be delu-ured from the King of Afshur, and how fial we be deluured!

CHAP. XXI.

2 Of the deftruction of Babylon by the Persias and Medes. 11 The rume of Idumea. 12 And of Arabia.

a On the sea side between Judea, & Chaldea was a wilderner, whereby he meaneth Chaldea

b That in the rume of Babylon by the Medes, and Persians

c The Afyris and Chaldeas, which had destroyed other nations, fial be overcome of the Medes & Persians, and this he prophesied an hundreds yere before it came to pass, d By klam, he meaneth the Persians

a Because the fial fade no fucour, they fial moure no more, or, I have caused them to exfe moursig, who me Babylon had afflicted f That the Prophet speaketh in y perfume of the Babylonian g He prophe-cieth fdeach of Belhazar, as Ben 40, who in the middles of his pletu-ree was de-froyed

h Whiles they are casing, and drinking they fialbecomm-nded
to mune to their was-pon

To we, in a vision by the fpirte of prophecies. Menning charret
of men of warre, and others that carried the baggage I

Meaning. Durans which enterme Babylon. The watchman,
whome Ifaiáh set up, told him, who come toward Babylon, and
the Angel declared that it fialde be destroyed all that was done
in a vision. Ive g, k reas, 4, 5. Meaning, Babylon. "Sir fuser.

1 The burden of a the desert sea. As the whirlwindes in the
South vse to pass from the wildernes, so fial it b come from
the horrible land.

2 A grievous vision was shewed vnto me, The transfueffour
against a trisfureffour, and the destroyer against a destroyer.
Go vp d Elam, befige Media: I have caused all the mourning e
thereof to cease.

3 Therefore are my floynes filled w forow: forowes have taken
me as the forowes of a woman that traualleth: I was bowed
downe when I heard it, or I was amazed when I fawe it.

4 Mine heart failed: fearfulness troubled me: the night s of my
pleasures: hathe he turned into feare vnto me.

5 Prepare thou the table: watche in y watche towre: eat,
drinke: b arise, ye princes, anyone the shield.

6 For thus hathe the Lord said vnto me, Go, set a watchman, to tel what he feeth.

7 And he fawe a charet with two horfe-men: b a charet of an afse, or a charet of a camel: and he hea: kened or toke diligent hede.

8 And he cryed, A blyon: my lord, I stand continually vpon the watch towre in the day time, and I am set in my watch euerie night:

9 And beholde, this mans charet cometh with two horfemen, And m he answered and said, b Babel is fallen: it is fallen, and all the images of her gods hathe he bro-ken vnto the grounde.

10 On my threshing, and the "corne of my To we, in a vision by the fpirte of prophecies." k Meaning charret of men of warre, and others that carried the baggage I Meaning. Durans which enterme Babylon. The watchman, whome Ifaiáh set up, told him, who come toward Babylon, and the Angel declared that it fialde be destroyed all that was done in a vision. Ive g, k reas, 4, 5. Meaning, Babylon. "Sir fuser.

floore. That which I have heard of the Lord of hostes, the God of Ifrael, have I shewed vnto you.

11 The burden of a Dumah. He calleth vn to me out of p Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman said, The morning cometh, & also the night.
If ye wil afke, enquire: returne or come.

13 The burde against Arabia In the for-eft of Arabia fial ye tary
all night, even in the wales of Dedanim.

14 O inhabitants of the land of Tema, brig forthe f water to
mete the thirtlie, and preuent him that fleeth with his bread.

15 For they flee from the drawen fwordes, even from the
drawen fworde, and from the bentbowe, and from the
grievousfnes of warre.

16 For thus hathe y Lord said vnto me, Yet a yere t according
to the yeres of an hyr-feling, & all the glorie of Kedar fial
fayle.

17 And the residue of the number of the ftrong archers of the
fonne, of Kedar fialbe fewe: for the Lord God of Ifrael hathe
fpoken it.

18, 19 x Which was the name of a people of Arabia and by the
horrible deftruction of all thefe o itions, he reacheth f fewes
that there is no place for refuge or to escape Gods wrath, but
only to remante in his Church, and to fine in his feare

o Which was a citre of the Ithmaelates & was to named of
Duman, Gen 26.14

p A mourn-ue of the Idumeana.

q He deftri-beth the vni-quicmes of y people of Du-man, who were nigh and say in feure, of their enemies, and enter an to and fro to enquire awes

r for feare, the Arabia is fial fice into the woods, and he appointech what w yrches fial take.

f Signifying y for feare they fial not tary to eat or drink e He oppointech them refo: for one yere only and then they fialde be de-frued

u Read Ch-p. by the horrible is no place has Church, and

CHAP. XXII.

1 He propheseth of the deftruction of Ierufalim by Nebuchaduct, &c. 12 A threatening against Shihua. 10 To whose office Elabim in preferred.

1 The burden of the valley of vision. What a aileth thee now that thou art wholly gone vp vnto the houfe toppes?

2 Thou that art ful of a nise, a citre ful of brute, a joyous citre: thy flaine men fial not be flaine d with fworde, nor dye in bat-tel.

3 All thy princes fial flee together from y bowe: thei fial be bound: all that fialbe founde in thee, fialbe bounde together, which haue fled from f farce.

4 Therefore said I, Turne away from me: I wil wepe t bitterly:
labour not to com-fort me for the deftruction of the daugh-ter
of my people.

5 For us a day of trouble, and of ruine, & of perplexitie by the
Lord God of hostes in the valley of vision, breaking downe the
citre: and a b crying vnto the moun-taines.

6 And Elam b bare the quiuer in a mans charet with horfemen,
and Kir vncoured the shield.

7 And thy chief valleis were ful of charets, & the horfemen set
them felues in aray

a Meaning, In-dea, & was co-prifed about with moon-taines,
and was called the val-ley of visions, becaus, of the
Prophecies, & were allwates there, whom a thee named Se ere

b He speaketh to Ierufalim, whose inhabi-tants were fled vn to
y houfe toppes for fea re of their con-utes.

c Which with wonte to be ful of people and toye. d But for
hun-gre

e And led into cepmante. f Which heoe fled from o-ther places
to Ierufalim for fuceour

g He sheweth what is the duette of the godhe, when Gods
plagues hang over the Church, and

specially of the minifters, let p.1. h That is, the fhowte of the enemies whome God had appointed to destroy the citre. i He puteth the m mande how God delivered them once from Sancherth, who brought the Persias & Cyrenias with him, that that might by returning to God any d that great g la gue which they fialde els fuffer by Nebuchad-netzar.

Feasting for fasting.

Ifaiáh.

Of Tyrus.

2001224

The secret place which armour was to wit, in the house of a friend, King is I Y. Forced the rumours pl ere, which we re: 1. of pea re: 2. of pea re: 3. of pea re: 4. of pea re: 5. of pea re: 6. of pea re: 7. of pea re: 8. of pea re: 9. of pea re: 10. of pea re: 11. of pea re: 12. of pea re: 13. of pea re: 14. of pea re: 15. of pea re: 16. of pea re: 17. of pea re: 18. of pea re: 19. of pea re: 20. of pea re: 21. of pea re: 22. of pea re: 23. of pea re: 24. of pea re: 25. of pea re: 26. of pea re: 27. of pea re: 28. of pea re: 29. of pea re: 30. of pea re: 31. of pea re: 32. of pea re: 33. of pea re: 34. of pea re: 35. of pea re: 36. of pea re: 37. of pea re: 38. of pea re: 39. of pea re: 40. of pea re: 41. of pea re: 42. of pea re: 43. of pea re: 44. of pea re: 45. of pea re: 46. of pea re: 47. of pea re: 48. of pea re: 49. of pea re: 50. of pea re: 51. of pea re: 52. of pea re: 53. of pea re: 54. of pea re: 55. of pea re:

56. of pea re: 57. of pea re: 58. of pea re: 59. of pea re: 60. of
pea re: 61. of pea re: 62. of pea re: 63. of pea re: 64. of pea re:
65. of pea re: 66. of pea re: 67. of pea re: 68. of pea re: 69. of
pea re: 70. of pea re: 71. of pea re: 72. of pea re: 73. of pea re:
74. of pea re: 75. of pea re: 76. of pea re: 77. of pea re: 78. of
pea re: 79. of pea re: 80. of pea re: 81. of pea re: 82. of pea re:
83. of pea re: 84. of pea re: 85. of pea re: 86. of pea re: 87. of
pea re: 88. of pea re: 89. of pea re: 90. of pea re: 91. of pea re:
92. of pea re: 93. of pea re: 94. of pea re: 95. of pea re: 96. of
pea re: 97. of pea re: 98. of pea re: 99. of pea re: 100.

against the gate.

And he disconered the *cowering of Iudáh: & thou didest like
in that day to the armour of the house of the forest.

And ye haue fene¹ the breaches of the citie of Daud: for thei
were manie, and ye gathered the waters of the lower poole.

And ye nombred the houses² of Ierufalém, and the houses haue
ye broken down to fortifie the walls.

And haue alfo made a ditch betwene the two walles, for the
waters of the olde poole, and haue not loked vnto the maker
thereof, nether had respect vnto him that formed it of olde.

And in that day did † Lord God of hostes call vnto weping &
mounning, & to baldnes and girding with sackcloth.

And beholde, ioye and gladnes, slaying oxen and killing shepe, eating flesh, and drinking wine, eating and drinking: for to morowe we shal dye.

And it was declared in the eares of the Lord of hostes. Surely this iniquitie shal not be purged from you, til ye dye, faith the Lord God of hostes.

Thus faith the Lord God of hostes. Go, get thee to that *treasurer, to Shehná, the steward of the house, & say,

What hast thou to do here³ and whome hast thou *here: that thou shuldest here hewe thee out a sepulchre, as he † heweth out his sepulchre in an hie place, or that graueth an habitation (for him self in a rocke)

Beholde, the Lord wil carye thee awaye with a great capituitie, and wil surely co-uer thee.

He wil surely rolle & turne thee like a ball in a large country: there shalt thou dye, and there the charers of thy glorie shalbe the *shame of thy lords house.

And I wil dryue thee from thy statio, & out of thy dwelling wil he destroy thee. And in that day wil I *call my seruant Eliakim the sonne of Hilkiáh,

And with thy garments wil I cloche him, and with thy girdle wil I strengthen him: thy power alfo wil I commit unto his had,

and he shalbe a father of the inhabitants of Ierufalém, and of the house of Iudáh.

And the *keye of the house of Daud wil I laie vpon his shoulder: so be shal open & no man shal shut: and he shal shut, and no man shal open.

And I wil fasten him as a *naile in a sure place, and he shalbe for the throne of glorie to his fathers house.

And thei shal hang vpon him all the arte me vneo, at length it wil time to the shame of those Pri est, by whom they are preferred. * To be steward against, out of the wroth office he had be it put by the craft of Shehos. * I wil commit unto him the full charge & government of the kings house. * I wil o-ful, him & confirm him in his office of this please rea. Ezra 3:9.

glorie of his fathers house, even of the nephewes and posteritie: all shale vessels, from the vessels of the cuppes, euen to all the instruments of musike.

In that daie, faith the Lord of hostes, shal the *naile, that is fastened in the sure place, departe & shal be broken, and fall, and the burden, that was vpon it, shalbe cut of, for the Lord hathe spoken it.

CHAP. XXIII.

A prophecie against Tyrus 17 A promisi that is shal be restored.

The burden of Tyrus. Howle, ye shuppes of *Tarshish*: *for it is destroyed, so † there is none house: none shal come from the land of Chittim*: it is *cueiled vnto them.

Be shil, ye that dwell in the yles: the marchants of Zidón, & such as paffe ouer the sea, haue *replenished thee.

The s fede of Nilus growing by the abundance of waters, & the haruest of the river was her revenues, and she was a marte of the nations.

Be ashamed, thou Zidón: for the *sea hathe spoken, even the strength of the sea, saying, I haue not traualled, nor brought for the children, nether nourished yong me nor brought vp virgins.*

When the fame commeth to the Egyptians, they shalbe *forie, concerning the rumor of Tyrus.

Go you ouer to *Tarshish: howle, ye that dwell in the yles.

Is not this that your glorious chie? her antiquitie is of ancient daies: her owne fete shal lead her a farre of to be a sojourner.

Who hathe decreed this against Tyrus (that *cowmeth men*) whose marchats are princes whose chapmen are the nobles of the world?

The Lord of hostes hathe decreed this, to staine the pride of all glorie, and to bring to contempt all them that be glorious in the earth.

Paffe through thy land like a flood to † daughter of Tarshish:
there is no more strength.

He stretched out his hand vpon the sea: he shoke the kingdomes: the Lord hath: giuen a commandement concerning the place of marchadise, to destroye the power thereof.

And he said, Thou shalt no more reioyce when † art oppressed
o virgin daughter of Zidón: rise vp, go ouer vnto Chittim: yet there thou shalt haue no rest.

Beholde the land of the Chaldeans: this was no people: s
Aishie founded it by the inhabitants of the wilderness: thei set
vp the towres thereof, they raised the palaces

Bbb.iii.

a Messg 11 a bothe shale & giveeth s shal come of She- him,
shal i ma omise & glorie by this faith foi offier. * He meaneth
Sh. here, who in mans redeg- ment shalde miser arm, th len.

a Read Chap. 11. V. of Calcen † come the ther for mar-
chandise c Tyrus is de froud by N. bun, ducair d By C. mian
that were all the vlls and converses W. ward from Pa lethm e
All of kno- we of this de- frodtion f Ham, hame- test me & en-

richd rene g Messing, the come of h- gypt. whc: was fed by †
overflowing of Niles h That is, Ty- rus, which was the chief
port of the sea i I haue no people left in me, and am as a barne
wroth that aner had childe k Recuse the se two con- trist were
son- ned in league together I Tyrus wil- leth other marchants to
go to Calcen and to come no more there- m Who maketh her
marchdise like princes.

o Thy strength wil no morele in thee there- tore &c. to o- ther
converse for income o For Tyrus was ouer you ched nor affre-
ted before p Recuse Ty rus was buye by them of El din q Th.
Chalde- ans which dwelt in ren- tes in the wil- dernes, were
gathered by † Astrans one came.

A carte for tinnies.

Ifaiah. The godly lament.

The people of Chaldea destroyed the Affyrians whereby the Prophet made, that is the Chaldea were able to overcome the Affyrians, & were so great a nation, much more than the so one amount of Chaldea & Affyria be able to overcome Tyrus (that is, Tyrus, by whom ye are enriched) Tyrus shall be destroyed to yeres, which he called the rogue of one King, or a misage to Shal vis, all craft and fath, time to entice men ague to her

thereof & he & brought it to mine.

Howle ye shippes of Tarthi, for your strength is destroyed.

And in that daie shal Tyrus be forgott & feuentie yeres, (according to the yeres of one King) at the end of feuetic yeres shal Tyrus & ling as an harlot.

Take an harpe, & go about the citie: (thou harlot that haft bene forgotten) & make fwere melodie, sing mo fongs that thou maiell be remembered.

And at the end of feuentie yeres shal the Lord visite Tyrus, & the shal returne to her wages, and shal commit fornication with all the kingdomes of the earth, that are in the worlde.

Yet her occupying and her wages shal be & holie vnto Lord: it shal not be laied vp nor kept in love, but her marchandise shal be for the that dwell before the Lord, to eat sufficiently, and to haue durable clothing.

by all means to roemer her first credit, as an harlot when she is long forgotten, &c keth by all means to entertain her loures.

Though she haue bene chafied of the Lord, yet she shal returne to her oide wicked prais: it, & for gaue shal gue her fell to all men: laits like an harlot He sheweth that God yet by the preaching of the Gospel wil all Tyrus to repentance, & curse her heart from marice and filthie gaue van on the true worshiping of God and liberalize toward his faunts.

CHAP. XXIII.

A prophecia of the curse of God for the firmes of the people.
13 A remnant reserved, shal praise the Lord.

This prophecia is as a chafied of that, which has been threatened to the Jewes & other nations from the 15 Chap. & therefore by earth he meaneth these lands, which were before named. Because this was a name of a goate, it was also applied to the, which were not of Aaron famine, & to Ignifath also a man of dignate, as I am 1, 12 and 20, 25 I chron. 26, 27 and by these words the Prophet Ignifath an horrible confession, where there shalbe neither relight, order nor police, Haida. 4-5. Thus in, re-dreth for her time for the time of I peo ple, whom I earth deceived of their manners, be- emie they de-

B Eholde, the Lord maketh the & earth empire, & he maketh it waft: he turneth it vplide downe, & fcattereth abroad the

inhabitants thereof.

And there shalbe like people, like Priest, and like feruant, like
mafter, like matde, like maftreffe, like byer, like feller, like
lender, like borrower, like giuer, like taker to vfurie.

The earth shalbe cleane emptied, and verily spoyled: for the
Lord hathe spoken this worde.

The earth lamenteth and fadeth away: the worlde is febled &
decayed: the proude people of the earth are weakened.

The earth & also deceiueth, because of the inhabitants thereof
for the trāfgreſſed the lawes: they changed the ordinances, and
brake the euerlaſting couenant.

Therefore hathe the & curse deuoured the earth, and the
inhabitants thereof are defolate. Wherefore the inhabitants of
the land are burned vp, and fewe men are left.

The wine faileth, & vine hathe no might: all that were of merly
heart, do mourne.

The mirth of tabernes ceaſeth the noise of them that reoyce,
endeth: the ioye of the harpe ceaſeth.

They ſhal not drinke wine with mirth: d Wrien in the Law, as
Leut. 26, 14 dem. 28, 15, than the Prophecies vſed to applie
particularly the monitions, and promiſes which are general in

the Law. e With him and drenghe, or else, that they were continued with the fyre of Gods wrath.

strong drinke shalbe bitter to them that drinke it.

10 The citie of vanitie is broken downe: euerie houfe is shut vp, that no man may come in.

11 There is a crying for wine in the fientes: all ioye is darkened: the s mirth of the worlde is gone away.

12 In the citie is left defolacion, & the gate is fmitten with defruccion.

13 Surely thus shal it be in the middes of the earth, among the people, & as the sha- king of an oliue tre, and as the grapes when the vintage is ended.

14 They shal lift vp their voyce: thei shal fhoute for the magnificence of the Lord: they shal reoyce from the fea.

15 Wherefore praise ye Lord in the val- leis, euf the Name of the Lord God of If- raél, in the yles of the fea.

16 From the vtremoth parte of the earth we haue heard praises, euen glorie to the I Iufte, & I faid, My leanenes, my leane- nes, wo is me: the tranfgresors haue offen- ded: yea, the tranfgresors haue grieuoufly offended.

17 Feare, and the pit, and the fhare are vpon thee, & inhabitant of the earth.

18 And he that fteeth from the noise of the feare, shal fall into the pit: & he that com- meth vp out of the pit, shalbe taken in the fhare for the windows from on high are open, and the fundacions of the earth do fhake.

19 The earth is vterly broken downe: the earth is cleane diffolued: the earth is mo- 7ued exceedingly.

20 The earth shal rele to & fro, like a dron- ken man, and shalbe remoued like a tent, and the iniquitie thereof shalbe heauie vp- on it: fo that it shal fall, and rife no more.

21 And in that day shal the Lord & visite & hofte aboute that is on hie, euen the Kings of the worlde that are vpon the earth.

22 And thei shalbe gathered together, as the prisoners in the pit: and thei, shalbe shut vp in the prison, & after manie daies shal thei be & visited.

23 Then the moone shalbe abafhed, & the funne ashamed, when the Lord of hoftes shal reigne in mount Zion and in Ierufa- lem: and glorie shalbe before his ancient men.

ed. p When God shal reftore his Church, the glorie thereof and his ministers (which are called his ancient men) that the moone shal be darke in compaction thereof.

CHAP. XXV.

A thanksgiving to God in that that he fherweth him felf judge of the worlde, by punishing the wicked & man- tering the godlie.

O Lord, thou art my God: I wil exal- te thee, I wil praise thy Name: for thou haft done wonderful things, according

f which as is was without reder, fo now fhalde it be brought to de- folacion and confusion and this was not only ment of terrifdom, but of all other wicked cures. g Because that and not vfe Gods boeefm aright, their pleaures thul de faile, and th y fall to mourning

h He comfor- teth the faith- fial, declaring that in this great defola- cion the Lord wil affi mble his Church, & shal praise his name, as Chap 10, 12.

i From & re- moft confice of the worlde, where I Gof- pel shil be preached, as verf 16

k Meaning, to God, who wil publish his Gospel through all I worlde

I I am confu- med with ex- re, confdering the affiutio of the Church, both by fore enemies & de- meltical Some read, my fe- cret, my fecret that is, it was reterfied to I Prophet, that the good fhal- de be pferned & the wicked defroyed.

m Meaning, I Gods wrath, and vengeur- ce fhalde be wier & vufte them fo that thei fhalde not efcope no mo- re then thei did it Noehe flood.

o There is no power to high or mightie, but God wil visite ham & his rodde.

o Not with his rodde, as verf 14, but shalbe efoor.

shal fo shine fume and the to enemies.

10

Death fhalbe deftroied.

Ifaiáh. The refurrection.

29 87/1224

b Not only of fexaffion, but also of thefe other is this, & how how come a- nemis e Thie is a place where as all vagab- des may line without dan- ger, and a it were, we are, as in a palce, d The a right and proft, & be- wer a of to not know of, a, that by my correffion is or & glori- be thee e The rage of the wfek, d is ftatious, til God with the force the, not f H. among, y as it, be, it is o vail by the rain, of the God bring one, the ev- ge of the 1st f. d g As a cloude in idow th to y I, the of the lmer, fo ftul God always y tray; eug or y wiche ag, it the god is n To, it, in Zion, w, en- ly n, wea, th his C are, & ftulde vnder Christ be af- ftembled o the Iowes and the Gentils, and to, and, for-

bad vler the figure of a co- stely him, it, as M. 1:22 is, in, the
ignorance and blifence, a be- reby we are hope house to Christ
k He will care away 'll oera lions of forow & 'll his with perfire
inye. Rinel 7:17 & 21:6 lly Moib are more all the manner of
his Church m There were two cutes of this name one in tudib,
1 Chron 2:46, and an- other in the land of Moib, here 48:1
which fem, to have been a plenil place of come Chap 10:31.

to the counfels of olde, with a ftable tru- eth.

2 For thou haft made of a b citie an heap, of a strong citie, a
ruine: ewn the palace of strangers of a citie, it shal neuer be
buyit.

3 The iefore shal the a mightie people giue glorie vnto thee: the
citie of the strong naciens shal feae thee.

4 For thou haft bene a strength vnto the poore, euen a strength
to the nedie in his trouble, a refuge againft the temp. ft, a
shadowe againft the heate: for the hift of the mightie is like a
storme ag, afft the will.

5 Thou shalt bring downe the noffe of the strangers, 1 as the
heat in a drye place: he wil bring downe the fmg of the
mightie, as the heat in the shadowe of a cloude.

6 And in this b mountaine shal the Lord of hoftes mal o vmo
all people a feaft of fat things, euen a feaft of fined wines, of fat
things ful of marows, of wines fined & pu- rified.

7 And he wil deftrove in this mountaine the couring that couerc fhall people, & the vaile that is fpred vpon all naciens.

8 He wil deftrove death for euer: and the Lord God wil b wipe away the teaies fi ft all faces, and the rehuke of his people wil he take away out of all the earth: for the Lord he the fpoken it.

9 And in that day ftul in a fay, Lo, this ou God, we haue wafted for him, and he wil fa ie vs. This is the Lord, we haue waf- ted for him: we wil it: oyce and be ito, ful in his falus: om.

10 For in this mountaine: fhall the hand of the Lord reft, and 1 Moib fhallbe threfhed vnder him, euen as ftrawe is threfhed in Madmenáh.

11 And he fhall stretch out his hand in the middes of the (as he that fwimeneth, fret- cheth them out to fwimme) and with the ftrengh of his hands fhall he bring downe their pride.

12 The defefe alfo of the heighe of thy wallis fhall he bring downe and lay lowe, & caft them to the grunde, euen vnto the duft.

m There were two cutes of this name one in tudib, 1 Chron 2:46, and an- other in the land of Moib, here 48:1 which fem, to haue bene a plenil place of come Chap 10:31.

CHAP. XXVI.

A song of the fastiffed, whereon is declared, as what confisteth the saluation of the Church, and whereon they agite to trust.

a This song was made to comfort the fastiffed, when their capten- ne shulde come, assuring them of their deliverance, for the which they shulde sing this song b Gods protection and defence shulde assure for us. c He assureth the godly to source after the captenne to resurrection.

1 N that day shal a this song be sung in the land of Judáh, We haue a strong citie: b saluacion shal God set for wallis & bulwarks.

2 Opé ye the gates that the righteous nation, for the which they shulde sing this song b Gods protection and defence shulde assure for us. c He assureth the godly to source after the captenne to resurrection.

c10, which kepeth the trueth, may entre in.

3 By an assured purpose wilt thou preferre petite peace, because they trusted in thee.

4 Trust in the Lord for euer for in y Lord God strength for euer more.

5 For he wil bring downe them that dwell on his. e the his citie he wil abase...uen vn- to the grunde wil he cast it downe and

bring it vnto duft.

6 The fote fhall treade it downe, euen the fefe of the 1 poore,
and the fteps of the nedie.

7 The way of the iufte u righteousnes: thou wilt make equal the
righteous path of the iuft.

8 Alfo we, o Lord, haue waited for thee in the way of thy e
judgements the defire of our foule u to thy Name, & to the
remem- brance of thee.

9 With my foule hue I deftred thee in the night, and with my
fpirit within me wil I life thee in the morning: for feing thy jud-
gements are in the earth, the inhabitants of the woride fhall
leaine b righteousnes.

10 Let mercie be fhewed to the wicked, yet he wil not learne:
righteousnes: in y Iad of vprightnes wil he: no wickedly, and
wil not beholde the mareft e of the Lord.

11 O Lord, the wil not beholde thine his hand but thei fhall fe it,
and be confounded with the zeale of the people, & the fyre of
thine Ien: me, fhall decoure them.

12 Lord, vnto vs thou wilt ordeine peace: for thou alfo haft
wrought all our worice, for vs.

13 O Lord our God, other lords befide thee haue ruled vs, b d
we wil remember thee onely, & thy Name.

14 The dead shal not lue, neither shal the dead airfe, becaufe thou haft vifired and fcattered them, & deftroyed all their memoise.

15 Thou haft encreafed y nacion, o Lord: thou haft encreafed the nacion: thou are made glorious: thou haft enlarged all the coaftes of the earth.

16 Lord, in trouble haue thei v vifired thee, they powred out a prayer when thy cha- ftening was vpon them.

17 Like as a woman with childe, that draw- eth nete to the trauall, is in forow, & cry- eth in her peines, fo haue we bene in thy s fight, o Lord.

18 We haue conceived, we hue borne in peine, as though we fhulde haue broght for the winde. there was no helpe in y earth, nether did the inhabitants of the woride fall.

19 Y Thy dead men shal liue: euen with my bodie shal thei rife. Awake, & fing, ye that dwell in duft for thy a dewe was the dewe

d Thou haft deftred fe, &c thy purple c2 not at chig- ged.

e There is no power to lie, that can lie God, when as wil defince hie

f God wil fet the j mote af- fift, d our y power of the wicked gh chine ch- ri nely and tly idus, ftus wher, with y hun affiated vs

h Mewing y by ftunio is me ftul i vna to Icau. God the wiched
thigh God in, we thm enient fignia of my grace fhulde neuer
the better

k Thou go en- we & te'ig- e on ag, of thy j, plc l Th, ly it & vg,
fec, whe- re with it is doed deftive thou are we, m the b thy-
Ius, acornich his not go- tered acorn- ding to thy words

a Mewing y it, repucid, con in th l it, fhall hue tac befrung of
cu, it ding death

o I wit, the compu c of y rutil, by the e long of t e th, inl, s p
Thre in the cut' in thy thy roudé were mootd to pray v un shee
try de- ner, nec

q To wit, in attice for towe r Our fore was and none, and rather
did we w with, we f, t, t, we loved f e l The wicked and men
with- out religion were not def- troyed

t He comle- neth the foth- ful in their af- fhulde ftun- ing them:
the tou in dech they fhall nine tle, and that they fhulde motie
erratio- ly rife to glo- ric the contra- ne fhulde co- me to the
wa- ted, as verif.

n At herber dead in winter, florith eg: um by the raine in the
fpring time fo then y lie in the duft, fhall rife vp to soy a when
thei fele y dewe of Gods grace,

Ccc. 1.

Forfaking of idolatrie.

Ifaiáh.

The peoples dulnes.

He exhor-10 rish the funk- ful to be pe- cece in their affiliations, and to waive upon Gods works. The earth shal vomit & cast out the in- nocate blood, which is hath dronite, that is may crye for vengeance a- gainst the wit- hed.

Chap XXVII a. At the time appointed. b. That is, by his mightie power and by his words. He prophetuch here of the def- trusion of Se- cia and his kingdoms un- der the name of Luitathán, Afshár and B- gyp

c. Meaning, of the bad wine, which this vi- neyarde, that is f Church. Shalde bring for the as mo- de agreeable to the Lord f. Therefore he will destroy f kingdoms of Satán, because he lounch his church for browne mer- the-take, he'd not be angry f in her wi- shath that he may power his anger upon f wicked infide- leas, he has enough by brunt & thor- nes

He merne- feah, that life- nd will not co- ner by gentle- wn, except shal make the to fele his rod de, & fo brig the vno him. f Thoah f af- fluk & dem- ish my pro- ple for a time, yet shal the rote spring a game & bring forthe in gro- at abundance. g He shaweth that God pa- nsherth his in merce, & his enmure in in- fore

h That is, thou wile not def- erate the sum of the Church chigh
f bran- ches thereof fame to perish by the sharpe winde of
affiliation. ful reconciliation to God, all the monument thereof
destroyed. h Notwithstanding his forever that he will shew
them after, yet Jeruálém shalbe destroyed, and graffe for a total
shal grove in it. f God shal not take node of mightie enemies:
for the verse women shal do it, so their great flame.

of herbes, & the earth shal cast out f dead. Come, my people: e
entre thou into thy chambers, and shutte thy dores after their
hide thy self for a very little while, vntl the indignacion paffe
ouer.

For lo, the Lord cometh out of his pla- ce, to visite the iniquitie
of the inhabitiâts of the earth vpon them: and the earth shal
dislofe her y blood, and shal no more hide hur slayne.

CHAP. XXVII.

A prophesie against the kingdoms of Satán, a And of the eryl
of the Church for their deliverance.

IN that a day the Lord with his fore & great and mightie b
fworde shal visite Luitathán, that piercing serpent, euen Li-
uiathán, that croked serpent, & he shal slay the dragon that is
in the sea.

In that day sing of the vineyarde c of red wine.

I the Lord do kepe it: I wil watter it e- uery moment: left ante
affaile it, I wil kepe it night and day.

4 Angre d is not in me: who wolde fet the briers and the
thornes aganst me in battel? I wolde go through them, I wolde
burne them together.

Or wil he e fele my strength, that he may make peace with me,
be at one with me? Here after, Iaakób shal take rote: Ifi aél
shal florifh and growe, and the worlde shal be filled with frute.

7 Hathe he fmitten thim as he fmote thofe that fmote him or is
he slayne according to the slaughter of them that were slayne
by him?

8 In h measure in the branches thereof wilt thou cotend wit,
when he bloweth with his rough winde in the day of the East
winde. By this therefore shal f iniquitie of Iaakób be purged,
and this is all the f frute, the taking away of his finne: when he
shal make all the stones of the altars, as chalke stones, broken
in pieces, that the groues and images may not stand vp.

10 Yet the k deforsed cute fhalbe desolate, the habitation
fhalbe forsaken, and left like a wilderness. There shal the calfe
fede, and there shal he lie, & consume the bran- ches thereof.

11 When the boughs of it are drye, they fhalbe broken: the
women come, and fet them on fyre. for it is a people of none
vnderstanding: therefore he that made them, shal not haue

compaition of them, and he that formed them, shal haue no mercie on them.

13 And in that day shal the Lord thresh fro

He shaweth that there is no true repentance, nor God, all the hears be purged from all idolatrie, and the monument thereof destroyed. h Notwithstanding his forever that he wil shew them after, yet Jeruálém shalbe destroyed, and graffe for a total shal grove in it. f God shal not take node of mightie enemies: for the verse women shal do it, so their great flame.

the chanel of the = Riuer vnto the riuer of Egypt, and ye fhalbe gathered, one by one, o children of Ifraél.

In that day also shal the great trumpe be h blowen, and they shal come, which perished in the land of Afshár: and they that were chafed into the land of Egypt, and they shal worship the Lord in the holy mount at Jeruálém.

CHAP. XXVIII.

Against the pride & dronkeness of Ifraél The vntom- ardnnes of them that fhalde learns the words of God. aa God doeth all things in time and place.

WO to the c crowne of pride, the dronkards of Ephráim: for his glorious beautie fhalbe a fading floure, w is vpon the head of the b valley of them that be fat, are ouercome with wine.

3 Beholde, the Lord hathe a mightie and c strong hofte, like a tempeft of haile, a whirlwinde that ouerthroweth, like a tempeft of mightie waters f ouerslowe, which throwe to the grounde mightely.

3 They fhalbe troden vnder fote, euen the crowne and the pride of the dronkards of Ephráim.

4 For his glorious beautie fhalbe a fading floure, which is vpon the head of the val- lei of them that be fat, and as d h hattie fru- te afore fommer, which, whi he that loketh vpon it, feeth it, while it is in his hand, he cateh it.

5 In that day shal the Lord of hofte be for a crowne of glorie, and for a diademe of beautie vnto the e residue of his people:

6 And for a spirit of iudgemét to him that fizeth in iudgement, & for f strength vnto the that turne away the battel to the gate.

7 But a thei haue erred becaufe of wine, & are out of the way by strong drinke: the Priest & the Prophet haue erred by strong drinke: they are fwallowed vp with wine: they haue gone aftray through strong drinke: thei faile in vufion: thei stomble in iudgement.

8 For all their tables are ful of filthy vomi- ting: no place is cleane.

9 h Whome shal he teache knowledge and whome shal he make to vnderstand the things that he hearseth them that are wei- ned from the mulke and drawen from the brrafts.

10 For precept must be vpon precept, pre- cept vpon precept, line vnto line, line vnto line, there a little o there a little.

11 For with a stammering k tongue & with a strange language shal he speake vnto this people.

12 Vnto whome h he faid, = This is the teft: a giue reft to him that is wearte, and this is the reftefting, but thei wolde not heare.

in a strange language. I That rache Prophet, whome God m This is the doctrine, whereupon ye oght to day & reft that are wearte and haue node of reft, what is the true reft.

m He shal def roy all from Euphrates to Nidus: for fo- me fed toward Egypt, shilking to haue sica- ped n In the time of Cyrus, by whome they fhalde he de- loesed but shes was chief ly accopulshed vndes Christ.

Chap XXVIII a Meaning, the prinde king- dome of the Ifraelites, & were dronken with worldly prosperine b Because the Ifraelites for the most parte deuel in plan- tual vollem, he meaneth here by f val- ley of them, f had abundate of worldelin prosperine, & were, as it we- re, crowned therewith, as with garliada. c He femeth to mume the Affritans, by

whome f ten tothes were carryed away. d Which is not of long
co tunance, but is fine ripe, & feth raum

e Signifying, f the fathful, w put not their truth in an worldly
prof peruse, but ma de God chour glorie, fhalbe profound f He
wil giue comfel in the gouernour, & strength to the ceptance,
to driue the em- mies in 'at their own gates.

g Meaning, the hypocrisies, & were among them, & wte all
toght at corrupt in life & doctrine, w te here men by
dronkeness & vomiting. h For there was hope that was able to
vnderstand one good doctrine: but were foe- lith, & as w- mute
as young babes

i They must have one chig oft some cold. k Let one tro- che
what he eve, yet they shal no more vnderstand him, the it be
fpehe fhalde fend.

a Shewe to them

Therefore

A couenant with death.

Ifaiáh. Blinde Prophetes. 292 89/1224

Because they will not recu- ter the words of God, I am it is
fixed, it connects of their own, and lies, if after their hearts be
so hard- led, that they care not for it, to before C. p. 6,7 p.

They thought they had this- to avoid death, nudge- ment, and it

at they could of- cepe the, I all when perished 9. Though the
Prophetes ob- served their shelves, & van- tered, of fail- shade,
& in- quire, yet the wicked thought in them, I am to be a to be
a to be a to be a to be a to be a to be a to be a to be a to be a to
be a to be a to be a to be a to be a to be a to be a to be a to be a
to be a to be a to be a to be a to be a to be a to be a to be a

Therefore shall the words of the Lord be vnto them precepe
vpon precept, precept vpon precept, line vnto line, line vnto
line, there a little there a little, that they may go, and fill
backwarde, and be broken and be finared and be taken.

Wherefore, he ate the words of the Lord, ye scorneful men y
rule this people, which is at Scrufalem.

Because ye have said, We have made a c covenant with death,
& & hell are we at agreement: though a scourge runne ouer, &
paise through, it shall not come at vs: for we have made a
fathode our refuge, and vndit vanitie are we hid,

Therefore thus faith the Lord God, Beholde, I will lay in Zion
a stone, a try ed stone, a precious corner stone, a sure
fundacion. He that beleuceth, I shall not make heste.

Judgement also will I laye to the rule, & eighteousnes to the
belace, and the a haile shall swepe away the vine confidence,
and the waters shall ouerslowe the secret place.

And your covenant with death shall be disanulled, & your agreement with hell shall not stand: when a scourge shall runne ouer and paise through, then shall ye be troude downe by it.

When it paiseth ouer, it shall take you away for it shall paise through euerie morning in the day, and in the night, and there shall be oneity ye are to make ye to vnderstand the hearing.

For the bed is threict that it can not suffise, and the couering narowe that one can not wrap him self.

For the Lord shall stand as in mount a Perazim: he shall be wrath as in the valley of Gibeon, & he may do his worke, his strange worke, and bring to paise his acte, his strange acte.

Now therefore be no mockers, lest your bonds increas: for I have heard of the Lord of hostes a consumption, euen determined vpon the whole earth.

Hearken ye, and heare my voyce: hearke ye, and heare my speache.

Doeth the plow man plow all the day, to sowe doeth he opé, and breake the clottes of his giouade.

When he hathe made it a plaine, wil he not then sowe the fitches, and sowe cummin, and cast in wheat by measure, & the appointed barley and rye in their place.

For his God doeth instruct him to have discrecion, and doeth teache him.

For fitches shall not be threshed with a threshing instrument, nether shall a cart

time, and some at another, some after one forte and some after another, so that his chosen side is beaten, and tryed, but not broken, as are the wicked.

whole be turned about vpon the cummin: but the fitches are beaten out with a staffe, and cummin with a rod.

Bread come when it is threshed, he doeth not alway thresh it, nether doeth the whole of his cast shall make anyse, nether wil he breake it with the tethe thereof.

This also cometh from the Lord of hostes, which is wonderful in counsel, excellent in works.

CHAP. XXIX.

A prophetes against Jerusalem. 1) The vengeance of God on them that follows the traditions of men.

A H a altar, altar of the citre toar David dwelt in a adde yere vnto yere. b let them kill lambes.

but I will bring the altar into distress, and there shall be heaviness & scrow, and it shall be vnto me like an altar.

And I will besege thee as a circle, & fight against thee, on a mount, & will cast vp ramparts against thee.

So shall thou be humbled, & shall speak out of the ground, and thy speache shall be out of the dust. thy voyce also shall be out of the ground like him that hathe a spirit of disunation, and thy talking shall whisper out of the dust.

Moreover, the multitude of thy strangers shall be like smale dust, and the multitude of strong men shall be as chaffe that paiseeth away, and it shall be in a moment, eann suddenly.

Thou shalt be visited of Lord of hostes with thundre, and shaking, and a great noyse, a whirlwind, and a tempest, and a slaine of a deuouring fyte.

And the multitude of all the nations & fight against the altar, shall be as a dreame avision by night: euen all they that make the warre against it, and strong holds against it, and laye sege vnto it.

And it shall be like as an hégie man dreameth, and beholde, he eateeth and when he awaketh, his foule is emptie: or like as a thirstie to an dreameth, and lo, he is drinking, and when he awaketh, beholde, he is faine, and his foule longeth: so shall the multitude of all nations be that fight against mount Zion.

Stay your selues, and wonder: they are blinde, & make ye
blinde: they are drunken, but not with want: they stagger, but
not by strong drinke.

For the Lord hath couered you with a spirit of slumber, and
hath shot vp your eyes: the Prophetes, and your chief Secrs,
hath be couered.

And the vision of them all is become vnto you, as the wordes
of a booke that is sealed vp, which they deliver to one that can
read saying, Read this, I pray thee. Then shall he say, I can
not: for it is sealed.

The Shrews were, and fighteth the lyne of God, & fathode &
altar, because the altar is to be a to be a to be a to be a to be a
to be a to be a to be a to be a to be a to be a to be a to be a to
be a to be a to be a to be a to be a to be a to be a to be a to be a
to be a to be a to be a

A

Cec. 11.

*A wonderous worke of God. Ifaiáh. In
quietnesis ftrengh590/1224*

Because this are hypocrites & not fwerce in heart, as Mat 15:8. I thus, their religion was learned by me doctrine, & not by my worke in Meaning, if where as God is not worshiped according to his worke, both might be, and mimi-fore are but fooles, &

with-out vnderftan-ding. This is fpo-hon of the, in heart defi-fed God, w or, de & mocked at the admon-tions, but one-wardly bare a good face. For all your craft, that the Lord, you can not be able to escape mine hands on more the claye, th it is in the potters hands, that the power to deliver it is. That there can be a chage of all things and Carmel, that is a plen-ail place in respect of that is that the chow, may be taken, as a forek, as Chap 12:16, & thus he spea-hath to com-fore the faith of They that were about to find a fume of the Prophetes wordes, and wolde not a hide admon-tions, but wol-de mangle the end bring the into danger.

e Signifying, except God-gue vnderfta-ding, & know-ledge, man can not but fill er-re, and quintu-te against him.

12 And the boke is giuen vnto him that can not read, faying, Read this, I pray thee. And he shal fay, I can not read.

13 Therefore the Lord faid, Because this people 1 come nere vnto me with their mouth, and honour me with their lippes, but haue remoued their heart far fro me, and their 1 feare toward me was taught by the precept of men.

14 Therefore beholde, I wil againe do a maruelous worke in this people, even a maruelous worke, and a wonde: for the wiidome of their wiemen shal m perish, and the vnderftanding of their prudene men shalbe hid.

15 Wo vnto them that a feke depe to hide their counself from the Lord: for their workes are in darknes, and they fay, Who feeth v and who knoweth v?

16 Your turing of deuses shal it not be cfe-med o as the potters claye: for shal y worke fay of him that made it, He made me not: for the thing formed, fay of him that facioned it, He had none vnderftanding?

17 Is it not yet but a little while, and Leba-nón shalbe p turned into Carmel & Car-mel shalbe counted as a for: ft

18 And in that day shal the deafe heare the wordes of the boke, & the eyes of the blind shal fe out of obscuritie, and out of darkenes.

19 The meke in the Lord shal receiue ioye againe, and the poore men shal reioyce in the holie one of Ifraél.

20 For the cruel man shal ceafe, and the fcorneful shalbe confumed: and all that hafted to iniquitie, shalbe cut of:

21 Which made a man to finne in y n wor-de, & toke him in a fhare: which repoued them in the gate, and made the suite to fall without caufe.

22 Therefore thus faith the Lord vnto the houfe of Iakób, even he that redemed A-brahám, Iakób shal not now be confounded, neither now shal his face be pale.

23 But when he feeth his children, the wor-ke of mine hâds, in the middes of him, they shal fanctifie my Name, and fanctifie the hol e one of Iakób, & shal feare the God of Ifraél.

24 Then they that erred in fpirit, shal ha-ue vnderftanding, and they that murmured, shal lea: ne doctrine.

CHAP. XXX.

He reproueth the Lewis which in their aduerftie Vifid their owne counfals, and fight helpe of the Egyptians to Deftifi g the Prophetes 15 Therefore be fo: veith what diftruthun, shal i one vpon them, 16 But of-freth mercie to the repentare.

a Who clerr-1 rte to their g- men, take o: t me for their protectour, & contrare to my com- ce to cloke their do

WO to the 4 rebellious children, faith the Lord, that take counf, but not of me, and b couer with a co-

commandement, feke helpe at ffrangtes b They feke flut-

ueing, but not by my fpirit, that they may lay finne vpon finne:

2 Which walke forthe to go downe into Egypt (& haue not afked at my mouth) to ftrenghen them felues with the ftrengh of Pha. aóh, and truft in the fhadowe of Egypt.

3 But the ftrengh of Pharaóh shalbe your fflame, & the truft in y fhadowe of Egypt your confufion.

4 For his c princes were at Zó an, and his ambaffodours came vnto Hanés.

5 They shalbe all ashamed of the people y can not profite them, nor helpe nor do the good, but shalbe a fhamme and alfo a re-proche.

6 The 4 burden of the beaftes of the South, in a land of trouble and anguish, from whence shal come the yong and olde lyon, the viper and fyie flying ferpent a-gaunft them that shal beare their riches vpd the fhoulders of the coltes, and their trea-futes vpon the bounches of the camels, to a people that can not profite.

7 For the Egyptians are vanitie, and they shal helpe in vaine. Therefore haue I cryed vn.o her, Their ftrength d to fit ftill.

8 Now go, write it before them in a ta ble, & note it in a booke that it may be for the h laft day foreuer and euer:

9 That it is a rebellious people, lying chil-dren, & children that wolde not 1 heare the Law of the Lord.

10 Which fay vnto the Seers, Se not: and to the Prophetes, Prophecie not vnto vs right things but fpeake flattcring things vnto vs: prophecie k erious.

11 Deputre out of the way: go afide out of the path. caufe the holie one of Ifraél to ceafe from vs.

12 Therefore thus faith the holie one of If-raél, Because you haue caft of this wor-de, and truft in violence, and wickednes, and flay thereupon,

13 Therefore this iniquitie shalbe vnto you as a breache that fallet, w a fwelling in an hie wail, whofe breaking cometh fuddenly in a moment.

14 And the breaking thereof is like y brea-king of a potters pot, which is broke with-out pitie, and in the breaking thereof is not funde m a fheard to take fyre out of the heith, or to take water out of the pit.

15 For thus faid the a Lord God, th. holie one of Ifraél, In reft and quietnes shal ye be faued: in quietnes and in confidence shalbe your ftrength, but ye wolde not.

16 For ye haue faid, No, but we wil flie away vpon horfes. Therefore shal ye flee. We wil ride vpon the fwiftelt. Therefore shal your perfecuters be fwifter.

17 A thoufand as one fnal flee at the rebuke of one:

c The chief of Ifraél v on in to Egypt or on-bats, to hhe-helpe, and a-bode at thefe-ruies.

d That is, a heavy feure-ice or prophe-cie againft the beaft, that ex-ried thio. 11 a furie into F-grye, by the wild-rues, & was

bout: fch fudáh figu-tying that it y beateo sholde not be fprecð,
the men fml-de be punfhed mule more grieouffy

e Fowitio le rualem

f And one to com: to & fro to feke helpe g that is, this
prophecie.

h That it may be a wines, againft them for all potte-ricce

i He sheweth what was the ceafe of their diftruthion, & bring
in thio all misfere to thil to wit, be-caive they wolde not he-
are, the worde of God, but de-lited to be flat erred, and led to
erron.

k Ibreaton is not by y worde of God, neither be form, orion,
nor take vnto vs in the name of the Lord, as Ier 11,11

l Meaning, in their fumber-nes againft God, and the aduor-
sible of his Prophetes,

m Signifying, that the diftruthion of the wicked shalbe without
reco-uterie

n Of crimes by his Prophetes he put you in remembrance of
this, y yun sholde only depfd on him. o We wil truft to efceae
by our hoef, s

To waite for the Lord.

Ifaiáh. Vaine truft in man.

591A224

p Whereas all the trees are cut down fa- ne two or three to make ma- fhes.

q He commf- deth the great mercies of God who with pacifice wafteth to call somees to repentance. r Not unclly in punfhing, but in vfhing moderation in the fame, as kre to, 24, and 20, 21.

Or, a ftruthur. f God fhall di- reft all thy wayes, and ap- poit thee how to go other be- ther or the- ther.

t Ye fhall caft away your iso- les, which you have made of golde, & filuer with all that belongs vn- to them, as a mode filthy thing and pof- luted.

u Shewing that there can be no true repentance except both in heart and dede we ftowe our felues enemies to dofterlie.

x By thefe di- nerfe maners of fpeache be- fhewed, y the leftice of the Church fhall- he fo great, y moor is able fubficiently to exprefe it.

y When the Church fhall- be reftored, y gloris thereof fhall paffe fend- times y bright nes of y funne; for by the fun- ne and moone, which are two excellent crea- tures, he fhe- wed what fhallbe the glo- rie of the coil dren of God in the kingdoms of Christ.

z This threat- ing is againſt the Affyrians, the chief en- mits of the people of God a To drive thee to nothig; and thus God con- funeth the wicked by y manne, where- by he ele- feth his.

h Ye ſhal refol- ce at the de- droction of your enemies, as they that king for fuye of the ſolemne feaſt, which he ges in the out- ning.

of one: at the rebuke of ſiue ſhal ye flee, til ye be left as a ſhippe maſt vpon the top of a mountaine, and as a beaken vpó anhill.

18 Yet therefore wil y Lord waite, that he may haue t mercy vpon you, and therefo- re wil he be exalted, that he may haue có- paſſion vpon you: for the Lord u the God of e iudgement. Bleſſed are all they that waite for him.

19 Surely a people ſhal dwell in Zió n, or in Ierufalém: thou ſhalt wepe no more: he wil certainly haue mercie vpó thee at y voy- ce of thy crye: whê he heareth thee, he wil anſwer thee.

20 And when the Lord hathe giue you the bread of aduerſitie, and the water of affli- ctió, thy raine ſhalbe no more kept backe, but thine eyes ſhalſe thy 'raine.

21 And thine eares ſhal heare a worde be- hinde thee, ſaying, This is the way, 'wal- ke ye in it, when thou turneſt to the right hand, and when thou turneſt to the left.

22 And ye shal 'pollute the couering of the images of filuer, and the riche ornament of thine images of golde, or cast the away as a menstruous cloth, and thou shalt say vnto it, a Get thee hence.

23 Then shal he giue raine vnto thy fede, when thou shalt fowe the grofide, & bread of the increafe of the earth, and it shalbe fat and as oyle: in that day shal thy cartel be fed in large pastures.

24 The oxen also and the yong asses, that til the grounds, shal eat cleane prouendre, which is winowed with the shoouel and with the fanne.

25 And vpon euerie hie a mountaine, and vpon euerie hie hil shal there be riuers or streames of waters, in the day of the great slaughter, when the towers shal fall.

26 Moreouer, the light of the moone shalbe as the light of the y funne, and the light of the funne shal be feuen folde, and like the light of feuen dayes in the day that the Lord shal binde vp the breache of his people, & heale the stroke of their wofide.

27 Beholde, a the Name of the Lord com- meth from farre, his face is burning, and the burden thereof u heauie: his lippe are ful of indignacion, and his tongue u as a deuouring fyre.

28 And his spirit u as a riuier y ouerfloweth vp to y necke: it diuideth afondre, to fan- ne the nations with the fanne of a

vanitie, and there ſhalbe a bridle to caufe them to erre in the chawes of the people.

29 But there ſhalbe a fong vnto you as in the b night, whê a folemne feaft is kept: & gladnes of heart, as he that cometh with a pipe to go vnto the mount of the Lord, to the mightie one of Ifraél.

30 And the Lord ſhal caufe his glorious

voyce to be heard, & ſhal declare the ligh- ting downe of his arme with the angre of his countenance, and flame of a dououring fyre, with ſcattering & tempeſt, and hai- le ſtones.

31 For with the voyce of the Lord ſhal Af- ſhûr be deſtroyed, which ſmote with the c rodde.

32 And in euerie place that the ſtaffe ſhal paſſe, it ſhal d cleane faſt, which the Lord ſhal lay vpon him with e tabrets and harpes: and with battels, or lifting vp of hands ſhal he fight e againſt it.

33 Fors Tóphet is prepared of olde: it is e- ué prepared for the b King: he hathe ma- de it i depe and large: the burning the- roof is fyre & much wood: the breth of the Lord, like a riuer of brimſtone, doeth kindle it.

CHAP. XXXI.

1 He curfah them that forfake God, and foke for the hel- pe of men.

2 WO vnto them that a go downe in- to Egypt for helpe, and ftay vpon horfes, and truſt in charcettes, becauſe they are manie, and in horſemen, becauſe they lie very ſtrong: but: thei loke not vnto the holie one of Ifraél, not b foke vnto the Lord.

3 But he yet is e wifeſt: therefore he wil bring euil, and not turne backe his worde, but he wil ariſe againſt the houſe of the wicked, and againſt the helpe of them that worke vanitie.

4 Now the Egyptians are men, & not God, and their horſes fleth and not ſpirit: and when the Lord ſhal ſtreche out his hand, the e helper ſhal fall, and he that is holpé ſhal fall, and thei ſhal altogether faile.

5 For thus hathe the Lord ſpoken vnto me, As the lion or lions whelpes roareth vpon his praie, againſt whom: if a multitude of ſhepherds be called, he wil not be afraid at their voice, nether wil humble him ſelf at their noiſe: ſo ſhal the Lord of ho- ſtes come e downe to fight for mount Zi- ón, and for the hill thereof.

6 As birdes that ſtie, ſo ſhal the Lord of hoſtes defend Ieruſalém: by defending and deliuering, by paſſing through & ptefer- uing it.

7 O ye children of Ifraél, turne againe, in afmuch as ye are f
funken depe in rebel- lion.

8 For in that day euerie man ſhal ecaſt out his idoles of filuer,
and his idoles of gol- de, which your hands haue made you,
rué a finne.

9 The ſhal Alſhúr fall by h the ſworde, not of man, nether ſhal
the ſworde of man Ccc. iii.

places, at Deut. 12, 11. 1021. 21, 17. f He tuneheth their this
might earnestly fele their grievous ſtones and ſo truely che as
now: that are almoſt dra word and paſt recouerie. tes your
repentance ſhalbe known, as Chap. 2, 18. h When your
repentance appeared.

e Gods plague d It ſhal ac- trey.

e With loye & aſſurance of y viſterie.

f Againſt Re- bell: meaning y Affyrians and B. By theftions.

g Here it is ta kin for hel, where the wie- ked are tomen ted,
read 2. King. 25, 20.

h So that their r ſtate or depe can not exſpe the wicked. i By
theſe fig- -temnſpeeches he deſtareth y condition of y wicked
after this life.

a There were two ſpecial cauſes, why y Ifraelines ſhall de not
loyne amitie with y Egyptianſt, beſtue the Lord had com
manded them uenes to reme- be theftion. Deut 17, 26 & 27.
28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44,
45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61,
62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78,
79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95,
96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108,
109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120,
121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132,
133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144,
145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156,
157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168,
169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180,
181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192,
193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204,
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1 This was ac- cord, I had four the 2 of Sander, his ar- min 3 as
dis- counted, and h. f.d to his cath 1:1 Min- out for inc- cour 2
To def-aye his enc-ants.

deuoure him, and he shal fe fio the fwor- de, and his yong men
shal faint.

And he shal go for feare to his 1 towr, & his princes shal be
afaide of the standart, faith the Lord, whose 2 fyre is in Zion,
and his foinace in ferufalem.

CHAP. XXXII.

The conditions of good rulers and officers described by the
generement of Mesghiah, now won the figure of Christ.

a This pro- prize is of Hes, his who was 1 bgn of Ch 14, & the
refle e at aph clify to be acted to h b by a gemer and aithic in
mfe as yergt prn, in an buths in poli- cu & teigid 4 when, in a
are wome d trending, for lives of wi- ter

d He prom- seth to give the true light, wh it is the pure
doctrine of God's wor- d, & underli- 4 g, and 2a he of the trey,
contrarie to f thre, goings a- gainst f wic- ked, Chig 6,9, & 29
to r Vice Shal no more be cal- led verine, are yrtine edured by
poort, and reces.

f He pro- preach or in he claims to 4 come, that the wil not
spire the women & children, and therefore wil- Loh them to

tak, hede and provide y Manning, y the will thon shalde cont-
me long, and when one yere were put, yet they shalde lake for
new pligors

h God wil ta- ke from you f meant and oc asious, which made
you to continue him, to wit, abou- 2-1 es of worldly gonde By
the tea- yet 1 wit, when y pleuful hal- des, whorey- men are
non- refled, as chal- then with the state of the mothers for
foreve, & lea- ment thal lae- he malke 40, and 1 made

h That is, when the Church shal be restored thus the
Prophecies after they have demised God, judgements against
the wicked, ye so comfort the god He, led they shalde faint.

B Eholde, a King shal reigne in iustice, & the princes shal rule
b in judgement.

And that man shalbe as an hiding place from the winde, and as
a refuge for the te- peft, as 1 uers of water in a diye place, and
as the shadowe of a great rocke in a wea- rie land.

The eyes of the feing shal not be shut, and the eares of them
that heare, shal hearken.

And the heart of the foolish shal under- stand knowledge, and
the tongue of the shuttes shalbe 1 eady to speake distinctly.

A 2 nigarde shal no more be called libe- ral, not the churle
riche.

But the nigarde wil speake of nigardnes, and his heart wil worke iniquitas, and do wickedly, and speake falsely against the Lord, to make empire the hungrie foule, and to cause the drinke of the thurfte to fale.

For the weapons of the churle are wic- ked: he diurfeth wicked counfels, to vndo the poore with lying wordes, and to spea- ke against the poore in judgement.

But the liberal man wil diurfe of liberal things, and he wil continue his liberalitie.

Rife vp, ye wome that are at ease: heare my voyce, ye 2 careles daughters: hearke to my wordes.

Ye wome, that are careles, shalbe in fea- re 2 aboua a yere in dayes: 3 for the vinra- ge shal faile, & the gathering shal come no more.

Ye women, that are at ease, be aptonied: feare, o ye careles wome put of the clothes: make bare, and girde facde clohe vpon the loynes.

Men shal lament for the 1 teates, even for the pleasant fields, & for the fruteful vine.

Vpon the land of my people shal growe thoinnes & briers: yea, vpon all the hou- ses of ioye in the citie of reuoycing,

Because the palace shalbe forsaken, and the 'noyfe of y citie shalbe left: the towre, & fortieffe shal be dennes for euer, & the delite of wilde ailles, and a pasture for flockes,

Vntill the 3 Spirit be powred vpon vs the Church shal be restored thus the Prophecies after they have demised God, judgements against the wicked, ye so comfort the god He, led they shalde faint.

from aboue, and the wilderness become a 1 The field fruteful field, & the 1 pleuteous field be which is now counted as a forest, fourful, shalbe but as a baron foreth a com- parties of f it shalbe then, as Chap 10,17, which shalbe fultified in Christ time: for then they that were be- fore as the barren wilderness, being regn- ral, shalbe fru- ti, and they was had from becoming of godlins shal bring forth frutes in fith abualate, y their forme life shalfeire

16 And iudgement shal dwell in the defect, & iustice shal remaine in the fruteful field.

17 And the worke of iustice shalbe peace, euen the worke of iustice & quennes, and affurance for euer.

18 And my people shal dwell in the tabernacle of peace and in sure dwellings, & in safe resting places.

19 Whe it haileth, it shal fall on the forest and the mitie shalbe fet in the lowe place.

20 Bleffed are ye a that fowe vpon all wa- ters, and a drue
theiber the fete of the oxc and the affe.

but as a wilderness, where no feares were in They shal one
void: to boyle d, it in his places for mare of the comne for God
wil defend it and time as ye the thornes from hutting of their
commodities in that is, vpon f e ground & wil wntred, which
bringeth forth in abundance o in pieces which before were
coured with w ties, and now made dry 'or you vte o The fields
shal be to rances, that they shal feni out their cerul to car ye
the firft crop, e, which abundance in the figns of Gods tauet
and lone towards them

CHAP. XXXIII.

The deftrullion of them, by whom God hathe puns- shal his
Church.

1 W O to thee that a spoileft, and waft not spoiled: and doeft
wickedly, and they did not wickedly against thee; whe thou
shalt b ceafe to spoile, thou shalt be spoyled. when thou shalt
make an end of doing wickedly, a they shal do wicked- ly
against thee.

2 O Lord, haue meicie vpon vs, we haue waited for thee be
thou, whit's waft a their arme in the morning, our helpe aflo in
ti- me of trouble.

3 At the noife of the tumult, the 4 people fled, at thine 5
exalting the nations were fcartered.

4 And your spoile shal be gathered like the gathering of b
caterpillers, and the shal go against him like the leaping of
graf- hoppers.

5 The Lord is exalted: for he dwelleth on his: he hathe filled
Zion with judgement and iustice.

6 And there shalbe fiabilitie of b thy times, strength, faluacion,
wisdom & knowled- ge: for y feare of the Lord shalbe his trea-
fute.

7 Beholde, 1 their meflengers shal crye without, and the 2
ambassadors of peace shal wepe bitterly.

8 The 2 paths are waft: the waifaring man ceafch: he hathe
broken the coue- rant: he hathe contemned the cities: he re-
garded noman.

9 The earth mourneth and fainteth: I, eba- non is a fhamed, and
hewen down: 10 Sha-

h Te that as caterpillers deftrued with your nombre f whole
world, shal have no strength to refift your enemies the Chaldea
v, but f the gathered on an 1 eaye and deftrued a Manning the
Mides & Perkins against the Chaldeus. k . but is in the dries of
Hezekiah. 1 Ions from Sonderth. m Whome that of ferufalem

fne to miress of peace. n Thefe are the wodes of the
ambassadors, when they returne from aenehe- rah o Which
was a pleutful country, meaning that Sonderth wol- de deftruy
all.

a Me oag the on more or the Church, as we to f Chaldea, ve
Afoyrans by chufy of Sneelcris, but not only. b Whe thre
'pponid ti- me shil come that God shal take way thy pover f
that which f on belt wrongful- ly gours, shal- be given to o-
ther, as Amos yes

c The Chal- dows shal do like to the Af- fyrtion, as the Af-
yrans did to fted and the Mides, &c Perkins shal do it: fome
to the Chaldea. dHe declareth hereby what is the chal re fuge
of the faithful when troubles come to pray & like helpe of
God. e Which hel- pedft our fa- thern fo foon as the 1 called
vpon tice

f That is, the Afyrans fed before the ar- min of f Chal- dea, or f
Chal- dea afar feare of the Mides and Perkins g When thou, b
Lord, doeft felf up thunfer ne to youfth if it emmuiz.

16n

Who shal dwell on hie.

Isaiah.

Of Edom.

p To helpe & deliner my Church

q This is spo- ble against the enemies, who thought all a their own but he shrews & that is our pri- se shal be in vance, that fyre, & they had killed for either, shald, chame them this vigilance shal be ingreat that all y worl de shal take thereof

f Which do not believe the wodes of the Prophet & the aburance of their delunc- tion

s Meaning that God with a lure detract to all them that lure according to his weds. 2 That shal se Mizhiah de- livered to his enemies & re- ferred to ho- nour & glories. 3 That in the no more than to as they were by Sanch, rib, but go where is pleased the y before y this liberate co- ment, y shalt thinks y thou art in great di- ger for y ene- me shal so sharply afar- le you, y not shal cry, Whe- re is the clarke that writ th y names of the y are extod- neither, Where is thereemer- neither shal crye for him y valueth yreche bonies, but God will deli- ner you from this liare

Let's the chief of this male ciner of Na- loah, & not de fire the great firemen & ri- uers, whereby y enemies may bring in ship- per & destroy vs a He derideeth y Atypians & enemies of the Church, derla- ring their de- brutish is that that perish by shipersehe b He consue- reeth y Church, & shawth y that shall be en- trition & al, be neth's both of bodies & toule.

Chap. XXXIII a He prophe- crith of y def- raction of y

ron is like a wilderness, and Bañán is sha- ken and Carmél.

10 Now wil I r arise, saith the Lord: now wil I be exalted, now wil I lift vp my self. 11 y Ye shal conceue chaffe, & bring forthe stubble: the fyre of your breth shal deuou- re you.

12 And the people shalbe as the burning of lime: & as the thornes cut vp, shal they be burnt in the fyre.

13 Heate, ye that are r farre of, what I haue dons, & ye that are nete, knowe my power. 14 The sinners in Zión are afraid: a farre is come vpon the hypocrites: who among vs shal dwell with the deuourig fyre: who among vs shal dwell with the euerlasting burnings?

15 He that walketh in justice, and speaketh righteous thigs, refusing gaine of oppres- sion, shaking his hands from taking of gif- tes, stopping his eares from hearing of blood, and shutting his eyes from sting euil.

16 He shal dwell on thye: his defence shall be the munitions of rocker: bread shalbe gi- uen him, & his waters shal be sure.

17 Thine eyes shal se the King in his glo- rie: they shal beholde the land farre of. 18 Thine heart shal meditate feare, Where is the scribe: where is the receauct: where is he that counted the toves?

19 Thou shalt not se a fierce people, a peo- ple of a darke speache, that thou canst not perceue, & of a stammering tongue that thou canst not vnder stand.

20 Loke vpon Zión the citie of our solem- ne feastes: thine eyes shal se Ierusalém a quiet habitacion, a Tabernacle that can not be remoued: & the flakes thereof can neuer be taken away, nether shal any of the cordes thereof be broken.

21 For surely there the mightie Lord wilbe vnto vs, as a place of floods & brode ri- uers, whereby shal passe no shippe with o- res, nether shal great ship passe thereby. 22 For the Lord is our iudge, the Lord is our law gluer, the Lord is our King, he wil saue vs.

23 Thy cordes are loosed. they colde not wel strengthen their mast, nether colde the spread the saile: the shal the p'ray be deuided for a great spoyle: yea, the lame shal take aware the pray.

24 And none inhabitant shal say, I am sic- ke: the people that dwell therein, shal haue their iniquite forguen.

CHAP. XXXIII.

1 He sheweth that God paupheeth the wicked for the lo- ue that he beareth reward his Church.

Come nite, ye nations and heare, and hearken, ye people. let the earth hea- re and all that is therein, the worlds and all that proceedeth thereof.

Chap. XXXIII a He prophe- crith of y def- raction of y

Tennies, and other natis which were enemies to the Church.

2 For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: he hathe deditroed the deluc- ted them to the slaughter.

3 And their slaine shalbe cast out, and their stincke shal come vp out of their bo- dies, and the mountaines shalbe melted with their blood.

4 And all the hoste of heauen shal be dif- solued, and the heauens shal be solden li- ke a boke: and all their hostes shal fall as the leafe falleth from the vine, and as it falleth from the fights.

5 For my swords shalbe dronken in the heauen beholde, it shal come downe vpon Edom, euen vpon the people of my cur- se to judgement.

6 The swords of the Lord is filled with blood: it is made fat with the fat & with the blood of the lambes and the goats, with the fat of the kidneys of the rams: for the Lord hathe a

sacrifice in Bozráb, and a great slaughter in the land of E-dóm.

7 And the vnicornes shal come downe with them and the heifers with the bulls, and their land shal be dronke with blood, and their dust made fat with fames.

8 For it is the day of the Lords vengeance, and the yere of recompèce for the judg- ment of Zión.

9 And the riuers thereof shalbe turned in to pitch, & the dust thereof into brimsto- ne, and the land thereof shalbe burning pitch.

10 It shal not be quenched night nor day: the smoke thereof shal go vp euermore, it shal be desolate from generation to gen- eration: none shal pass through it for cure.

11 But the pelicane & the hedgehog shal possesse it, and the great owle, & the raie shal dwell in it, & he shal stretch out vpon it the line of vanitie, and the stones of emptines.

12 The nobles thereof shal call to the kingdome, and there shalbe none, and all the princes thereof shalbe as nothing.

13 And it shal bring for the thornes in y pa- laces thereof, nettles & thistles in y strong holdes thereof, and it shalbe an habitation for dragons and a court for oftich's.

14 There shal mete also Zain and lim, and the Satyre shal crye
to his so'owe, and the shriche owle shal rest there, & shal finde
for her self a quiet dwelling.

15 There shal the owle make her nest, and lay, and hatche, and
pather the vnder her shadowe: there shal y vultures also be ga-
thered, euerre one with her make.

16 Seke in the boke of the Lord & read: none of these shal
saile, none shal ware her make for his mouth hathe comardeed,
& his voice Spirit hath gathered them.

Cec.iiii.

b God hathe determined as his counsel & the goes & a tence
for their asthutious c He sp. beh this in rispe of man in lye-
ment, who in great feare & horrible trou- bles chudleth that he
men & curth gurn- shoth

d I bane deter- mined in my re- cret counsel & in the hustis to
distry the til my swords he weary men shedig blood e Th i bed
as opmsh at holt me hustis that come of the Patriot- ke Ithak,
but in ed. th were carried of God & re- me's vne his Church, as
y I and a mo- t I. at a bove of y eg & ol- de poate & ri- che of
amen- mer.

g In a femur citie & the ob fume a a a cistice borne to sisher h
the mightie & riche shal be as well de- strived as i is mictment.
i h. aludeth to y defnunt of Soubm and Go noth. Gen 19:24.

k Rea Chap. 1.2. and Ze- phan 1.1.

I in vain shal anl. or y go anl. a boyle de a tigrine m leaouig,
chut o the or e r e r nor p r e r, nor patte, ob mone wale

n Rev Chap 1.2. o Sign 1.2. y 1.1. 1.1. 1.1. 1.1. 1.1. 1.1. 1.1.
1.1. 1.1. 1.1. 1.1. 1.1. 1.1. 1.1. 1.1. 1.1. 1.1. 1.1. 1.1. 1.1. 1.1.

q To the con- set a 1.2.2 r 1.2.2.2.2 no of e of y Lord.

*The grace vnder the Gospel. Ifaiáh. The
craft of the wicked. 594/1224*

f He hath gi-
ne the beaifes
and foules Idu
men for an in-
heritance.

And he hafe caft the 'lot for them, and his: had hafe druided it
vnto them by li- net the fhal poffefe it for euer: from gene
racion to generacion fhal thei dwell in it.

CHAP. XXXV.

1 The great love of them that before in Christ, 2 The ir- of the
which preache the Gospel. 4 The fruits that fol- lews thereof.

1 The defert and the wildernes fhal re- joyce: and the wafe
grounde fhalbe glad and florifh as the rofe.

2 It fhal florifh abun lahtly & fhal great- ly reioyce affo and
joy: the glorie of Le- banon fhalbe giuen vnto it: the beautie of
Carnefi, and of Sharon, they fhal fe the glorie of the Lord, the
excelle- cie of our God.

3 Strengthen the weake hands, & comfort the fable knees.

4 Say vnto them that are feareful, Be you ftrog, feare not:
beholde, your God com- meth with vengeance: even God with
a recompence, he wil come and faue you.

5 The fhal the eyes of the blinde be ligh- tened, and the eares
of the deafe be ope- ned.

6 Then fhal the lame man leape as an hart, & the dome mans
tongue fhal fing: for in the wilderness fhal waters breake out,
& truers in the defert.

7 And the drye grounde fhal be as a poole, and the thistle (as
springs of water in the habitation of dragos: where thei lay)
fhal be a place for redes and rufhes.

8 And there fhalbe a path and a way, and the way fhalbe called
holly: the polluted fhal not paffe by it: for he fhalbe with them,
and wafe in the way, and the fooles fhal not err.

9 There fhall be, no lyon, nor noifome bea- ftes fhall afend by it, nether fhall they be founde there, that the redeemed may wafe.

10 Therefore the redeemed of the Lord fhall returne and come to Zion with prai- fe: and euerlafting joy fhall be vpon their heads: the fhall detaine joy and gladness, & firowe and mourning fhall ftee away.

11 The bringing for the of Egypt. 12 At he threatened to be deferred hereby, Chap. 10.6. 13 Whom the Lord fhalldehi- uer from the captimite of Babylon.

CHAP. XXXVI.

1 Sanherib fandeh Rabfhakih to befige Ierufalem. 15 His blasphemies against God.

Now in the fourteenth yere of King Hezekiah, Sanherib Kig of Afshur came vp against all the ftrong cities of Iudáh, and toke them.

2 And the King of Afshur fent Rabfhakéh fro Lachifh toward Ierufalem vnto Kig Hezekiah, with a great hofte, and he ftoode by the conduite of the vpper poole in the path of the fullers field.

b When he had abolifhed fupreficion, & idolatrie, & yet God wode exercels his Church to try: their faith and science.

3 Then came forth vnto him Eliakim the sonne of Hilkiah the steward of the house, and Shebná the chancellor, and Ioah the sonne of Afaph the recorder.

4 And Rabfhakéh said vnto them, Tell you Hezekiah, I pray you, Thus faith the great King, the King of Afshur, What confidence is this, wherein thou trustest

5 I fine, Surely I have eloquence, but counsel and strength are for the warre: on whom me then doest thou trust, that thou rebelledst against me?

6 Lo, thou trustest in this broken staffe of reed on Egypt, whereupon if a man leane, it will go into his hand, and perce it: for is Pharaoh King of Egypt, vnto all that trust in him.

7 But if thou say to me, We trust in the Lord our God. Is not that he, whose high places and whose altars Hezekiah took downe, and said to Iudáh and to Ierusalem, Ye shall woifhup before this altar?

8 Now therefore giue hostages to my lord the King of Afshur, & I will giue thee two thousand horses, if thou be able on thy parte to find riders vpon them.

9 For how canst thou despise any captain of the left of my lords servants: and put thy trust on Egypt for charrets and for horsemen?

10 And am I now come vp without y Lord to this land to deftroy it: The Lord faid vnto me, Go vp against this land & de- ftroy it.

11 Then faid Eliakim, and Shebná and Io- áh vnto Rabfhakéh, b Speake, I pray thee, to thy feruants in the Aramites language, (for we vnderftand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then faid Rabfhakéh, Hafe my mafter fent me to thy mafter, & to thee to fpeake thefe wordes, and not to the men that fit on the wall that they may eat their owne dounge, and drinke their owne piffe with you?

13 So Rabfhakéh fto de, & cryed with a lou- de voyce in the Iewes language, and faid, Heare the wordes of the great King, of y King of Afshur.

14 Thus faith the King, Let not Hezekiah deceive you: for he fhall not be able to de- liuer you.

15 Nether let Hezekiah make you to truf in the Lord, faying, The Lord wil furely deliuer va: this citie fhall not be gi- uen ouer into the hand of the King of Afshur.

16 Hearken not to Hezekiah: for thus faith the King of Afshur, Make appointment with me, and come out to me, that euerie man may eat of his owne vine, and euerie man of his owne figre, and drinke euerie

c For he was now restored to his office, as Ifaiáh had prophesied, Chap. 21.10.

d This declares that there were few good he to be found in the Kige house, whf he was driven to fend that wicked man in fact - a weighty matter

e Sanherib chief captain. f He spokeh this in the presence of Hezekiah, follofing charging him: that he put his trust in his wisdom and eloquence, where as his outlie confidence was in the Lord

g Saam labored to pervert the King from one vain confidence to another now, from trust in y Egyptia, who fe power was weak & would deceive them: to yelde him self to y Afsy- rians and fo not to hope for any helpe of God

hhe, never have b He repro- cheth to ffeze hiah his female power, which is not able to refist out of Sanherib:

fault captaines: Thurthe wit- ned to deeme vs. wil pretend the Name of y Lord but we must trye the fprunt, whe- ther that be of God or no b The: were afraid, left by his wordes he fmalde have ftered the peo- ple against the King, and aflo pretended to grove to fume appointment with him. *Ble the water of their fter.*

1 The fbrewa word fignifeth blefing whe- rohy this wicked captain would have p- fended y peo- ple, that their modulation fhould be better vnder Sanhe- rih then vnder Hezekiah:

a This haborie is rehearled, he vuse it is as a feale & modulation of the deftone afora, hote for the shreaming & poole to wa, that God wole feffer his Church to be affired, but at length wode fend delincenate restored religion, yet God wode exercels his Church to try: their faith and science.

Now in the fourteenth yere of King Hezekiah, Sanherib Kig of Afshur came vp against all the ftrong cities of Iudáh, and toke them.

2 And the King of Afshur fent Rabfhakéh fro Lachifh toward Ierufalem vnto Kig Hezekiah, with a great hofte, and he fto de by the conduite of the vpper poole in the path of the fullers field.

b When he had abolished fupreficion, & idolatrie, & yet God wode exercels his Church to try: their faith and science.

The godly lament.

Ifaiáh. Hezekiahs praier. 2595/1224

man the water of his owne well,

27 Ti¹ I come and bring you to a land like your owne land, enen a land of wheat and wine, a land of bread and vineyards,

28 Leif Hezekiah disctue you, frying, The Lord wil deliuer vs. Hathane anie of y gods of the naciós deliuered his land out of the hand of the King of Afshúr²

29 Where is the god of ^a Hamáth, and of Arpád³ Where is the god of Sepharúám² or how haue they deliuered Samaria out of mine hand⁴

30 Who is the among all the gods of these lands, that hath deliuered their country out of mine hand, that the Lord shulde deliuer Ierufalém out of mine hand⁵

31 Then they ^a kept filence, and answered him not a worde: for the King's commandment was faying, Answer: im not.

32 Then came Eliakím the fonne of Hil-kiáh the steward of the house, and Shebná the chancellor, and Ioáh the fonne of Afaph the recorder, vnto Hezekiáh with rét cloths, and tolde him the wordes of Rab-shakéh.

CHAP. XXXVII.

Hezekiáh afketh crucifal of Ifaiáh, who promifeth him the Vellerie to The blasphemie of Sancherib: is Hezekiáhs prayer.

33 The armae of Sancherib is fayne of the Angel, 34 And he him self of his owne fones.

A Nd^whé the King Hezekiáh heard it, he a rent his clothes, and put on fackecloeth & came into the House of the Lord.

2 And he fent Eliakím the steward of the house, and Shebná the chancellor, with the Elders of the Priests, clothed in fackeclo-the vnto Ifaiáh the Prophet, the fonne of Amóz.

3 And they faid vnto him, Thus faith Hezekiáh, Thus day is a day of tribulation & of rebuke and blasphemie: for the children are come to the birth, and there is no strength to bring forth.

4 If fo be the Lord thy God hath heard the wordes of Rabshakéh, whome the King of Afshúr his master hath eint to raile on y liuing God, & to reproche him with wordes which y Lord thy God hath heard, then eift thou vp ily prater for the remnant that are left.

5 So the feruants of the King Hezekiah came to Ifaiáh.

6 And Ifaiáh faid vnto them, Thus fay vnto your master, Thus faith the Lord, Be not afraid of the wordes that thou hast heard, wherewith the fe uants of the King of Afshúr haue blasphemé me.

7 Beholde. I wil fend a b'afst vpon him, & he fhall he are a nofe, and retu ne to his owne land, and I wil cause him to fall by

m 71st 14 of Antoches in Syria, of eir tion two o- ther cries al-fo were ab- reb- we fe how curry to wne hae his paullar idole and now the wrecd make God an idole, besant, they do not sader- field that God mitces them his courage & punibeth es- tive for finne nN, etch it is die not lutwe by enuents fig- nes y that a'd det: his blet phence for in: I had now rect their clothes, but they b'ne it was in name to v's lig reasoning with this infi- nel, whote ra g: the shulde have to much more prono- red.

Chap

XXXVII.

2 King 15.1. a to fign of graf and re- pentance

b To haue clo- bert of him by the worde of God, that his faith might be confirmen and fo his prayer he more ear- neft teaching hereby that in all dager the- fe two are the ouelie remed- er, to feve vnto God and his munifiers

c We are in as great for me as a woman y trist oileth of child, and can not be deliuer- red

d That is, wil declare by ef- fect that he hath he ord is for when God differeth to punish, is fa meth to, the deft, that he knoweth nor y fone, or hea- reth not the cruise

e Declaring, y the munifiers office deeth not ordly fild is ob'ore eg

by the worde, but alfe in praying for the people f Of the Egyptians and E-sharpans: the fhal coue and fight against him.

the fwerde in his owne land.

8 So Raofhakéh returned, and founde the King of Afshúr fighting against a Libnah: for he had heard that he was departed fró Lachifh.

9 He heard also men say of Tirhakah, King of Ethiopia,
Beholde, he is come out to right against thee: and when he
heard it, he sent out messengers to Hezekiah, saying,

10 Thus shalt thou speak to Hezekiah King of Judah, saying, Let
not thy God be deceived thee, in whom thou trustest, saying,
Jerusalem shall not be given into the hand of the King of
Asshur.

11 Beholde, thou hast heard what y Kings of Asshur haue done
to all lands in destroying them, & shalt thou be delivered?

12 Haue the gods of the nations delivered them, which my
fathers haue destroyed as Gozan, and Babel, and Sennacherib,
and the children of Eden, which were at Telassar?

13 Where is the King of Hamath, and the King of Arpad, and
the King of the citie of Sepharaim, Hena and Iuah?

14 So Hezekiah received the letter of the hand of the
messengers and read it, and he went up into the House of the
Lord, and Hezekiah presented it before the Lord.

15 And Hezekiah prayed unto the Lord, saying,

16 O Lord of hostes, God of Ifaiel, which dwellest betwene
the Cherubim, thou art very God alone out of all the kingdoms, of
the earth: thou hast made the heaven & the earth.

17 Encline mine esre, ó Lord, and hear: open thine eyes, ó Lord, and fe, and he are all the wordes of Sancherib, who hath e fent to blaspheme the liuing God.

18 Trueth it is, ó Lord, that the Kings of Afshúr haue deftroyed all lands, & m their country,

19 And haue caft their gods in the fyre: for they were no gods, but the worde of mans hands, enen wood or fione: therefore they deftroyed them.

20 Now therefore, ó Lord our God, faue thou vs out of his hand, that e all the kingdomes of the earth may knowe, that thou onely art the Lord.

21 Then Ifaiáh the fonne of Amóz fent vnto Hezekiáh, faying, Thus faith y Lord God of Ifraél, Because thou hast prayed vnto me, concerning Sancherib King of Afshúr,

22 This is the worde that the Lord hath f spoken against him, O v virgine, daughter of Zón, he hath deplysed thee, c laugh-ed thee to fcorne: ó daughter of Ierufalém, he hath e fluken his head at thee.

23 Whome haft thou tailed on & blasphemed and against whome haft thou exalted

Did.

g Which wre a citre tow trd Egy pushwhig thereby en haue
fland y force of his e- nemies.

h Thus God wolde houe him to vtere a mo'le horrible
blasphemie before his def tristion: it to call the anoe of all
trueth, a deciuer one gather here- by, y Shebnáh had defioted
vnto Sanche- ib y anfwer y Ifaiáh rent to the King 1 Which
was a citre of the Medes 2 Called alfo Charre a rene to
Melopota- ma, whence Abraham ca- me alter his fathers death.

I He grofde-h his prater on God's promes, who gnaied to b. a.
c. em from because the Ch. rubis

m Mesnug, of the ten tribes

He neelterth for w'ne cam- si he prated, y they might be
deliuered, to win y God might be glo- riited thereby through
all y worde Whome God had charter to his tell, as a chafe virg-
ne, and oue, whome, had eare to pre at to her from y nuts of y
r, is a fever wolde, a re- ner his daugh- set.

Tyrants are bridled.

Ifaiáh. Hezekiahs fickenes.

Declaring hereby that they that are enemies to Gods Church,
fight against him, whose quar-t his Church only maintenance He
bo-meth of his police, in that that he can find men- ces to
nourish his arms and of his power, in that that his arms is so
gre at, that it is a ble to drye vp whole enters, and to defray the
waters, & the lower had closed in v signifying God made not
his Church to defray it, but to preserve it, & therefore he faith
that he formed it of old, and in his eternal co- neal, which is
not he chis- ged "She, my foots to head He sheweth that the
fleet and power of made forethig cities & Jureth but a moode
in respect of the Church, & shal remate for euer, because God
is & man reloure thereof Meaning, his counsels & co- terprises
Because Sa- neherth Shew- ed him self, as a demering fish &
furious beach, he vfech theft domin- des, to ten the how he wil
take him and guide him Thou shalt loose thy la- bour God
goeth figure after twig forethio- me go before the thing, as
figure & Mo- fea wrogle in Egypt, which were for the
confirmation of their faith: so I foote go after & things as &
fierches, they were committed to make thre dates after their
depar- re & these la- ter are to kept the benefits of God in my
re-

thy voyce, & lifted vp thine eyes on hie- nen against the v holy
one of Ifriél.

By thy feruants half thou railed on the Lord, and said, By the
multitude of my chaets I am come vp to the top of the

mountains to the sides of Lebanon, and wil cut downe the hie cedres thereof, and the faire fyre trees thereof, and I wil go vp to the heights of his toppe & to the fo- reft of his fruteful places.

I haue digged & dronke the waters, & with the plant of my fete haue I dried all the ruers closed in.

Haft thou not heard how I haue of olde time made it, & and haue formed it long ago & shulde I now bring it, that it shulde be defroyed, and layed on ruinous hea- pes, as cities defended?

Whofe inhabitants" haue smale power, & are afraid & confounded: thei are like the graffe of the field and grene herbe, or graffe on the house toppes, or corne blaf- ted & afore it be grown.

But I knowe thy dwelling, & thy going out, and thy comming in, and thy furte a- gainst me.

Because thou rageft against me, and thy tumult is come vp vnto mine eares, there- fore wil I put mine & hoke in thy nofteth; and my bridle in thy lippes, and wil bring thee backe againe the fame way & cam:ft.

And this shalbe a & figne vnto thee, o H. xekiah, Thou shalt eat this yere fuche as groweth of it self. and the & f:cond yere,

fuche things as grow without fowig: and in the third yere, fow ye and reape, & plant vineyardes, & eat the frute thereof.

And the remnant: that is escaped of the house of Iudáh, shal againe take roote downward and beare frute vpward.

For our of Ierufalém shal go a remnant, & thei that escape out of mount Zion: the zeale of the Lord of hoftes shal do this.

Therefore thus faith the Lord, concer- ning & King of Afshúr, He shal not enter into this citte, nor fhoote an arrowe the- re, nor come before it with shield, nor caft a mount against it.

By the fame way that he came, he shal returne, and not come into this citte, faith the Lord.

For I wil defend this citte to faue it, for mine owne fake, & for my feruát b Dauids fake.

Then the Angel of the Lord wene out, and fmote in the campe of Afshúr an hundreth, foure feore, and fiue thoufand: fo when they arofe early in the morning, beholde, thei were all dead corpfes.

neweth: ance of the which forte this here is. a He promiseth that for two yere the grounds of it self shulde fede them a They whaue God had de- finned one of the hands of the Affyrants, shal prosper, and thus properly be- longeth to the Church b For my promes fake made to Dauid

a. King 29, 31. a. chro. 23, 25. 26b. 1, 22. acdef 41, 24. 1.
mnc. 7, 41. a. mnc. 8, 19.

So Saneh-rib King of Afshúr departed, and w:nt away and
retuned and dwelt at Nincuéh.

And as he was in the temple worshiping of N. fióch his god,
Adramélech & Sna- rézet his fonnes flewe him w the fworde,
and they escaped into the land of A. aiát: and d Efai-hádon his
fonne reigned in his stead. CHAP. XXXVIII.

Hezekiah is fike a He is restored to health by the Lord, and is
with fifteen yeres after. to He gueeth thanks for his benefit

About that time was Hezekiah fike vnto the death, and the
Prophet I. faiáh fonne of Amóz came vnto him, and faid vnto
him, Thus faith the Lord, Put thine house in an ordre, for thou
shalt dye, and not lue.

Thun Hezekiah b turned his face to the wall, and praised to the
Lord,

And faid, I befeche thee, Lord, remember now how I haue
walked before thee in tru- eth, & with a per: fite heart, and
haue done that which is good in thy fight: & Heze- kiah wept
fore.

Then came the worde of the Lord to Ifaiáh, fying,

Go, & fay vnto Hezekiah, Thus faith the Lord God of Dauíd thy father, I haue heard thy praier, & fen- thy teares: behol- de, I wil adde vnto thy daies fifteen yeres.

And I wil deliuer thee out of the hand of the King of Afshúr, and this citte: for I wil defend this citte.

And this figne shalt thou haue of the Lord, that & Lord wil do this thing, that he hathe spoken,

B B:holde, I wil bring againe & shadowe of the degrees (whereby it is gone downe in & dial of Aház by the sunne) ten degrees backward: fo the fune retuned by te de- grees, by the w degrees it was gone downe.

The writing of Hezekiah King of Iu- dáh, when he had bene fike, and was reco- uered of his fickenes.

Ifaiáh in & cutting of of my daies, I shal go to & gates of the graue: I am deprived of the residue of my yeres.

If I faid, b I shal not fe the Lord, even the Lord in the land of the luing: I shal fe man no more amóg the inhabitants of the worlde.

Mine habitacion is departed, and is re- moued from me, like a shepherds tent: I haue cut of like a weauer my life: he wil cut me of from the height: from day b to night, thou wilt make an end of me.

I f:kened to the morning; but he brake He ufe this fong of his
lamentation & thanksfyming to all monument of his owne
infirmite & thikkful heart for Gods benefit, as b:- and did,
Pfal g As what time it was reble me, abut I shulde dye b I shal
no more praise the Lord here in his Temple among the faithful
thus God fuf- fresh his dearest children to want his confidation
for a time. b his gree af- tern and my the more uppare whf thei
fele thir owne weak: not a By my fime I haue provoked God to
take my life from me k Thei turn me day, or fierely! Ours right
I floghe & I shulde lue til morning, but my pa:gs in the night
per:land, d:ni, th. connoe te he sheweth th. hor:out, that the
faithful haue when they apprehend Gods judgement against
their fime.

c Which was the chiefest ex- tic of the Af- fyrrins for America.
d Who was also called Said map-'us in who e di- es ten y:res
after Sanche- rihs d:wh, the Chaldone w: were me & Af-
yrrans by Me roda't: their king

Chap XXXVIII 2 King 20,2. a chro 21,20. a Sone after that the
Affy- rans were flayne fo that God wil hone the exercise of his
chifard continual, that thei may here- ne only to de- pend vph
God & afure to & heanem

b For his he- art was tou- ched w feure of Gods sud- gement,
fong he had appoin ted him to dye, fo quiche- ly after his de
linerance fro fo great cala- mute, an one vnworthie to remame
in & eftate, & also forefying the greze change, & shulde come

in the Church, forafmake as he lefe on fon- ne to reigne af ter
him for as yet Manafich w:vt:me: but- ne & when he reigned,
wa fe what a tyrant he was

cife dorth not only promis to prolong his life, but to gi- ne his:
2,8 & quire as from the Affyrans, who might have remed their
arms to remenge their former dt:comfiture. d For Heze- kiáh
had af- ked for & con- finances of his faith a figne, as verf as
and a King 20,8 wh reanne he was moved by & singular mo
cion of Gods Spirit

e Keao 2 Kig ne, to of poherine, as a t t t t t t t t t t t t t t t t t
t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t t

Hezekiahs fong.

Ifaiáh. All flefh is graffe. 2907/1224

all my bones, like a lion: from daie to night wilt thou make an
end of me. Like a crane w a fwallow, fo did I a chatter: I did
mourne as a doue. mine eies were lift vp on his. o Lord, a it
hathe oppressed me, comfort me. What fhall I faie? for he
hathe faid it to me, and he hathe done it: I fhall walke p
weakely all my yeres in the bitternes of my foule. O Lord, a to
them that ouerliue them, & to all that are in them, the life of
my spíit f sibe knowen, that thou causedft me to f sibe and
haft giuen life to me. Beholde, f r rchicitie I had bitter grief,
but it was thy plafair: to deliver my foule from the pit of
corruption: for thou halt caft all my finnes behinde thy backe.

For a the graue ca not coffeffe thee: death can not praise thee: that that go downe into the pit, can not hope for thy trueth. But the luing, the luing, he fhall conf. f sibe thee, as I do this day: the fathar to the children fhall declare thy trueth. The Lord was ready to faue me: therefore we wil fing my fong, all the dayes of r our life in the Houfe of the Lord. The faid Ifaiáh, Take a lumpe of drye figges and a laie it vpon the boile, and he fhall recouer. Alfo Hezekiah had faid, What is the figne, that I fhall go vp into the Houfe of the Lord? A T a the fime time, a Merodách Baladán, the f cne of Baladán, King of Babél, fent b letters, & a prefent to Hezekiah: for he had heard that he had bene ficke, and was recouered. And Hezekiah was c glad of them, and shewed them the houfe of the treafures, the filuer, and the golde, and the spices, & the precious ointment, and all the houfe of his armour, and all that was found in his treafures: there was nothing in his houfe, nor in all his kingdome that Hezekiah shewed them not. The came Ifaiáh the Prophet vnto King Hezekiah, and faid vnto him, What faid thefe men and from whence came they to thee? And Hezekiah faid, They are come from a farre countrey vnto me, fiom Babél.

CHAP. XXXIX.

Hezekiah u reproued, because he shewed his treafures vnto the ambafadeurs of Babylon.

a King. 20, 22. a I his was f sife King of Babylh which ouercure the Affyrians in f sith yere of his reigne. b Periely mound with f greatnes of f marale, periely because he shewed him self enome to his enemies, but chusly, becaife he wolde none with the whome God fanoured, and haul, their helpe, if occasion ferued Read a King 20, 22, & 1-chr. 20, 25.

A T a the fime time, a Merodách Baladán, the f cne of Baladán, King of Babél, fent b letters, & a prefont to Hezekiah: for he had heard that he had bene ficke, and was recouered. And Hezekiah was c glad of them, and shewed them the houfe of the treafures, the filuer, and the golde, and the spices, & the precious ointment, and all the houfe of his armour, and all that was found in his treafures: there was nothing in his houfe, nor in all his kingdome that Hezekiah shewed them not.

The came Ifaiáh the Prophet vnto King Hezekiah, and faid vnto him, What faid thefe men and from whence came they to thee? And Hezekiah faid, They are come from a farre countrey vnto me, fiom Babél.

4 The faid he, What haue d they fene in thine houfe? And Hezekiah anfweied, All that is in mine houfe haue they fene: there is nothing among my treafures, that I haue not shewed them. 5 And Ifaiáh faid to Hezekiah, Heare the worde of the Lord of hoftes, 6 Beholde, the dayes come that all that is in thine houfe, and which thy fathers haue laid vp in flore vntil

this day, fhalbe c caryed to Babél, nothing fhalbe left, faith the Lord. 7 And of thy fannes, that fhal procede out of thee, c which thou fhal beget, fhal they take away, and they fhalbe c eunuches in the palace of the King of E ibél. 8 Then faid H. zikiáh to Ifaiáh, The worde of the Lord is good, which thou haft fpoken: and he faid, Yet let thcte be peace, and trueth in my dayes.

CHAP. XI.

2 Remission of fones by Christ 3 The cunning of John Baptif
12 The Prophet reproues the idolaters and them that truft not in the Lord.

1 Comfort ye, comfort ye my people, wil your God fay.

2 Speake comfortably to Ierufalém, & crye vnto her, that her b warrefare is accomplished, that her iniquitie is pardoned: for she hathe receuied of the Lords hand c double for all her finnes.

3 A d voyce cryeth in the e wilderness, f Prepare ye the way of the Lord: make ffright in the defect a path for our God.

4 Euerie valleie fhalbe exalted, and euerie e mountaine and hill fhalbe made lowe: & the croked fhalbe ffright, and the rough places plaine.

5 And f gloric of the Lord fhalbe reueiled, and all b flefh fhalfe
it together: for the mouth of the Lord hathe fpoken it.

6 A i voyce faid, Crye. And he faid, What fhall I crye? All flefh
u graffe, and all the k grace thereof u as f floure of the field.

7 The graffe with: reth, the floure fadeth, because the 1 Spirit
of the Lord bloweeth vpon it: furely the people u graffe.

8 The graffe with: reth, f floure fadeth; but the m worde of our
God fhall ftand for euer.

9 O Zión, that bringeft good tidings, get thee vp into the hie a
mountaine: o Ierufalém, that bringeft good tidings, lift vp thy
voyce with ffrength. lift it vp, be not afraide: fay vnto the cities
of Iudáh, Beholde a your God.

10 Beholde, the Lord God wil come with acciphihad, whf John
f Baptif brought tidings of Iefes Christs, whf was the true
deliverer of his Church f sibe fione and fatain, Mat foneur may
let or haidre this deliverance, fhalbe renound fhalbe fo great,
that it fhall be known through all the worde of God, which
fpoke to the Prophets Ifaiáh k Meaning, all imms wifdome and
immoral powers, John 1:10 i pet 1:10 l The Spirit of God fhall
deliverer the vanitie in all that feme to haue and excellence of
them femen. m Though cofdering f fualtie of imms vanitie
manne of f feires fhall be perish & fomer be partakres of this
deliverance, yet Gods promise fhall be fulfilled, & they that
renuined, fhall be felle f fiene thereof o To pahl th this benefice

through all the worde o He sheweth at one worde one
perfiction of all imms felicitie, which is to haue Gods prefrence
Ddd. 11.

He affreh him of the paf tunifers to make him vudr- and the
cruft of the wicled, which he be- fore being e- necome with
their flatter, and blinded with ambiction colde not fe.

c By the grae- bunises of the punishment is declared how
greatly God deterfeth am- bition & vai- or gloue. 1 That is,
offi- cers and far- uant.

g Read 2. King 20, 29.

a This is a ch folacion for the Church, affuring them that they
fhal- be neuer deft- rute of Pro- phites, where- by he ethor-
teth the true muniter of God that the were, & tho- fe also that
fhalde come after him, to comfort the poore affi- fred, and to
af- fure them of these feliar- fice hoths of body and fo- le

b The time of her affi- bure. c Meaning, of ficefe, as chap. 61,
f fhal cor- rethum, or don ble grace, whe re as the de- ferued
double von, famen d fo wice, f Propheres e That is, in
Babylon, and other places where they were kept in capenitie,
and mislete

f Meaning, Cy rut and Darius which fhalde deliver Gods
people out of capenitie, and make them a ready way to
Ierufalém & this was fully

c Meaning, who 1:1 g What- This maracle 1 The voyce imms
wifdome 1 The vol- of them femen. 1 The Spittit of God fhall
def- where they were kept in capenitie, and mislete

God not to be figured.

Isaiah.

Gods election.

p His power in the influence without helps of one or two, and
shall have all mea- sure to him felt to bring his will to pass.

q He shall shew his care & favour over them that are weaker,
and tender r Declaring y as God only hathe all pow er to oust
he vile y fame for y defence, and maintenance of his Church f
He sheweth Gods infinite wifidious for y fame end and
purpose

e He speaketh all this to the intent y they shalde neither feare
man nor put their truth in anic, four only in God u Hereby he
armeth them against y ido- latrle, where- with they shall de be
tempted in Italy. 2 He sheweth the rage of the idolators using
that the po- re that have not to suffice their own ne- cessist,
wil- defraude them falses to ferue their idoles y Have ye not
the words of God, & plane- ly conducteth idolatris. 3 C's you
not frame by y vi- fible creatures whome God hathe made to
ferue your vie, that you should not ferue them nor worship
them. 4 So that his power appea- reth in curtis place wherefe-

curt we turn out eyes 5 Who hashe fet in order y infinit
number of the flares 6 He rebuketh the Ipsen, be- carlie then
did not rest on the prevalence of God, but though y he had
feria- hen them in their trouble,

power, and r his arme shal rule for him: beholde, his wages u
with him, & his wor- ke before him.

11 He shal fede his flocke like a shepherd: he shal gather the
lambes with his arme, & carie them in his bosome, and shal
guide them with yong.

12 Who hathe measured the waters in his fist and counted
heaven with the spanne, and comprehended the dust of the
earth in a measure and weighed the mountains in a weight, and
the hills in a balance.

13 Who hathe instructed the Spirit of the Lord or was his
coulsour or taught him?

14 Of whom to take he counsel, and who in- structed him and
taught him in the way of judgement or taught him knowledge,
& shewed vnto him y way of vnderstading?

15 Beholde, the nations are as a droppe of a bucket, and are
counted as the dust of the balance: beholde, he taketh away the
yles as a little dust.

16 And Lebanon u not sufficient for fyre, nor the beastes thereof sufficient for a burnt offspring.

17 All nations before him are as nothing, and they are counted to him, less the then no- thing, and vanitie.

18 To whom then wil ye liken God or what similitude wil ye set vp vnto him?

19 The workman melteth an image, or the goldsmith be aeth it out in golce, or y goldsmith made of silver plates.

20 Doeth not a the poore chuse out a tre that wil not rote, for an oblation he sketch also vnto him a cunning workman, to prepare an image, that shal not be moued.

21 Knowe ye not lags haue ye not heard y it hathe it not bene tolde you from the be- ginning haue ye not vnderstad it by the fundacion of the earth?

22 He sitteth vpon the circle of the earth, & the inhabitates thereof are as grasshoppers, h: stretcherh out the heaues, as a curtaine, & spreadeth the out, as a tent to dwell in.

23 He bringeth the princes to nothing, and maketh the judges of the earth, as vanitie,

24 As thogh they were not plated, as thogh they were not sower, as thogh their flocke toke no roote in the earth: for he

did eue blow vpon them, and they withered, and the whistle winde wil take them away as stubble.

25 To whom now wil ye liken me, that I shulde be like him, faith the holte one?

26 Lift vp your eyes on hte, and beholde, who hathe created these things, and bring- eth out their armies by number, and calleth them all by names by the greatnes of his power and mightie strength nothing falleth.

27 Why faieft thou, o laakob, and speaketh o Israel, My waye is hid from the Lord,

and my judgement is passed out of my God.

28 Knoweth thou not or hast thou not heard, that the everlasting God, the Lord hathe created the ends of the earth he nether fainteth, nor is weary there no searching of his vnderstanding.

29 That he giueeth strength vnto him that fainteth, & vnto him that hathe no strength, he encreafeth power.

30 'Euen the yong men shal faint, and be wearie, and the yong men shal stumble and fall.

31 But they that waire vpon the Lord, shal renue their strength: they shal lift vp the wings as the egle: they shal runne, & not be wearie, & they shal walke and not faint.

CHAP. XII.

2 Gods merve in chusing to people 4 Their idolatris. 27
'Delusurance promised to Zion

1 K Epe a silence betote me, o ylands, & let the people b renue
their strength: let them come nere, and let them speake: let vs
come together into judgement.

2 Who raised vp justice from the East, or called him to his fore
and gaue the na- cians before him, and subdued the Kings he
gaue them as dust to his swords, or as scared stubble vnto his
bowe.

3 He pursued them, and passed safely by the way that he had
not gone with his fore.

4 Who hathe wrought and done it he that calleth the
generations from the begin- ning. I the Lord am the first, and
with the last I am the same.

5 The yles sawe it, & did feare or the ends of the earth were
abashed, drewe nere, and e came.

6 Euerie man helped his neighbour and said to his brother, be
strong.

7 So the workman comforted the founder or he that smote y
the hammer, him that smote by course, sayig, It is ready for the

soderring, & he fastened it with nailles that it shulde not be moued.

8 But thou, Israel, art my seruant, or thou laakob, whome I haue chosen, the sede of Abraham my friend.

9 For I haue taken thee from the ends of the earth, and called thee before the chief thereof, and said vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I wil streng- then thee, and helpe thee, and wil susteine thee with the right hand of my justice.

11 Beholde, all they y prouoke thee, shalbe ashamed, and confounded: they shalbe as nothing, & they that struc with thee, shal perish.

12 Thou shalt feke the and shalt not finde shew my self faithful and inde. 1 Because they shalbe

d And there fore all power is in his aid to sclater when his time co- meth

e Smewing y man made par- sumely abide, & nor custom- ly feke out the couls of Gods delay in our afflictions

f Ire y trust in their own versus, and do not acknow- ledge that all cometh of God.

a God, asthogh he pleaded his cause & all na cub, requireth
silence, that he may be heard in his right

b That it, ga- ther all their power & sup- ported

c Who called Abraham who was the pater- ne of Gods in- fice
in delunc- ing his Chur- chey from the idolatris of y Chaldevus
to go to and fro at his chman- dement, & pla- ces him in the
land of Ca- niam

d Who hathe created man & maintained his succession

e Thogh the worlds set vp neuer so manu gods, yet they
stometh no- thing of my glions. for I am all out, vach- grable,
& ha- ue euer bene, and shalbe for ener

f Confidering mine excellent workers among my people

g They affirm- bled them sel- ues, and compl- ed against me to
mainstine thereidolatris. h He noteth y obligator of y idolators
to mainstine their superfictions.

i And there- fore ogheeth not to pollute thy lull with the
superfitris of the Gelsies. k That is, by the force of my prouons
in y periornace whereof I wil destroyed.

them:

God prouideth for his.

Isaiah. Christ's humilitie.

[illegible]

[illegible]

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to the Kingdom of Canaan That is, the one that shall be the one of
the other of the

The Lords silence.

Ifaiáh. Gods love toward his. 600/1224

He sheweth the end, of Lord, and his power in the unistrustib
of his Church

I wil haue to execute my vnguancich I haue to long fuf, rred,
as women that defteth to be delivered whe the is, in tra- tail I
that is, my poote people, which are in prepleazine & ears.

To wit, If- raél, & shalde haue mohe light because of my Law
The Priest to whome my worde is re- mitted, which shalde not
o- nely heare it him self, but cause others to heare it As I Priest
& Prophecies that shalde be lights to o- thers. Because thel wil
not ac- knowledge this becaffe of the Lord, who is ready to de-
fine them, he suffreeth them to be spoiled of their enc- mies
through their owne fea to and incre- dalme There shal- be none
to focour them, at to wil the eneme to re- fore that, & be hathe
spoiled. Meaning, Gods wrath.

doeth inhabite: let the inhabitants of the rockes sing: let them
fhoute from the top of the mountaines.

12 Let them giue glorie vnto the Lord, & declare his praife in
the ylandes.

13 The Lord fhal go forthe as a 'gyan: the fhal ftirre vp his courage like a ma of war- re: he fhal fhoute and crye, & fhal preuai- le againft his enemies.

14 I haue a long time holden my peace: I haue bene fhil & reframed my felf: owe wil I crye like a 'trauailing woman: I wil defhoye and deuoure at once.

15 I wil make waft mountaines, and hilles, and drye vp all their herbes, and I wil ma- ke the floods ylandes, and I wil drye vp the pooles.

16 And I wil bring the blinde by a way, that they knew not, & leade them by paths that they haue not known: I wil make dark:nes light before them, and croked things ftreight. Thefe things wil I do vn- to them, and not for fake them.

17 They fhalbe turned backe: they fhalbe greatly affamed, that truft in graue im- ages, and fay to the molten images, Ye are our gods.

18 Heare, ye deafe: and ye blinde, regarde, that ye may fe.

19 Who is blinde but my 'feruant' or de- afe as my 'meffenger, that I fent 'who is blinde as the 'peisite, and blinde as the Lords feruant'.

20 Seig manuethings, but thou kepeft them not opening the eares, but he heareth not

21 The Lord is willing for his righteous- nes sake that he may magnifie the Law, & exalt it.

22 But this people is 'robbed and spoiled, and fhalbe all fnaired in dongeons, & they fhalbe hid in prifon houfes: thei fhalbe for a pray, and none fhal deluer: a spoile, and none fhal fay, 'Reftore.

23 Who amde you fhal hearken to 'this, & take hede, and heare for 'afterwardes'

24 Who gaue Iaakób for a spoile, and If- raél to the robbers: Did not the Lord, be- cause we haue finned againft him for they wolde not walke in his wayes, nether be obedient vnto his Law.

25 Therefore he bathe powred vpon him his fierce wrath, and the ftrengh of batel: and it fet him on fyre round about, and he knewe not, and it burned him vp, yet he co- fidered not.

CHAP. XLIII.

The Lord comforteth his people. He promifath delina- rance to the fewes. There is no God but one gone.

After these threatening he promifath delinsurance to his Church, becaffe he bathe regenerate them, adopted them.

formed thee, o Ifiaél, Feare not: for I ha- ue redemed thee: I haue called thee by thy name, thou ait mine.

2 When thou paffest through the waters, I wil be with thee, & through the floods, that thei do not ouerslowe thee. When thou walkeft through the verie fyre, thou fhalt not be burnt, nether fhall the flame kindle vpon thee.

3 For I am the Lord thy God, the holy one of Ifiaél, thy Saviour: I gaue 'E- gypt for thy ranfome, Ethiopia, and Seba for thee.

4 Because thou waft precious in my fight, & thou waft honorable, and I loued thee, therefore wil I giue 'man for thee, & peo- ple for thy fake.

5 Feare not, for I am with thee: I wil bring thy fede from the 'Eaft, and gather thee from the Weft.

6 I wil fare to the North, Giue: and to the South, Kepe not backe: bring my fonne from farre, and my daughters from the en- des of the earth.

7 Euerie one fhallbe called by my Name: for I created him for my glorie, formed him and made him.

8 I wil bring forth the blinde people, and thei fhall haue eyes, and the deafe, & they fhall haue eares.

9 Let all the nacions be gathered 'toge- ther, and let the people be affembled: who among them can declare this and fhewe vs former things: let them bring forthe their 'witneffes, if thei mate be 1u- ftified: but let them 'heare, and faie, It is trueft.

10 You are my witneffes, faith the Lord, and my 'feruant, whome I haue chofen: therefore ye fhall knowe and beleue me & ye fhall vnde: ftand that I am: before me there was no God formed, nether fhall there be after me.

11 I, enen I, am the Lord, & befide me there is no Saviour.

12 I haue declared, and I haue faued, and I haue fhewed, when there was no ftrange god among you: therefore you are my witneffes, faith the Lord, that I am God.

13 Yea, before the day was, I am, and there is none that can deluer out of mine had: I wil do it, and who fhall let it

14 Thus faith the Lord your redemer, the holy one of Ifiaél, For your fake I haue fent to Babél, and 't broght it downe: they aie all fugitives and the Chaldeans crye in 'the thippes.

15 I am the Lord your holy one, the creator of Ifiaél, your King.

ful 'By Darius and Cyrne 'Thei fhall crye when thes wolde efcepe by water, feing if the courts of fuphrases is turned another way by if enemies.

When thou feeft dangers and conjura- ties on all fi- des,
remember this ben, fet and the love of thy God, and it fhall co-
courage thee By water & fyre, he men- meth all blinde of
troubles and perils I turned fa- nuherths pow- erag unft the- fe
comorers and made the to fuffer that affathib which thou
fhalde haue don't, and fo were at the pay- ment of thy ranfome,
Cha- 17:0. I wil not feare anor men rather then thou fhalde
fprifth: for God more ethrmeth out of her faith- ful, then all the
wicked in the worlde He prophe- cieth of their delincrance
from the cap- riour of Ba- fylion, and fo of the calling of the
vomer- ful Church, al- faiding to that which is writ- ten Deut
10:5. Meaning, that he colde not be remind ful of them, recept
he not do neglect his owne Name & glorie Signifying, that no
power can refill him in doing this mcramples works, nor all
their idoles are able to do the lair, as Chap 41:22 To prove that
the things, which are spoken of them, are true Shewing, that
the mal- ce of the wic- hed hindereth them, to the knowledge
of the truth be- cause thei wil not heare when God speaketh by
his worde The Pro- pheres and peo- ple to whome I haue gmen
my Law Meaning, specially Christ and by him, vil if faith